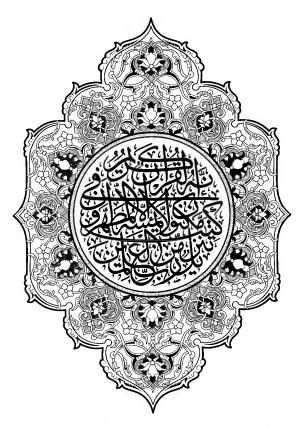


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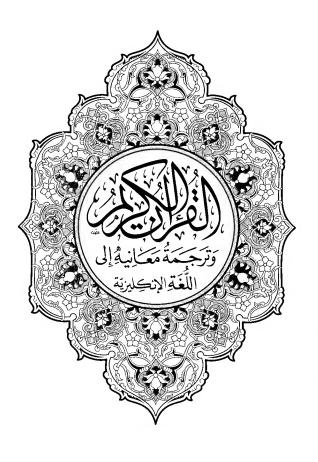


The Custodian of the Two Holy Mosques, King Abdullah ibn 'Abd al -'Azîz Âl Sa'ûd, King of Saudi Arabia has the honour to order the printing of this Noble Qur'ân with the translation of its meanings.

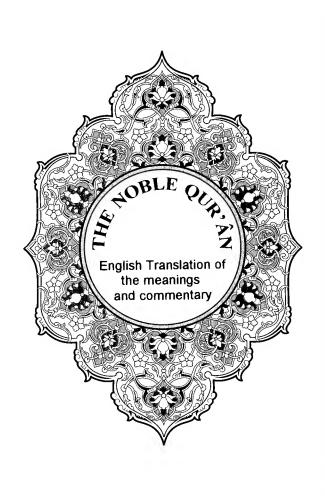


تنتق بالانزبليت عقد هدا الشتحف الشتهين وترتمة مَمَانيه خَاذِهْ لِلْمُ يَعْزِلُهُ يَنْ فِلْمُ لِلْمُ يَلِمُ الْمِلْلِيَةِ فِيْنَا اللَّهِ فِي اللَّهِ فَاللَّهِ فَيْن مَالِكُ المُمَالِحَةِ عَلَيْهِ اللَّهِ فَعَلَمْ اللَّهِ فَعَلَمْ مِنْ اللَّهِ فَعُودُ مِنْ يَتَقِرُ



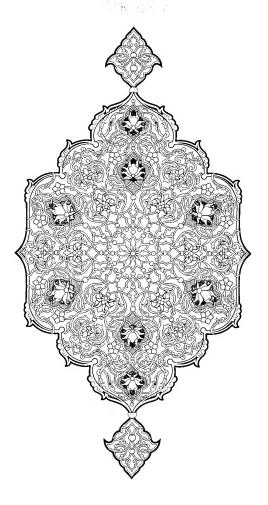


مجيئ البالخفة للطباع المختفالة ينفي



King Fahd Glorious Qur'ân Printing Complex

## وَقَفُ لِلّهُ تَعَالَىٰ مَنْ خَادِم الحَرَمَيْنِ الشَّرِيفَيْنِ المَلِك عَبْدُ اللَّهُ بْزَعَيْدُ الْعَزِيزَ آل سُعُود ولايجُوز بَيْعُهُ



Endowment for Allah's sake f rom the Custodian of the Two Holy Mosques King Abdullah ibn 'Abd al-'Azîz Âl Sa'ûd Translation of the meanings of

# THE NOBLE QUR'ÂN

IN THE ENGLISH LANGUAGE

## BY

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بسسائه الزمرازحيم

الرنـم 7/۱۲۲٥ التاريخ ۱>/۱۱/۲۰<sub>۱۲</sub> المرفقات الموضوع

ڵڬؙڡؙڵػٙڔؙڰٷؖڲٙ ؽؚڂٳؿڗٳڹۼٵڮٳڲڸٳۉۼٳٳڮٷٷۊؿٙ ؙڝؙٳؿڗٳڹۼٵڮٳڲڸٳۉۼٳٳڮٷٷٙۊڵٳڝٛٵؽ ؙػۺٮؚٳڔؙؖؠڛ

## إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته،أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملها في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولى التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



عبدالعزيز بن عبدالله بن باز



## بِنَّ وَاللَّهُ الرَّهُ وَالرَّهُ وَالرَّهُ وَالرَّهُ وَالرَّهُ وَالرَّهُ وَالرَّهُ وَالرَّهُ وَالرَّ

#### مقدمة

بقلم معالي الشيخ: صالح بن عبدالعزيز بن محمد آل الشيخ وزير الشــؤون الإســلامية والأوقاف والدعوة والإرشـاد المشـرف العام على المجمع

الحمد لله رب العالمين ، القائل في كتابه الكريم :

﴿ ... قَدْ جَاءَ كُم مِن ٱللَّهِ نُورٌ وَكِتَابٌ ثَمِينُ ﴾ .

والصلاة والسلام على أشرف الأنبياء والمرسلين ، نبينا محمد ، القائل :

« خيركم من تعلُّم القرآن وعلُّمه ».

أما بعد:

فإنفاذاً لتوجيهات خادم الحرمين الشريفين الملك عبد الله بن عبد العزيز آل سعود، حفظه الله بالعناية بكتاب الله، والعمل على تيسير نشره، وتوزيعه بين المسلمين في مشارق الأرض ومغاربها، وتفسيره، وترجمة معانيه إلى مختلف لغات العالم .

وإيماناً من وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد بالمملكة العربية السعودية بأهمية ترجمة معاني القرآن الكريم إلى جميع لغات العالم المهمة تسهيلاً لفهمه على المسلمين الناطقين بغير العربية، وتحقيقاً للبلاغ المأمور به في قوله صلى الله عليه وسلم: «بلغوا عنى ولو آية».

وخدمة لإخواننا الناطقين باللغة الإنجليزية، يطيب لمجمع الملك فهد لطباعة المصحف الشريف بالمدينة المنورة أن يقدم للقارئ الكريم هذه الترجمة الإنجليزية التي قام بها كلِّ من فضيلة الدكتور محمد محسن خان، ونضيلة الدكتور محمد محسن خان، وراجعها من قبل المجمع كلِّ من الدكتور فضل إلهي ظهير، والدكتور أمين الدين أبوبكر، والدكتور وجيه عبدالرحمن، والدكتورف. عبدالرحيم.

ونحمد الله سبحانه وتعالى أن وفق لإنجاز هذا العمل العظيم، الذي نرجو أن يكون خالصاً لوجهه الكريم، وأن ينفع به الناس .

إننا لندرك أن ترجمة معاني القرآن الكريم – مهما بلغت دقتها – ستكون قاصرة عن أداء المعاني العظيمة التي يدل عليها النص القرآني المعجز، وأن المعاني التي تؤديها الترجمة إنما هي حصيلة ما بلغه علم المترجم في فهم كتاب الله الكريم، وأنه يعتريها ما يعتري عمل البشر كلَّه من خطأ ونقص .

ومن ثم نرجو من كل قارئ لهذه الترجمة أن يوافي مجمع الملك فهد لطباعة المصحف الشريف بالمدينة النبوية بما قد يجده فيها من خطأ أو نقص أو زيادة للإفادة من الاستدراكات في الطبعات القادمة إن شاء الله .

والله الموفق ، وهو الهادي إلى سواء السبيل، اللهم تقبل منا إنك أنت السميع العليم.



In the Name of Allah, the Most Gracious, the Most Merciful

#### FOREWORD

By Shaikh Salih ibn 'Abd al-'Azîz ibn Muhammad Âl al-Shaikh. Minister for Islamic Affairs, Endowments, Da'wah and Guidance, the Supervisor General of the Complex

Praise be to Allah, the Lord of the worlds, Who says in His Glorious Book, 'There has come to you from Allah a Light and a plain Book', and peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muhammad who has said, 'The best of you is he who learns the Our'an and teaches it'.

Following the directives of the Custodian of the Two Holy Mosques, King Abdullah ibn'Abd al-'Azîz Âl Sa'ûd-may Allah guard him-to give the Book of Allah all the importance due to it, its publication, its distribution throughout the world, preparation of its commentary and translation of its

meanings into different languages of the world;

and in view of the firm faith of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in the Kingdom of Saudi Arabia in the importance of translating the meanings of the Glorious Qur'an into all the important languages of the world to enable the non-Arabic-speaking Muslims to understand it; and in fulfilment of the injunction of the Prophet & "Convey my message" even if it be one single avah":

and with the view to serve our English-speaking brethren, King Fahd Glorious Qur'an Printing Complex, al-Madinah al-Munawwarah has the pleasure to present the English - speaking reader with this English translation by Dr Muhammad Taqi-ud Din al-Hilali and Dr Muhammad Muhsin Khan, which has been revised on behalf of the Complex by Fazal Ilahi Zahir, Dr Amin ad-Din Abu Bakr, Dr Wajih Abderrahman and Dr V. 'Abdur Rahim.

We praise Allah subhânahû wa ta'âlâ for His favour to us in completing this great work, praying Him to accept this as a sincere service for His sake, and for the benefit of mankind.

We are aware of the fact that the translation of the meanings of the Glorious Qur'an, however accurate it may be, must fall short of conveying the wealth of meaning that the miraculous text of the original conveys; and that the meaning conveyed by the translation is only the sum total of what the translator has understood from the text of the Glorious Book of Allah, and that it cannot escape the defects and drawbacks that are inherent in every human endeavour. We, therefore, request every reader of this translation to furnish the Complex with any mistakes, omission and addition that he may find in it so that they may be eliminated in subsequent editions in shâ' Allah.

It is Allah who bestows success, and guides to the Straight Path. O Allah! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.



In the Name of Allah, the Most Gracious, the Most Merciful

## The Noble Qur'ân - A Miracle from Allâh (to Prophet Muhammad صلي الله عليه رسلم)

﴿ وَمَاكَانَ هَذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَاكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَارَيْبَ فِيهِ مِن زَّبِ ٱلْعَلَمِينَ ۞﴾

"And this Qur'ân is not such as could ever be produced by other than Allâh (the Lord of the heavens and the earth), but it is a confirmation of (the revelation)which was before it [ i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decreed for mankind) — wherein there is no doubt — from the Lord of the 'Âlamîn (mankind, jinn, and all that exists)." (V.10:37)

# ﴿ وَمَن يَبْتَغِ غَيْرًا لَإِسْ لَامِ دِينَا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي ٱلْآخِرَةِ مِنَ ٱلْخَلِيرِينَ ٥٠٠

"And whoever seeks a religion other than Islam, it will never be accepted of him and in the Hereafter he will be one of the losers." ( V. 3:85)

حدثنا عبدُ الله بنُ يُوسفَ: حدثنا الليث: حدثنا سعيد المقبري، عن أبيه، عن أبيه وعن أبيه الله عن أبي هريرة رضى الله عنه قال: قال النبي على: (( ما مِنَ الأنبياءِ نَبيُّ إلا أعطي من الآيات ما مِثله آمن عليهِ البَشرُ، وَإِنَّما كان الَّذي أوتيتُه وحيا أوحاهُ الله إليَّ، فأرجُو أن أكُونَ أكثرَهُم تَابعاً يوم القِيامَةِ )).

Narrated Abû Huraira ضلي الله عليه وسلم The Prophet ملى الله عليه said, "There was no Prophet among the Prophets but was given miracles because of which people had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." ( Hadîth No.379, Vol. No.9, Sahih Al-Bukhari )

حدثنا محمد بن عبادة: أخبرنا يزيد: حدثنا سليم بن حيان، وأثنبي عليه: حدثنا سعيد بن ميناء: حدثنا أو سمعت جابر بن عبد الله رضي الشعنهما يقول : جاءت ملائكة إلى النبي ﷺ وهو نائم ، فقــال بعضُهــم : إنــه نائم ، وقال بعضهم : إن العـين نائمـة والقلـب يقظـان ، فقـالوا : إنَّ لصاحبكم هذا مثلاً ، فاضربوا له مثلاً، فقال بعضهم : إنه نائم ، وقال بعضهم : إنَّ العين نائمة ، والقلب يقظان ، فقالوا : مثله كمثـل رجل بني داراً ، وجعل فيها مأدبة وبعث داعياً ، فمن أجاب الداعــي دخل الدار وأكل من المأدبة ، ومن لم يجب الداعي لم يدخل الدار و لم يأكل من المأدبة . فقالوا : أوِّلوها لـه يفقهها ، فقال بعضهم : إنه نائم ، وقال بعضهم إن العين نائمة والقلب يقظـان ، فقالوا : فالـدار الجنة ، والداعمي محمد ﷺ ، فمن أطاع محمدا ﷺ فقد أطاع الله ، ومن عصى محمداً ﷺ فقد عصى الله ، ومحمد ﷺ فرق بين الناس . تابعه قتيبة ، عن ليثٍ ، عن خالدٍ ، عن سـعيد بـن أبـي هــلال ، عـن جابر رضي الله عنه : خرج علينا النبي ﷺ .

Some angels came to the: رضى الله عنهما Some angels came Prophet (Muhammad صلى الله عليه وسلم) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The صلى الله عليه وسلم house stands for Paradise and the callmaker is Muhammad and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)."

(Hadîth No. 385, Vol. No.9, Sahîh Al-Bukhâri).

حدَّثنا مُحَمَّد بن سِنان : حدَّثنا فليح بن سليمان : حدَّثنا هلال بسن علسي ، عسن عبد الرَّحمن بنِ أبي عُمرة ، عن أبي هريرة رضى الله عليه وسلَّم : أنا أوْلى النَّاسِ بعيسى ابنِ مريم في الدُّنيا والآخرة ، والأنبياء إخوة لعَلاَّت ، أُمَّهاهم شتَّى ودينهم واحد . وقال إبراهيم بن طهمان ، عن موسى بن عُقبة ، عن صفوان بن سُليم ، عن عطاء بن يسار ، عن أبي هريرة رضى الله عنسه قال : قال رسول الله صلى الله عليه وسلم.

Narrated Abu Hurairah رضي الله عليه و سلم said, "Both in this world and in the Hereafter, I am the nearest of all the people to  $\hat{I}$ sâ (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism)." (Hadîth No. 652, Vol. No.4, Sahîh Al-Bukhāri).

#### Sûrat Al-Fâtihah (The Opening) I

- 1. In the Name of Allâh, the Most Gracious, the Most Merciful.
- 2. All praise and thanks are Allâh's, the Lord<sup>[1]</sup> of the 'Alamîn (mankind, jinn and all that exists).[2]
  - 3. The Most Gracious, the Most Merciful.
- 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
- 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
  - 6. Guide us to the Straight Way. [3]
- 7. The Way of those on whom You have bestowed Your Grace<sup>[4]</sup>, not (the way) of those who earned Your Anger (i.e. those



ٱلرَّحْمَن ٱلرَّحِيــِدِ ۞ مَالِكِ يَوْمِ ٱلدِّينِ ﴿

إِيَّاكَ نَعْبُدُوَ إِيَّاكَ نَسْتَعِيرٍ مِي ٥

عَلَيْهِ وَلَا ٱلضَّالِّينَ ۞

أهدنا ألصرط المستقيم ١ صِرَطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِ مْغَيْرِ ٱلْمَغْضُوبِ

<sup>[1] (</sup>V.1:2) Lord: The actual word used in the Qur'an is Rabb. There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allâh. We have used the word "Lord" as the nearest to Rabb. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'an actually mean Rabb and should be understood as such.

<sup>[2] (</sup>V.1:2) Narrated Abu Sa'îd ibn Al-Mu'alla: While I was praying in the mosque, Allâh's Messenger صلى الله وسلم called me but I did not respond to him. Later I said, "O Allâh's Messenger, I was praying." He said, "Didn't Allâh say — Answer Allâh (by obeying Him) and His Messenger when he صلى الله عليه وسلم calls you." (V. 8:24). He then said to me, "I will teach you a Sûrah which is the greatest Sûrah in the Qur'ân, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, "I will teach you a Sûrah which is the greatest Sûrah in the Qur'ân?" He said, "Al-Hamdu lillahi Rabbil-'álamîn [i.e. all praise and thanks are Allâh's, the Lord of the 'Âlamîn (mankind, jinn and all that exists)], Sûrat Al-Fâtihah which is As-Sab' Al-Mathâni (i.e. the seven repeatedly recited Verses) and the Grand Qur'an which has been given to me." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.1).

<sup>(</sup>V.1:6) Guidance is of two kinds:

a) Guidance of Taufiq which is totally from Allâh, i.e. Allâh opens one's heart to receive the truth (from disbelief to Belief in Islâmic Monotheism).

b) Guidance of Irshâd i.e. through preaching by Allâh's Messengers and the pious preachers who preach the truth i.e. Islâmic Monotheism.

<sup>[4] (</sup>V.1:7) i.e. the way of the Prophets, the Siddîqûn (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddîq), the martyrs and the righteous, [as Allâh عز ر جل said: "And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلّم ), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddîqûn, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

whose intentions are perverted: they know the Truth, yet do not follow it), nor of those who went astray (i.e. those who have lost the (true) knowledge, so they wander in error, and are not guided to the Truth). [1]. [2].[3]

Narrated 'Abdullah bin 'Umar رضى الله عنهم : The Prophet صلى الله عليه وسلم met Zaid ibn 'Amr ibn Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your Nusub\* in the name of your idols etc. I eat only those (animals meat) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

\* Nusub: See the glossary.

Narrated Ibn 'Umar عنهما : Zaid ibn 'Amr ibn Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow.

He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except Hanîf (Islâmic Monotheism): Zaid enquired, "What is Hanîf?" He said, "Hanîf is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanîf (Islâmic Monotheism)." Zaid enquired, "What is Hanîf?" He replied "Hanîf is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, (and he used to worship none but Allâh (Alone) - Islâmic Monotheism." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham".

Narrated Asmâ' bint Abî Bakr زصنى الله عنها: saw Zaid ibn 'Amr ibn Nufail standing with his back against the *Ka'bah* and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." (*Sahîh Al-Bukhārī*, Vol.5, *Hadîth* No.169).

صلى الله عليه وسلم Allâh's Messenger : رضى الله عنه Allâh's Messenger : معلى الله عليه وسلم Allâh's Messenger : رضى الله عنه Allâh's Messenger : Sahîh said, "Whoever does not recite Sûrat Al-Fâtihah in his prayer, his prayer is invalid." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.723).

[3] (V. 1:7) Narrated Abu Hurairah حسلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* says : *Ghairil-maghdûbi 'alaihim walad-dâllîn* [i.e. not the way of those who earned Your Anger, nor the way of those who went astray (1:7)], then you must say, Âmîn, for if one's utterance of Âmîn coincides with that of the angels, then his past sins will be forgiven." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.2).

<sup>[1] (</sup>V.1:7) Narration about Zaid ibn 'Amr ibn Nufail.

#### Sûrat Al-Baqarah (The Cow) II

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]
- 2. This is the Book (the Qur'ân), whereof there is no doubt, guidance to those who are Al-Muttaqûn [the pious believers of Islâmic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].
- 3. Who believe in the Ghaib<sup>[1]</sup> and perform As-Salât (Iqâmat-as-Salât),<sup>[2]</sup> and spend out of what We have provided for them [i.e. give Zakât,<sup>[3]</sup> spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause Jihâd].





الَّمَرُ ۞

ذَلِكَ ٱلْكِتَابُ لَارَيْتُ فِيهِ هُدًى لِلْمُتَّقِينَ ٢

الَّذِينَ يُغْفُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَوَةَ وَمِمَّا رَزَقَتَهُمْ . يُنفِقُونَ ۞

الله (V.2:3) Al-Ghaib: literally means a thing not seen. But this word includes vast meanings: Belief in Allâh, Angels, Holy Books, Allâh's Messengers, Day of Resurrection and Al-Qadar (Divine Pre-ordainments). It also includes what Allâh and His Messenger صلى الله عليه وسلم informed about the knowledge of the matters of past, present, and future e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

<sup>[2] (</sup>V.2:3) Iqâmat-as-Salât : إقامة الصلاة The performance of Salât (prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female, it is better to offer them at home. As the Prophet صلى الله عليه وسلم has said: "Order your children for Salât (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the Salât (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he مسلى الله عليه has said: "Offer your Salât (prayers) the way you see me offering them (see Sahîh Al-Bukhârî, Vol. 1, H.No. 604 and Vol. 9, H.No. 352)." [For the characteristics of the Salât (prayers) of the Prophet صلى الله عليه وسلم see Sahîh Al-Bukhârî, Vol. 1, H.No. 702, 703, 704, 723, 786, 787].

<sup>(</sup>V. 2:3) Zakât زكاة: A certain fixed proportion of the wealth and of each and every kind of property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahîh Al-Bukhârî, Vol. 2, Book of Zakât, No. 24]

- 4. And who believe in that (the Qur'ân and the Sunnah) which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم and in that which was sent down before you [the Taurât (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter (Resurrection, recompense of their good and bad deeds. Paradise and Hell).
- 5. They are on (true) guidance from their Lord, and they are the successful.
- 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم ) warn them or do not warn them, they will not believe.
- 7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.
- **8.** And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.
- 9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!
- 10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.
- 11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."

وَٱلَّذِينَ يُغْصُنُونَ بِمَآأُمْزِلَ إِلَيْكَ وَمَآأُمْزِلَ مِن قَبَلِكَ وَبِٱلۡآخِزَةِ هُمۡمُوفِوۡنُونَ ۞

أُوْلَتِكَ عَلَىٰ هُدَى مِّن رَّيْفِةٌ وَأُوْلَتَيِكَ هُمُ الْمُفْلِحُوت ۞ إِنَّ اَلَٰذِينَ كَفَرُواْسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْرَلَمْ تُنذِذِهُ مُولاَيُوْمِنُونَ ۞

خَتَمَاْللَهُ عَلَىٰ قُلُوبِهِ مْ وَعَلَىٰ سَمْعِهِ مِّرْ وَعَلَىٰٓ أَبْصَرِهِمْ غِشَلَوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ۞

وَمِنَ ٱلنَّاسِمَن يَقُولُ ءَامَنَا إِلَّهَ ِوَبِٱلْيُوْمِ ٱلْآخِرِ وَمَاهُم بِمُؤْمِنِينَ ۞

يُحَادِعُونَ اللهَ وَالَّذِينَ ءَامَنُواْ وَمَا يَحَٰ يَعُوتَ إِلَّا اللهُ اللهُ عَلَيْهُ وَمَا يَحَٰ يَعُوتَ إِلَّا اللهُ اللهُ عَرُونَ ٢٠٠٠ أَنْهُ اللهُ وَمَا يَشْعُرُونَ ٢٠٠٠ أَنْهُ اللهُ عَرُونَ ٢٠٠٠ أَنْهُ اللهُ عَلَيْهِ اللهُ عَرُونَ ١٠٠٠ أَنْهُ اللهُ عَلَيْهُ اللهُ عَرُونَ ١٠٠٠ أَنْهُ اللهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ الللهُ اللهُ اللّهُ ال

فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ الَّذَهُ مَرَضَاً وَلَهُمْ عَذَابُ أَلِهُمْ إِمَا كَانُواْ يَكَذِبُونَ ۞

وَإِذَافِيلَ لَهُمْ لِانْفُسِدُواْفِي ٱلْأَرْضِ قَالُواْ إِنَّمَا يَحُنُ مُصِّلِحُونَ ۞

<sup>(</sup>V. 2:4) Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islâm is based on (the following) five (principles):

<sup>1.</sup> To testify that "Lâ ilâha illallâh wa anna Muhammad-ur-Rasûl Allâh" (none has the right to be worshipped but Allâh and that Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

<sup>2.</sup> Iqâmat-as-Salât: to perform the five (compulsory congregational) Salât (prayers).

<sup>3.</sup> To pay Zakât (obligatory charity).

<sup>4.</sup> To perform Hajj (i.e. pilgrimage to Makkah).

<sup>5.</sup> To observe Saum (fasting) during the month of Ramadan. (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 7).

- 12. Verily, they are the ones who make mischief, but they perceive not.
- 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad (Al-Ansâr and Al-Muhâjirûn صلى الله عليه وسلم have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.
- 14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatin (devils polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."
- 15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly.
- 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.
- 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see.
- 18. They are deaf, dumb, and blind, so they return not (to the Right Path).
- 19. Or like a rainstorm from the sky, wherein are darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allah ever encompasses the disbelievers (i.e. Allâh will gather them all together).
- 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh had willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things.
- 21. O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious — See V.2:2).

أَلَا إِنَّهُ مُ مُ ٱلْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ۗ ٣ وَإِذَا قِيلَ لَهُمْ ءَامِنُواْ كَمَآءَامَنَ ٱلنَّاسُ قَالُوٓاْ أَنْوْمِنُ كَمَآءَامَنَ ٱلسُّفَهَآءُ أَلآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَكِن لَّا يَعْلَمُونَ ٢

> وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْءَامَنَّا وَإِذَا خَلَوْاْ إِلَىٰ شَيَطِينِهِمْ قَالُوَ أَإِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُستَهِزءُونَ ١

ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغَيِّنِهِمْ يَعْمَهُونَ ١٠

أُوْلَيَكَ ٱلَّذِينَ ٱشْـتَرَوُا ٱلضَّلَالَةَ بِٱلْهُدَىٰ فَمَارَبِحَت تِّجَارَتُهُمْ وَمَا كَانُواْمُهُ تَدِينَ ﴿

مَثَلُهُ مُكَمَّلُ الَّذِي ٱسْتَوْقَدَنَا رَافَلَمَّا أَضَاءَتْ مَاحَوْلَهُ، ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَّهُمْ فِي ظُلْمُنتِ لَا يُبْصِرُونَ ۞

صُمُّ اللَّهُ عُمْنَ فَهُمْ لَا يَرْجِعُونَ ١

أَوْكُصَيّب مِّنَ ٱلسَّمَاءِ فِيهِ ظُلُمَتُ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُ مُرفِي ءَ اذَانِهِ مِينَ ٱلصَّوَعِق حَذَرَ الْمَوْتَ وَٱللَّهُ مُحِيطً بِٱلْكَلْفِرِينَ ١

يَكَادُٱلْيَرَقُ يَغَطَفُ أَبْصَدَهُمْ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْاْفِيهِ وَإِذَآ أَظْلَرَعَلَيْهِمْ قَامُواْ وَلَوْشَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمَّ إِنَّ أَللَّهَ عَلَىٰ كُلِّشَيْءٍ قَدير" 🕲

يَتَأْيُّهَا ٱلنَّاسُ ٱعْبُدُواْرِيَّكُمُ ٱلَّذِي خَلَقَكُمُ وَٱلَّذِينَ مِن قَيْلُكُ لَعَلَّكُ لَعَلَّكُمْ تَتَقَوُنَ ١

- 22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allâh (in worship) while you know (that He Alone has the right to be worshipped). <sup>11</sup>
- 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad معليه وسلم), then bring a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.
- **24.** But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.
- 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwâjun Mutahharatun<sup>[2]</sup> (purified wives) and they will abide therein forever.
- 26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby.

ٱلَّذِى جَعَلَ لَكُورَ ٱلْأَرْضَ فِرَشَا وَالسَّمَاءَ بِنَآ ءَوَّانَزَلَ مِنَ السَّمَاءَ مَآءَ فَأَخْرَجَ بِهِ مِنَ الشَّمَرَتِ رِزْفَا لَحَحُمُّ فَلا تَجَعَلُولْ بِقَوْلَدَا وَأَنتُدُ تَعَلَمُونَ ۞

وَإِن كُنتُمْ فِيرَبِّ مِمَّانزَلَنَا عَلَى عَبْدِنَا فَأَثُواْ بِسُورَةِ مِّن مِثْلِهِ. وَلَاعُواْ شُهَدَاءَ كُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَلِدِ قِينَ ۞

فَإِن لَّمَ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَا تَقُواْ النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْمِيْتِ ۞ النَّاسُ وَالْمِيْتِ الْمَنُواْ وَعَمِلُواْ الصَّلِحَتِ أَنَّ لَهُمْ وَبَشِّرِ الَّذِينَ عَلَى الْمَنُواْ وَعَمِلُواْ الصَّلِحَتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا ٱلأَنْهَ لُرُّكُ لَمَّا الدَّيْ الدَّنِ الْفَرْفُواْ مِنْهَا مِن شَمَرَةٍ رِزْفَا قَالُواْ هَدَذَا الَّذِي رُزِفْنَا مِن قَبْلُ وَالْتُواْمِهِ مَنْشَامِهُمْ أَوْلُهُ مَٰفِهَا أَذَوْجٌ مُّطَهَّرَةً وَهُمْ فِيهَا خَلِيهُ وَتَ

\*إِنَّ اللَّهَ لَايَسْتَغِيَّ أَن يَضْرِبَ مَشَكَا مَا يَعُوضَهُ فَمَافَوْقَهَا فَاَمَا الَّذِينَ ءَامَنُواْ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَا أَزَادَ اللَّهُ بِهَذَا مَشَكَا يُضِلُّ بِهِ عَكْثِيرًا وَيَهْذِى بِهِ عَكْثِيرًا وَمَا يُضِلُّ بِهِ \*

<sup>(</sup>V.2:22) Narrated 'Abdullâh : رضى الله عليه وسلم a sked the Prophet الله وreatest sin in consideration with Allâh?" He said, "That you set up a rival to Allâh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.4).

<sup>&</sup>lt;sup>[2]</sup> (V.2:25) having no menses, stools, urine. See *Tafsîr Ibn Kathîr* and also see the footnote of (V.29:64)

And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh<sup>[1]</sup>).

- 27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin<sup>[2]</sup>), and do mischief on earth, it is they who are the losers.
- 28. How can you disbelieve in Allâh seeing that you were dead and He gave you life, then He will give you death, then again will bring you to life (on the Day of Resurrection) and then to Him you will return? (See V.40:11)
- **29.** He it is Who created for you all that is on earth. Then He rose over (*Istawâ*) towards the heaven and made them seven heavens and He is the All-Knower of everything.
- 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You?" He (Allâh) said: "I know that which you do not know."
- 31. And He taught Adam all the names (of everything), 131 then He showed them to

إِلَّا ٱلْفَسِقِينَ ۞

ٱلَّذِينَ يَنقُصُّونَ عَهُ دَاللَّهِ مِنْ بَعْدِمِينَ قِهِ عَ وَيَفْطَعُونَ مَا أَمْرَاللَّهُ بِهِ ۚ أَن يُوصَلَ وَيُفْيِدُونَ فِي ٱلْأَرْضِ أُوْلِيَهِكَ هُ مُالْخَيْسِرُونَ ۞

ڪَيْفَ تَڪُفُرُونَ بِاللَّهِ وَكُنتُمْ أَمُواَتَا فَأَخِيَّ حُمَّ مُّرَّيُمِيتُكُوْ ثُمَّ بَحْيِّ بِكُمْ ثُمَّ إلَيْهِ تُرْجَعُونَ ۞

هُوَالَّذِى خَلَقَ لَكُ مِمَّافِ اَلْأَرْضِ جَيعَاثُمَّ اَسْتَوَى إِلَى السَّمَاءِ فَسَوْنِهُنَ سَبِّعَ سَمَوَتٍ وَهُوَ بِكُلِ شَىءٍ عَلِيمٌ ۞ وَإِذْ قَالَ رَبُكَ لِلْمَالَةِ بِكَةٍ إِنِّ جَاعِلٌ فِ الأَرْضِ خَلِيفَةً قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَسَفِكُ خَلِيفَةً قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَسَفِكُ الدِّمَاةَ وَتَعَرُّنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ

> وَعَلَمَ ادَمَ الْأَسْمَاةَ كُلَّهَا ثُمَّ عَرَضَهُ مْعَلَى الْمَلَيْكِكَةِ فَقَالَ أَنْبِعُونِي بِأَسْمَآءِ هَتَوُلِآهِ إِن

إِنَّ أَعْلَهُ مَا لَا تَعْلَمُونَ ٢

<sup>&</sup>lt;sup>[1]</sup> (V.2:26) We have retained this peculiar English construction in order to capture the Arabic idiom here.

صلى الله عليه وسلم that he heard the Prophet رضى الله عليه وسلم that he heard the Prophet رضى الله saying, " [ القاطع Al-Qâti ' (the person who severs the bond of kinship) will not enter Paradise" (Sahîh Al-Bukhârî, Vol.8, Hadîth No.13).

<sup>[3] (</sup>V.2:31) The Statement of Allâh تعلى : 'And He taught Adam all the names (of everything).'
Narrated Anas رضى الله عنه Said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allâh created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nûh (Noah), for he was the first Messenger Allâh sent to the inhabitants of the earth.' They will go to him and Nûh (Noah) will say, 'I am not fit for this undertaking.' He will remember his appeal to

these if you are truthful."

the angels and said, "Tell Me the names of

32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

**34.** And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).

35. And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not

كُنتُ مْ صَدِقِينَ ١

قَالُواْسُبَحْنَكَ لَاعِلْمِلَتَآ إِلَّامَاعَلَىْتَنَآ ۚ إِنَّكَ أَنتَ الْقَيلِيمُ ٱلْحَكِيمُ ۞

قَالَيْنَادَمُ أَنْبِيْهُم إِلَّسُمَآبِهِ فَرَّفَلَمَّا أَنْبَأَهُم بِأَسْمَآبِهِ مْ قَالَ أَلْرَ أَقُل لَّكُمْ إِنِّ أَغَلَمُ غَيْبَ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَأَغَلَرُ مَا تُبْدُونَ وَمَاكُنتُمْ تَكْنُمُونَ ۞

وَإِذْ قُلْنَالِلْمَلَنْہِكَةِ السَّجُدُولُلِآدَمَ فَسَجَدُولَٰ إِلَّا إِبْلِيسَ أَبْنَ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَيْفِرِينَ ۞

وَقُلْنَا يَكَادَمُ السَّكُنْ أَنتَ وَزَوْجُكَ الْجَنَةَ وَكُلا مِنْهَا رَغَدًا حَيْثُ شِنْتُمَا وَلا تَقْرَىٰ اهٰذِهِ الشَّجَرَةَ

his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to Khalîl-ur-Rahmân\* [i.e. Ibrâhîm (Abraham)]. They will go to him and he will say, 'I am not fit for this undertaking. Go to Mûsa (Moses), the slave to whom Allâh spoke (directly) and gave him the Taurât (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to 'Îsâ (Jesus), Allâh's slave, His Messenger and Allâh's Word and a spirit coming from Him.\*\* 'Îsâ (Jesus) the slave of Allâh صلى الله عليه وسلم will say, 'I am not fit for this undertaking, go to Muhammad whose past and future sins were forgiven by Allah.' So they will come to me and I will proceed till I ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long He wishes and then I will be addressed. '(Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allâh with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) whom I will admit into Paradise. Then I will come back again to Allâh, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allâh will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell) and who have been destined to an eternal stay in Hell." (The compiler) Abu 'Abdullah said: 'But those whom the Qur'an has imprisoned in Hell' refers to the Statement of Allâh عز و جل : " To abide therein....V.16:29) "Sahîh Al-Bukhârî , Vol.6, Hadîth No.3). \*The intimate friend of the Most Gracious (Allâh).

<sup>\*\*</sup>This may wrongly be understood as the spirit or soul of Allâh, in fact, it is a soul created by Allâh, i.e. 'Îsâ (Jesus). It was His Word: "Be!" — and he was (created like the creation of Adam). Please see the word *Rûh-ullâh* in the glossary for further details.

near this tree or you both will be of the Zâlimûn (wrong-doers)."

- **36.** Then the *Shaitân* (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."
- 37. Then Adam received from his Lord Words<sup>11</sup>. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who accepts repentance, the Most Merciful.
- 38. We said: "Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.
- 39. But those who disbelieve and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire. They shall abide therein forever.
- **40.** O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.
- 41. And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get] not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsîr At-Tabarî).
- 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه is Allâh's Messenger and his qualities are

فَتَكُونَامِنَ ٱلظَّالِمِينَ ٥

فَأَنَّهُمَا ٱلشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَامِمَّا كَانَافِيةٍ وَقُلْتَا ٱهْبِطُواْبَعْضُكُرْ لِبَعْضِ عَدُوُّ وَلِكُرُوفِ ٱلْأَرْضِ مُسْتَقَرُّوْمَتَنَمُ إِلَاجِينِ ۞

> فَتَلَقَّنَ ءَادَمُ مِن زَيِّهِ - كَلِمَاتِ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَالْتَوَّابُ ٱلرَّحِيمُ ۞

قُلْنَا الْهِيُطُواْمِنْهَا جَمِيعاً فَإِمَّا يَأْتِينَّكُم مِّنِي هُدَى فَمَن تَبِعَ هُدَاىَ فَلَاخَوْفُ عَلَيْهِمْ وَلَاهُمْ يَحْزُونَ ۞

ۅؙۘٲڶؘٙڍؚڽؘڬؘڡٞڔؗۅ۠ٲۅؘػؘۮۜؠؙۅ۠ٳۑٵؽۣؾڹٙٲٲؙۅٛڵؾؠٟڬٲٞڞڂٮؙ۪ٛٵڶؾٙٳڔؖٞ ۿؙؠٝڣۣۿٳڂؘڸؚۮۅڹٙ۞

يَنَبَيْ إِسْرَةِ يَلَ ٱذْكُرُواْ يِعْمَقَ ٱلْيَّ أَفْمَتُ عَلَيْكُو وَأَوْفُواْ يِعَهْدِىَ أُوفِ بِعَهْدِكُرُ وَايَّنَى فَأَرْهَبُونِ ۞

وَءَامِنُواْ بِمَاۤ أَنْزَلُتُ مُصَدِّقًا لِمّا مَعَكُمُ وَلَاتَكُونُواْ أَوَّلَ كَافِرٍ بِهِ ۚ وَلَا تَشْتَرُواْ بِعَائِنِي ثَمَنَا قَلِيلًا وَإِنَّنَ فَاتَقُونِ ۞

> وَلَاتَلْبِسُواْ ٱلْحَقَّ بِٱلْبَطِلِ وَتَكْتُسُواْ ٱلْحَقَّ وَأَنتُمْر تَعْلَمُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.2:37): These words are mentioned in the Qur'ân; (Verse 7:23): They are: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth)<sup>11</sup>.

- **43.** And perform As-Salât ( $Iq\hat{a}mat$ -as-Salât), and give  $Zak\hat{a}t$ , and bow down (or submit yourselves with obedience to Allâh) along with Ar-Râki ' $\hat{u}n^{[2]}$ .
- **44.** Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, [3] while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?
- **45**. And seek help in patience and *As-Salât* (the prayers) and truly it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].

وَأَقِيمُواْ الصَّلَوٰةَ وَءَاتُواْ الزَّكَوٰةَ وَٱرْكَعُواْ مَعَ الزَّكِعِينَ ۞

\*أَتَأْمُرُونَ ٱلنَّاسَ إِلَّتِ وَتَنسَوْنَأَنفُسَكُرُ وَأَنتُمْ سَنَّلُونَ ٱلْكِتَبُّ أَفَلاَ تَعْقِلُونَ ۞

وَاسْتَعِينُواْ إِلْصَهْرِ وَالصَّلَوْةَ وَإِنَّهَالَكِيدَةُ إِلَّا عَلَى ٱلْخَيْشِعِينَ ۞

الله (V.2:42): Narrated 'Atâ ibn Yasâr: I met 'Abdullâh ibn 'Amr ibn Al 'Aâs and asked him, "Tell me about the description of Allâh's Messenger صلى الله عليه وسلم which is mentioned in the Taurât (Torah)." He replied, "Yes. By Allâh, he is described in the Taurât (Torah) with some of the qualities attributed to him in the Qur'ân as follows: 'O Prophet! We have sent you as a witness (for Allâh's True Religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterates. You are My slave and My Messenger. I have named you Al-Mutawakkil (who depends upon Allâh). You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allâh will not let him (the Prophet صلى الله عليه وسلم ) die till he makes straight the crooked people by making them say: 'Lâ ilâha illallâh,' (none has the right to be worshipped but Allâh), by which 'blind eyes, deaf ears and closed hearts' will be opened." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.335).

<sup>[2] (</sup>V.2:43) Ar-Râki'ûn: Those who bow down or submit themselves with obedience to Allâh with Muhammad صلى الله عليه وسلم as the Muslims have done, i.e., embrace Islâm (worshipping none but Allâh Alone and doing good with the only intention of seeking Allâh's Pleasure).

- **46.** (They are those) who are certain that they are going to meet their Lord, and that to Him they are going to return.
- **47.** O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Âlamîn [mankind and jinn (of your time period, in the past)].
- 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.
- **49**. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.
- **50.** And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).
- 51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrong-doers).
- 52. Then after that We forgave you so that you might be grateful.
- 53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright."
- 54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

ٱلَذِينَ يَظُنُّونَ أَنَّهُ مِمُّلَقُواْ رَبِّهِ مِوَاَنَّهُ مُ إِلَيْهِ رَجِعُونَ ۞

يَنَبَىۤ إِسۡرَآءِيلَ اُذَكُرُواْنِعۡمَىٓ اَلَٰتِیٓ اَنْعَمْتُ عَلَیْکُرُواْنِ ضَنَّلُتُکُوْعَلَ الْعَالِمِینَ ۞

وَاتَقُواْ يَوْمَا لَا يَجَزِى نَفْشُ عَن نَفْسِ شَيْعًا وَلاَيْفَبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَذْلٌ وَلَاهُمْ يُنصَرُونَ ۞

وَاذْ نَجَيْنَاكُ مِيْنَ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوَّءَ ٱلْمَذَابِ يُذَيِّحُونَ أَبْنَآءَ كُمْ وَيَشْتَحْيُونَ نِسَاءَكُمْ وَفِى ذَالِكُم بَكَرَةٌ مِن زَيِّكُمْ عَظِيرٌ ۞

وَإِذْ فَرَقْتَابِكُمُ ٱلْبَحْرَ فَأَنْجَيْنَكُمُ وَأَغْرَقْنَا ٓءَالَ فِرْعَوْنَ وَأَنتُمْ تَظُرُونَ ۞

وَاذْ وَاعَدْنَامُوسَىٰ أَرْبَعِينَ لَيَلَةَ ثُمَّ اَتَخَذْتُمُٱلْمِجَلَ مِنْ بَعَـٰدِهِۦوَأَنتُہ ظَلِمُونَ ۞

> ئُمَّ عَفَوْنَاعَنَكُمْ مِّنَ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ۞ وَإِذْ ءَاتَيْنَامُوسَى ٱلْكِتَبَ وَٱلْفُرْقَانَ لَعَلَكُمْ تَهْمَنُدُونَ ۞

ۄٙٳۮ۫ڡٙٵڶۘڡؙۅڝؽٳڡٙۊۄڡۭۦؽڡٙۊؠٳڷػؗۯڟٲڡٚؾؙۄۘٲڶڡؙؗڝۘڮؗؗ ؠڷؚۼۧٵڎؚڰۯٲڶڡۣڿڶڡؘؾؙۅؙؽۊٲٳڶڹؠٳڔؠٟڝؙڎڡٞٲڨؙؿڵۊٵ ٲٙٮڡؙڛػؙۄڎٳڝؙڎڔڿٙؿڒڷۜڝؙڎۼٮۮؘڹٳڔؠٟڝؙڎ ڡؘؾؘڹۼؘؿڬۯؙٵۣۮؘۮۥۿۅؙٲڶۊٙڮٵڒٙڿۑ؞ؙ۞

- 55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunder-bolt (lightning) while you were looking.
- **56**. Then We raised you up after your death, so that you might be grateful.
- 57. And We shaded you with clouds and sent down on you *Al-Manna*<sup>[1]</sup> and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us, but they wronged themselves.
- 58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."
- **59**. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers *Rijz* (a punishment)<sup>[2]</sup> from the heaven because of their rebelling against Allâh's obedience. (*Tafsîr At-Tabarî*).
- 60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."

وَإِذْ فُلْتُمْ مِيْدُمُوسَىٰ لَن نُؤْمِنَ لَكَ حَتَىٰ نَرَى ٱللَّهَ جَهْرَةَ فَأَخَذَتْ كُرُا لَضَلِعِقَةُ وَأَنْتُرْ تَنْظُرُونَ ۞

تُوَّ بَعَثْنَكُمْ مِّنْ بَعْدِ مَوْتِكُوْ لَعَلَّكُمْ تَشْكُرُونَ ٥

وَظَلَنَاعَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَاعَلَيْكُو اَلْمَنَ وَّالسَّلْوَيِّ كُلُواْ مِن طَيِبَنتِ مَارَزَقْنَكُو ْوَمَا ظَلَمُونَا وَلَكِن كَانُواْ أَنْفُسُهُمْ يَظْلِمُونَ ۞

وَإِذْ قُلْنَا اَدْخُلُواْ هَلَذِهِ الْقَرْيَةَ فَكُلُواْ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَقُولُواْ حِظَّةٌ شَغْتُمْ رَغَدًا وَقُولُواْ حِظَّةٌ نَغْفِرْ لَكُمْ خَطَيَكُمْ وَسَنَزِيدُ اللّهِ خَطَيَكُمْ وَسَنَزِيدُ اللّهِ اللّهَ خَطَيَكَ مُ وَسَنَزِيدُ اللّهُ خَسند رَبَي اللّهُ اللّهُ خَسند رَبّ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللللّهُ الللللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللللّهُ الللّهُ

فَتَدَلَ الذِينَ ظَلَمُواْ قَوْلًا عَيْرًا الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُواْ رِجْزًا قِنَ السَّمَآء بِمَا كَانُواْ يَفْسُقُونَ ۞

﴿ وَاذِ السِّنَسَقَى مُوسَىٰ لِقَوْمِهِ - فَقُلْنَا اُضْرِب يِعَصَاكَ الْحَجَرِّقَانَفَجَرَتْ مِنْهُ اَثَنْنَاعَشَرَةَ عَيْنَا قَدْ عِلِمَ كُلُّ اُنَاسٍ مََشْرَبَهُ مِنْكُواْ وَالشَّرِيُواْ مِن رِزْقِ اللَّهِ وَلَانَعْ ثَوَاْ فِي الْأَرْضِ مُفْسِدِينَ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.2: 57) Mujāhid said, *"Al-Manna* is a kind of sweet gum, and *As-Salwā*, a kind of bird (i.e. quails) "... Narrated Sa'îd ibn Zaid صلى الله عليه رسلم : Allāh's Messenger صلى الله عليه رسلم said, "The *Kam'a* (truffle i.e. a kind of edible fungus) is like the *Manna* (as it is obtained without any effort) and its water is a (medicine) cure for eye trouble." (*Sahīh Al-Bukhārī*, Vol. 6, *Hadīth* No. 5). (S.B.1714)

<sup>&</sup>lt;sup>[2]</sup> (V.2:59) Narrated Usamah ibn Zaid د رضى الله عنه (ك.2:59) Narrated Usamah ibn Zaid د وضى الله عنه ("Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.679).

الجزء ١

- 61. And (remember) when you said, "O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fûm (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).
- **62.** Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.
- 63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqûn (the pious See V.2:2).
- **64**. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.
- 65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath

وَإِذْ قُلْتُ مْ يَسُمُوسَىٰ لَن نَصْيِرَ عَلَىٰ طَعَامِ وَحِيدِ فَأَدَّعُ لَنَا رَبَّكَ يُغْرِجُ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَفَنَّابِهَا وَفُومِهَا وَعَدَسِهَا وَمَصَلِهاً قَالَ أَتَسَ تَبْدِلُونَ الَّذِي هُو أَذَفَ يِالَّذِي هُو خَيْرًا أَهْ مِطُواْمِصْرُافَإِنَّ لَكُم مَّاساً أَنْثُرُ وَصُرِيتَ عَلَيْهِمُ الذِلَّةُ وَالْمَسْكَنةُ وَبَاءً ويغضي مَنَ اللَّهُ ذَلِكَ إِنَّهُمْ حَانُواْ يَكُفُرُونَ مِعَايَنتِ اللَّهِ وَيَقْتُلُونَ النَّيِيتَ بِغَيْرِ الْحَقَّ ذَلِكَ بِمَا عَصَواً وَكَانُواْ يَعْتَدُونَ الْقَيْرِةَ الْحَقَّ ذَلِكَ بِمَا عَصَواً

إِنَّ ٱلَّذِينَ ءَامَنُواْوَالَّذِينَ هَادُواْ وَٱلتَّصَلَوَىٰ وَٱلصَّنِيئِينَ مَنْ ءَامَنَ بِاللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَعَمِلَ صَلِحًا فَلَهُمْ أَجُرُهُمْ عِندَ رَبِّهِمْ وَلَاحَوْفُ عَلَيْهِمْ وَلَاهُمْ يَعَزَوُنَ ۞

وَإِذْ أَخَذْنَا مِيثَنَقَكُو وَرَفَعْنَا فَوَقَكُمُ ٱلظُّورَ خُذُولُمَا ٓءَاتَيْنَكُمُ بِفُوَّةٍ وَاَذْكُرُولُمَافِيهِ لَعَلَكُمْ تَتَقُون ۞

ثُوَّ وَكَنْسُهُ مِنْ بَعَدِ ذَلِكَ فَكَوْلَا فَضَلُ ٱللَّهِ عَلَيْتُكُوْ وَرَحْمَتُهُ. لَكُنْسُومِنَ ٱلْخَسِرِينَ ۞

وَلَقَدْ عَلِمْتُ مُ ٱلَّذِينَ ٱعْتَدَوْا مِنكُوْ فِي ٱلسَّبْتِ فَقُلْنَا

<sup>&</sup>lt;sup>(1)</sup> (V. 2:62) A past nation used to live in Mûsal (Iraq) and say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the Sabians) and they were neither Jews nor Christians.

<sup>[2] (</sup>V.2:62) This Verse (and Verse 5:69), mentioned in the Qur'ân should not be misinterpreted by the reader as mentioned by Ibn 'Abbâs رضى الله عليها (Tafsîr At-Tabarî) that the provision of this Verse was abrogated by the Verse 3:85: "And whosoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter, he will be one of the losers." (i.e.after the coming of Prophet Muhammad صلى الله عليه وسلم on the earth, no other religion except Islâm, will be accepted from anyone).

(i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." (See vv. 7: 163-166)

- 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqûn (the pious See V.2:2).
- 67. And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among *Al-Jâhilûn* (the ignorant or the foolish)."
- 68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."
- 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders."
- 70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allâh wills, we will be guided."
- 71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow." They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.
- 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding.
- 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

لَهُ مَكُونُواْ قِرَدَةً خَلِيءِينَ ٢

فَجَعَلَنْهَانَكَلَالِمَا بَيْنَ يَدَيْهَا وَمَاخَلْفَهَا وَمُوْعِظَةً لِلْمُتَقِيتِ ۞

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۚ إِنَّ ٱللَّهَ يَاأَمُرُكُمْ أَن تَذْ بَحُواْبَقَىرَةً ۚ قَالُوٓاْ أَتَتَّخِذُنَا هُـرُّوًاۚ قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَهِلِينَ ۞

قَالُواْآدُعُ لَنَارَبَّكَ يُبَيِّنِ لَنَّامَاهِمَّ قَالَ إِنَّهُۥ يَـعُولُ إِنَّهَا بَقَرَةٌ لَّافَارِضٌ وَلَا بِصُّرُّعَوَانُ بَيْرَ ذَلِكَ ۚ قَافْمَـٰكُولُمَاتُوْمَرُونَ ۞

قَالُواْ أَدْعُ لَنَا رَبَّكَ يُبَيِّن لَنَامَا لَوْنُهَأَ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآ هُ فَاقِعٌ لَوْنُهَا لَسُرُّا لَنَظِرِينَ۞

> قَالُواْ آذَحُ لَنَا رَبَكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ ٱلْبَقَرَ تَشْلَبَهَ عَلَيْسَنَا وَإِنَّا إِن شَاءَ ٱللَّهُ لَمُهْ مَدُونَ ۞

> قَالَ إِنَّهُ مِيَقُولُ إِنَّهَا بَقَرَةٌ لَاَذُلُولٌ تُنِيرُ ٱلْأَرْضَ وَلَاتَمْنِي ٱلْحَرْثَ مُسَلَّمَةٌ لَّاشِيعَةَ فِيهَأَقَالُواْ ٱلْنَنَجِثْتَ بِٱلْحَقِّ فَذَبَعُوهَا وَمَاكَادُواْ يَفْعَلُونَ ۞

وَإِذْ فَتَلْتُمْ نَفْسَافَأَذَرَأْتُمْ فِيهَأَّوَاللَّهُ مُخْرِجٌ مَّاكُنْتُمْ تَكْتُمُونَ ۞

فَقُلْنَا اَضْرِبُوهُ بِبَعْضِهَا حَنَالِكَ بُحْوِ اللَّهُ الْمُوْتَىٰ وَمُرِيكُمُ ءَ اِسَتِهِ ـ لَعَلَكُمْ تَعْقِلُونَ ۞

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what vou do.

75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم , which are written in the Taurât (Torah)]<sup>[1]</sup>, that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

77. Know they (Jews) not that Allah knows what they conceal and what they reveal?

78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby).

80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days."

ثُمُّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْمَ وَ وَإِنَّ مِنَ ٱلْحِيجَارَةِ لَمَالِتَفَجُ مِنْهُ ٱلْأَنْهَارُ وَإِنَّ مِنْهَالَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُٱلْمَآءُ وَإِنَّ مِنْهَالَمَايَهُ بِطُهِ مِنْ خَشْبَةِ ٱللَّهُ وَمَا ٱللَّهُ بِغَلِفِل عَمَّاتَعُمَلُونَ ٦٠٠

\*أَفَتَطْمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْ كَانَ فَريقٌ مِّنْهُمْ يَسْمَعُونَ كَلَمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُ ومِنْ بَعْدِ مَاعَقَالُهُ هُ وَهُ تَعَلَمُونَ (٥٠)

وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓ اْءَامَنَّا وَإِذَا خَلَابَعْضُهُمْ إِلَى بَعْضِ قَالُوٓاْ أَتَحَدِّثُونَهُم بِمَافَتَحُ ٱللَّهُ عَلَيْكُمْ لِيُحَاِّجُّوكُمْ بِهِ عِندَرَبِّكُمْ أَفَلَا تَعُقَلُونَ ٢

أُوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلَنُونَ ۞ وَمِنْهُ مْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَابَ إِلَّا أَمَانَ وَإِنْ هُوْ اللَّا يَظُنُّونَ ١

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ ٱلْكِتَبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشُـ تَرُواْ بِهِ ٤ ثَمَنًا قَلِيلًا ۚ فَوَيْلٌ لَّهُ مِيمَّاكَتَبَتْ أَيْدِيهِمْ وَوَيْلُ لَّهُم مِّمَّا تَكْسِنُونَ ۞ وَقَالُواْ لَنَ تَحَسَّنَا ٱلنَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَاللَّهِ عَمْدُافَان يُخْلِفَ ٱللَّهُ

<sup>[1] (</sup>V.2:76) See the footnote of (V.2:42)

Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?"

- 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.
- **82.** And those who believe (in the Oneness of Allâh—Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257)
- 83. And (remember) when We took a covenant from the Children of Israel, (saying): "Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and to Al-Masâkîn<sup>[1]</sup> (the needy), and speak good to people (i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad بالله عليه وسلم), and perform As-Salât (Iqâmat-as-Salât), and give Zakât". Then you slid back, except a few of you, while you are backsliders." (Tafsîr Al-Qurtubî).
- 84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.
- 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace

عَهْدَةً أَوْ أَمْ تَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ٥

بَلَّ مَنَ كَسَبَ سَيِئَةً وَأَحَطَتْ بِهِ - خَطِيٓنَهُهُ و فَأُوْلَتِكِكَ أَصْحَبُ التّارِّ هُمْ فِيهَا خَلِهُ ونَ ۞ وَالَّذِينَ ءَامَنُواُ وَعَمِهُواْ الصَّلِيحَاتِ أُولَتِيكَ أَصْحَبُ الْجَنَةِ هُمْ فِيهَا خَلِهُ ونَ ۞

وَإِذَ أَخَذْنَا مِيثَنَ بَخِيَ إِسْرَ عِيلَ لَاتَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانَا وَذِي الْفُرِيَّ وَلَيْتَنَكَىٰ وَالْمَسَاكِينِ وَقُولُواْ لِلنَّاسِ حُسِّنَا وَأَقِيمُواْ الصَّلَوْةَ وَءَاتُواْ الزَّكُوةَ ثُمُّةً تَوَلِّيْتُمْ إِلَّا قِلِيلًا مِنْكُمْ وَأَنْتُم

وَإِذْ أَخَذْنَامِيثَقَكُوْ لَاتَشْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُمْ مِّن دِيَدِكُمْ ثُمَّاَقَرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ۞

ثُمَّرَأَشُمْ هَوُّلَاءِ تَقَتُنُونَ أَنفُسَكُمْ وَتَخْرِجُونَ فَرِيقًا مِنكُر مِّن دِيكِرِهِرْ تَظَلهَرُونَ عَلَيْهِم إِلَّالْإِنْمِ وَالْهُدُونِ وَإِن بِأَنْوُكُمْ أَسُرَى نُقُندُوهُمْ وَهُوَمُحَرَّرُ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُوْمِنُونَ بِبَغْضِ ٱلْكِتْبِ وَتَكَفُّرُونَ بِبَغْضٍ فَمَاجَزًا مُن يَفْعَلُ ذَلِكَ مِنصُمْ إِلَّا خِزْيٌ فِي ٱلْحَيْوَةِ ٱلدُّنْيَّ

said, "Al-Miskîn (the needy) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two, but Al-Miskîn (the needy) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 557). [Please also see Tafsîr At-Tabarî (Verse 9:60)]

in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

- **86.** Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened, nor shall they be helped.
- 87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Îsâ (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus [Jibrael (Gabriel) عليه السلام [Jibrael (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.
- **88**. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.
- 89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.
- 90. How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace to whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.
- 91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to

وَيَوْمَ ٱلْقِيَامَةِ بُرَدُّونَ إِلَّنَ أَشَدِّ ٱلْعَذَابُّ وَمَااللَّهُ بِغَلِفِلِ عَمَّا تَغَمَّلُونَ ۞

أُوْلَتِهِكَ ٱلَّذِينَ ٱشۡتَرَوُا ٱلْحَيَوةَ ٱلدُّيَّا بِٱلْآخِرَةَ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْمَدَابُ وَلَاهُمْ يُنْصَرُونَ ٥

وَلَقَدْءَاتَيْنَامُوسَى ٱلْكِتَبَ وَقَفَيْهَ نَامِنُ بَعْدِهِ عِٱلرُّسُلِّ وَءَاتَيْنَاعِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَتِ وَأَيَّدْنَهُ بِرُوحِ ٱلْقُدُسُّ أَفَكُلَمَّا جَآءَكُمْ رَسُولُا بِمَالاَتَهُوَىٰ أَنْفُسُكُمُ ٱسْتَكْبَرَتُمْ فَفَرِيقًا كَذَبْتُووْفِرِيقًا تَقْنُلُونَ ۞

وَلَمَّاجَآءَ هُمْ كَتَبُّ مِنْ عِندِاللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُواْ مِن قَبْلُ يَسْتَفْيْحُونَ عَلَ الَّذِينَ كَفُرُواْ فَامَّا جَآءَ هُم مَّا عَرَفُواْ كَفُرُواْ يِدِّهُ فَلَعْنَهُ ٱللَّهِ عَلَى ٱلْكَفِرِينَ ۞

بِشْكَمَا أَشْتَرَقَا لِهِ الْفُسُهُمْ أَن يَكُفُرُواْ بِمَا أَنْلَ اللهُ بَغْيًا أَن يُنزِلَ اللهُ مِن فَضْيلِهِ عَلَى مَن يَشَلَهُ مِنْ عِبَادِةً - فَبَاءُ و بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَنْفِرِينَ عَذَابٌ مُهِينٌ ۞

وَإِذَا قِيلَ لَهُمْ ءَامِنُواْ بِمَا أَنزَلَ ٱللَّهُ قَالُواْنُوْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَيَحَضُّفُرُونَ بِمَاوَزَآءَ هُ، وَهُوَاَلْحَقُّ

us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad صلى الله عليه to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?"

- 92. And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zâlimûn (polytheists and wrong-doers).
- 93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."
- 94. Say (to them): "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful."
- 95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Knower of the Zâlimûn (polytheists and wrong-doers).
- 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs (Magians), pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do.
- 97. Say (O Muhammad صلع الله عليه وسلم): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart

مُصَدِّقَالِمَا مَعَهُمُّ قُلْ فَلِمَ تَقْتُلُونَ أَنْسَآءَ أَللَهُ مِن قَبْلُ إِن كُنتُرتُمُ ومِنين ١

\* وَلَقَدْ جَآءَ كُم مُّوسَى ١ بِٱلْبَيِّئَاتِ ثُمَّ ٱتَّخَذْتُ مُ ٱلْعِجْلَ مِنْ بَعْده عُواأَنتُهُ ظَلِمُونَ 🕲 وَإِذْ أَخَذْنَا مِثَلَقَكُمْ وَرَفَعُـنَا فَوَقَكُمُ ٱلطُّورَخُ ذُواْ مَا ٓءَاتَيْنَكُم بِقُوَّةٍ وَٱسْمَعُواْ قَالُواْ سَيمِعْنَا وَعَصَيْنَا وَأُشْ رَبُواْ فِ قُلُوبِهِمُ

ٱلْمِجْلَ بِكُفْرِهِمْ قُلْ بِشْكَمَا يَأْمُرُكُم بِهِ ٤ المَنْكُمْ إِن كُنتُ مُؤْمِنِينَ ﴿ اللَّهُ اللَّهُ مُؤْمِنِينَ ﴿ ١٠٠

قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْآخِرَةُ عِندَ ٱللَّهِ خَالِصَـةُ مِّن دُوبِ ٱلنَّاسِ فَتَمَنُّوُا ٱلْمَوْتَ إِن كُنتُ رْصَادِقِينَ ١ وَلَن يَتَمَنَّوْهُ أَبِّدُا بِمَاقَدَّمَتْ أَيْدِيهِمْ وَٱللَّهُ عَلِيكُمْ بَالظَّالمينَ ١

وَلَتَجِدَنَّهُ مُ أَحْرَصَ أَلنَّاسِ عَلَىٰ حَهَٰ وَمِنَ ٱلَّذِينَ أَشْرَكُواْ يَوَدُّ أَحَدُهُ مِ لَوْ يُعَمَّرُ أَلْفَ سَنَةِ وَمَاهُوَ بمُزَحْزجِهِ عِنَ ٱلْعَذَابِأَن يُعَمَّرُ وَٱللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ 🕲

قُلْمَن كَانَ عَدُقًا لِلْجِبْرِيلَ فَإِنَّهُ و نَزَّلَهُ مِ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بِيَنَ يَدَيْهِ وَهُدَى وَ يُشْرَىٰ لِلْمُؤْمِنِينَ ٧

by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

- 98. "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrîl (Gabriel) and Mikâl (Michael), then verily, Allâh is an enemy to the disbelievers."
- 99. And indeed We have sent down to you manifest *Ayât* (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Al-*Fâsiqûn* (those who rebel against Allâh's Command).
- 100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (The truth is:) most of them believe not.
- 101. And when there came to them a Messenger from Allâh (i.e. Muhammad صلى confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!
- 102. And they followed what the Shayatın (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayatîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that

مَنڪَانَ عَدُوَّالِيَّةِ وَمَلَتْہِكَتِهِءَ وَرُسُلِهِ، وَجِبْرِيلَ وَمِيكَـٰلَ فَإِنَّالَيَّهَ عَدُوِّ لِلْكَفِرِينَ

وَلَقَدْ أَنْزَلْنَآ إِلَيْكَ ءَايَنتِ بَيِّنَتِّ وَمَايَكَهُوُ بِهَآإِلَّا ٱلْفَسِقُونَ ۞

أَوَكُلَّمَاعَنهَدُواْعَهَدَانَبَذَهُ، فَرِيقٌ مِّنْهُمُّ بَلْ أَحْتُرُهُوْ لَا يُؤْمِنُونَ ۞

وَلَمَّاجَاءَهُمْ رَسُولٌ قِنْ عِندِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُ مِّ نَبَذَ فَرِيقٌ مِّرَ الَّذِينِ أُونُواْ الْكِتَبَ كِتَبَ اللَّهِ وَزَآءَ ظُهُورِهِمْ كَأَنَّهُ مُ لَا يَعْلَمُونَ ۞

وَاتَّبَعُواْ مَا تَتَاوُا ٱلشَّهَ يَطِينُ عَلَىٰ مُلْكِ سُلَيْمَنَّ وَمَا حَفَرُواْ حَفَرُ سُلَيْمَنُ وَلَكِنَّ ٱلشَّهَ يَطِينَ حَفَرُواْ يُعَلِمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَا أَنزِلَ عَلَى الْمَلَكَيْنِ بِسَابِلَ هَنُرُوتَ وَمَرُوتَ وَمَرُوتَ وَمَا يُعَلِمُ الْمَلْكِينِ بِسَابِلَ هَنُوتَ وَمَدُوتَ وَمَا يُعَلِمُ الْمَانِ مِنْ أَلَمَنَ عَلَى الْمَلْكِينَ بِهِ عَبَيْنَ ٱلْمَرْعِ فَيَتَعَلَّمُونَ مِنْ الْمَرْعِ وَمَا اللهُ عَلَى اللهُ مَنْ اللهُ وَلَى اللهُ عَلَى اللهُ ا

for which they sold their ownselves, if they but knew.

- 103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!
- 104. O you who believe! Say not (to the Messenger صلى الله عليه وسلم) Râ'ina[1] but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)
- 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allah, pagans, etc.) like that there should be sent down to you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty.
- 106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is Able to do all things?
- 107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any Walî (protector or guardian) nor any helper.
- **108.** Or do you want to ask your Messenger (Muhammad صلى الله عليه وسلم) as Mûsâ (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.
- 109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves,

وَلَوْأَنَّهُ مُ عَامَنُواْ وَأَتَّقَوَّا لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَتُ أُلَّوْكَ انُواْ يَعْلَمُونَ ٢

يَّنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَاتَـقُولُواْ رَعِنَا وَقُولُواْ ٱنظُرْنَا وَٱسْمَعُواً وَلِلْكَافِرِينَ عَذَاكِ أَلْبُهُ ١

مَّا يَوَدُ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَابِ وَلَا ٱلْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرِهِن رَّيَّكُمُّ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِ ۽ مَن يَشَاءُ وَٱللَّهُ ذُو ٱلْفَصْلِ ٱلْعَظِيمِ ٢

\* مَانَنسَخْ مِنْ ءَاكِةٍ أُوْنُنسِهَا نَأْتِ بِخَيْرِ مِّنْهَا أَوْمِثْلِهَأُ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَديرُ 🕲

أَلَمْ تَعْلَةً أَنَّ ٱللَّهَ لَهُ مِمْلَكُ ٱللَّهَ مَاكُ ٱللَّهَ مَلَهُ وَالْأَرْضُ وَمَالَكُم قِن دُونِ ٱللَّهِ مِن وَلِيَّ وَلَانَصِيرِ ١

أَمْرُ يِدُونَ أَن تَشَكُواْ رَسُولَكُمْ كَمَاسُيِلَ مُوسَىٰ مِن قَتَلُ وَمَن يَتَبَدُّلِ ٱلْكُفْرَ بَٱلْإِيمَٰنِ فَقَدُ ضَلَّ سَوَآءَ ٱلسَّبِيلِ 🕲

وَدَّكَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَابِ لَوْيَرُدُّ ويَكُم مِّنْ بَعْد إيمَٰذِكُمْ كُفَّارًا حَسَدًا مِّنْعِندِ أَنفُسِهِم مِينَ تَعَدِمَا تَسَرَّبَ لَهُمُ ٱلْحَقُّ فَأَعْفُواْ

<sup>(</sup>V.2:104) Râ'ina: In Arabic means "Be careful; Listen to us, and we listen to you", صلى الله whereas in Hebrew it means "an insult", and the Jews used to say it to the Prophet with bad intentions. (See V.4:46) عليه وسلم

even after the truth (that Muhammad صلی الله is Allâh's Messenger) has become manifest to them. But forgive and overlook, till Allâh brings His Command.<sup>[1]</sup> Verily, Allâh is Able to do all things.

- 110. And perform *As-Salât* (Iqâmat-as-Salât), and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.
- 111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."
- 112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a *Muhsin*<sup>[2]</sup> then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsîr lbn Kathîr*].
- 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.
- 114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh's

وَأَصْفَحُواْحَقَىٰ يَـأَلِّىٓ ٱللَّهُ بِأَمْرِ قَّ عِلِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۞

وَأَقِيمُواْ الصَّلَوْةَ وَءَاتُواْ الرَّكَوْةَ وَمَاتُقَرِّمُواْ لِأَنفُسِكُم مِّنْ خَيْرِ تَجِدُوهُ عِندَ اللَّهِ ۚ إِنَّ اللَّهَ بِمَا تَعَمَلُونَ بَصِيرٌ ۞

وَقَالُواْ لَنَ يَنْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْضَدَرَيَّ يَلْكَ أَمَانِيُّهُمُّ قُلُ هَا قُلِبُرُهَا نَكُمْ إِن كُنتُوصَادِقِيرَتَ ۞

بَكَأْمَنْ أَشَالَمَوَجْهَاهُ وِلِلَّهِ وَهُوَمُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَرَيِّهِ ءوَلَاحَوْقُ عَلَيْهِ مْ وَلَاهُمْ يَخَرُفُونَ ۞

وَقَالَتِ ٱلْبَهُودُلَيْسَتِ ٱلنَّصَرَىٰ عَلَىٰ شَىْءِ وَقَالَتِ
النَّصَرَىٰ لَيْسَتِ الْبَهُودُ عَلَىٰ شَىْءِ وَهُمْ يَتَلُونَ
النَّصَرَىٰ لَيْسَتِ الْبَهُودُ عَلَىٰ شَىْءِ وَهُمْ يَتَلُونَ
الْسِحِيَّةُ كُذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ
فَوْلِهِمْ فَاللَّهُ يَعْكُمُ بَيْنَهُمْ يَوْمَ الْفِيكَمَةِ فِيمَا
كَانُولِهِمْ فَاللَّهُ يَعْتَلِفُونَ ۞
كَانُولْفِيهِ يَغْتَلِفُونَ ۞

وَمَنْ أَظْلَرُمِنَنَ مَّنَعَ مَسَنجِدَ اللَّهِ أَن يُذْكَرِ فِيهَا ٱسْمُهُ، وَيَسَعَىٰ فِي خَرَابِهَأَ أُوْلَتِكَ مَاكَانَ لَهُمْ أَن يَذْخُلُوهِمَا إِلَّاخَآبِفِينَ لَهُوْ فِي الدُّنْيَاخِزْيٌ وَلَهُمْ فِي ٱلْآخِرَةِ عَذَابٌ عَظِيرٌ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.2:109) The provision of this verse has been abrogated by the (V.9:29). (*Tafsîr At-Tabarî*)

<sup>&</sup>lt;sup>[2]</sup> (V.2:112) "Muhsin" a good-doer who performs good deeds totally for Allâh's sake only without any show off or to gain praise or fame, etc., and in accordance with the *Sunnah* of Allâh's Messenger Muhammad صلى الله عليه وسلم

Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

115. And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.

116. And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring)<sup>[11]</sup>. Glorified is He (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" — and it is.

118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for a people who believe with certainty.

119. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). [2]. And you will not

وَلِنَوَالْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّواْ فَضَمَّ وَجَهُ اللَّهِ إِنَّ اللَّهَ وَسِعُ عَلِيـهُ

وَقَالُواْ اَتَّخَذَ اللَّهُ وَلَدَّأْسُبْحَنَهُۥ بَىلَلَهُ, مَا فِ ٱلسَّمَوْتِ وَالْأَرْضِّكُلُّ لَهُ, قَايِنُونَ ۞

بَدِيعُ ٱلسَّمَوَّتِ وَٱلْأَرْضِ ۗ وَإِذَا قَضَى ٓ أَمْرًا فَإِنَّمَا يَعُولُ لَهُ رُكُن فَيَكُوكُ ۞ وَقَالَ ٱلَّذِينَ لَايَعَ لَمُونَ لَوْلَا يُحَكِّمُنَ ٱللَّهُ أَوْتَأْتِينَا ٓ مَايَةً حَكَذِلِكَ قَالَ ٱلَّذِينَ مِن قَبْلِهِم قِشْلَ قَوْلِهِمُ تَشْنَهَا فَهُ بُهُمُّ قَدْ بَتَنَا ٱلْآيِنَ

إِنَّآأَرْسَلْنَكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۗ وَلَا تُسْتَلُعَنْ أَصْحَلِ ٱلْجَحِيمِ ۞

لِقَوْمِ يُوقِنُونَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.2:116) "They (Jews, Christians and pagans) say: Allâh has begotten a son (children, offspring). Glorified is He ...Nay...."

Narrated Ibn 'Abbâs عملي الله عليه وسلم عليه وسلم عليه وسلم said, "Allâh said, 'The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring). No! Glorified I am! I am far from taking a wife or a son (or offspring).' " (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 9).

<sup>[2] (</sup>V.2:119) See the footnote of (V. 3:85).

be asked about the dwellers of the blazing Fire.

120. Never will the Jews nor the Christians صلى الله be pleased with you (O Muhammad عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. (صلى الله عليه وسلم And if you (O Muhammad were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allâh neither any Walî (protector or guardian) nor any helper.

121. Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the صلی Taurât (Torah)] [or those (Muhammad's companions) to whom We have given the Book (the Our'an)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'an), those are they who are the losers. (Tafsîr Al-Qurtubî).

- 122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamîn [mankind and inn (of your time-period, in the past)].
- 123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.
- 124. And (remember) when the Lord of Ibrâhîm (Abraham) (i.e., Allâh) tried him with (certain) Commands, [1] which he fulfilled.

وَلَن تَرْضَىٰعَنكَ ٱلۡيَهُودُ وَلَا ٱلنَّصَلَرَىٰ حَتَّىٰ مِلَّتَهُ مُّولُلُ إِنَّ هُدَى ٱللَّهِ هُوَالْهُدَىٰ ۗ وَلَإِنِ ٱتَّبَعْتَ أَهْوَآءَ هُم بَعَدَ ٱلَّذِي جَآءَكَ مِنَ ٱلْعِلْمِ مَالَكَ مِنَ ٱللَّهُ مِن وَلِيَ وَلَا نَصِيرِ ۞

ٱلَّذِينَ ءَاتَيْنَاهُمُ ٱلْكِتَابَ يَتَّلُونَهُ رَحَقَّ بَلَاوَتِهِ ءَأُوْلَيَكَ يُؤْمِنُونَ بِهِ ۚ وَمَن يَكُفُرُ بِهِ عَأُوْلَتِكَ هُرُا لَخَيْرُونَ ۞

يَبَنِيَ إِسْرَآءِ بِلَٱذْكُرُواْ نِعْمَتِيَ ٱلَّتِيٓ أَنْعَمْتُ عَلَيْكُمْ وَأَيِّي فَضَّلْتُكُوعَلَ ٱلْعَلَمِينَ ١

وَٱتَّقُواْ يَوْمًا لَّا يَجَزى نَفْسٌ عَن نَفْسٍ شَيْءًا وَلَا يُفْبَلُ مِنْهَاعَدُلُّ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَاهُمْ يُنصَرُونَ 👚

\* وَإِذِ ٱبْتَالَ إِبْرَهِ عِمَرَيُّهُ وبِكَامَاتِ فَأَتَمَاهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتَى قَالَ لَا يَنَالُ

<sup>[1] (</sup>V.2:124) It is said that those commands were many. Some of them are as follows:

<sup>(</sup>A) To invite mankind to the Tauhîd (Islamic Monotheism).

<sup>(</sup>B) To show mankind the Manâsik (See V.2:128).

<sup>(</sup>C) To practise the characteristics of Al-Fitrah:

<sup>:</sup>saying صلى الله عليه وسلم I heard the Prophet رضي الله عنه saying

Five practices are characteristic of Al-Fitrah:

He (Allâh) said (to him), "Verily, I am going to make you an Imâm (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not the Zâlimûn (polytheists and wrong-doers)."

125. And (remember) when We made the House (the Ka'bah in Makkah) a place of resort for mankind and a place of safety. And take you (people) the Magâm (place) of Ibrâhîm (Abraham) [or the stone on which stood while he عليه السلام (Abraham) عليه السلام was building the Ka'bah as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah in Makkah), and We commanded Ibrâhîm (Abraham) and Ismâ'îl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (there, in prayer).

**126.** And (remember) when Ibrâhîm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

عَهْدِي ٱلظَّلَامِينَ 🚳

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنَا وَٱتَّخَذُواْمِن مَّقَام إِبْرَهِ عِمَصَلٌّ وَعَهِدُنَا إِلَىٰ إِبْرَهِ عَمْ وَإِسْمَعِيلَ أَنْ طَهُ ابَيْتِيَ لِلطَّابَفِينَ وَٱلْعَكِفِينَ وَٱلْأَيْعِ ٱلسُّجُودِ ۞

وَإِذْ قَالَ إِبْرَهِ عُمُرَبِ ٱجْعَلْ هَاذَا بَلَدًا ءَامِنَا وَٱرْزُقُ أَهْلَهُ و مِنَ ٱلتَّمَرَاتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْمُوْمِرِ ٱلْآخِرْ قِالَ وَمَن كَفَرَ فَأُمَيِّعُهُ وقَليلًا ثُمَّ أَضْطَرُ هُوَ الَىٰ عَذَابِ ٱلنَّارِّ وَبِشْ ٱلْمَصِيرُ اللَّ

said: "Cut the صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم moustaches short and leave the beard (as it is)." (Sahîh Al-Bukharî, Hadîth No. 781, Vol.7) (D) It is also mentioned that Ibrâhîm عليه السلام was put to test: (1) When he عليه السلام was

thrown in the Fire. (2) When he عليه السلام was ordered to slaughter his son.

(Tafsîr Ibn Kathîr)

Circumcision.

<sup>(2)</sup> Shaving the pubic hair,

<sup>(3)</sup> Cutting the moustaches short,

<sup>(4)</sup> Clipping the nails,

<sup>(5)</sup> and depilating the hair of the armpits.

<sup>(</sup>Sahîh Al-Bukharî, Hadîth No. 779, Vol.7)

127. And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower."[1]

128. "Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our Manâsik<sup>[2]</sup> (all the ceremonies of pilgrimage — Hajj and 'Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

129. "Our Lord! And send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad صلى الله عليه وسلم), who shall recite to them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophet's sunnah-legal ways), and purify them. Verily, You are the All-Mighty, the All-Wise."

130. And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself. Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinn and all that exists)."

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims — Islâmic Monotheism)."

وَإِذْ يَرْفَعُ إِبْرَهِ عِمُ ٱلْقَوَاعِدَمِنَ ٱلْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَاتَقَبَّلُ مِنَّأَ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيهُ ۞

رَبِّنَا وَأَجْعَ لْنَامُسْلِمَ يْنِ لَكَ وَمِن ذُرِّيَّ يَنَا أُمَّةً مُّسَالِمَةً لَكَ وَأَرِيَا مَنَاسِكَيَاوَتُ عَلَيْنَا ۚ إِنَّكَ أَنتَ ٱلتَوَاكِ ٱلرَّحِيمُ ١

رَبِّنَا وَٱبْعَثْ فِيهِ مْرَسُولًا مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَنِتِكَ وَنُعَلِمُهُمُ ٱلْكِتَابُ وَٱلْحِكْمَةَ وَيُزَكِيهِمُ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِهِ مَ إِلَّا مَن سَفِهَ نَفُسَهُ أَ وَلَقَدِ أَصْطَفَيْنَ نَهُ فِي ٱلدُّنْتِأَ وَإِنَّهُ وَفِي ٱلْآخِرَةِ لَمِنَ ٱلصَّالحينَ ١

> إِذْ قَالَ لَهُ وِرَبُّهُ وَأَسْلَةً قَالَ أَسْلَمْتُ لِأِتّ ٱلْعَالَمِينَ شَ

وَوَصِّيٰ بِهَآ إِبْرَهِ عُمُ بَنِيهِ وَيَعْقُوبُ يَنْبَيِّ إِنَّ أُلَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلِدِينَ فَكَاتَمُوتُنَّ إِلَّا وَأَنتُم مُّسَامُونَ شَ

<sup>[1] (</sup>V.2:127) See the footnote of (V.14:37).

<sup>[2] (</sup>V.2:128) Manâsik: i.e. Ihrâm; Tawâf of the Ka'bah; Sa'y of As-Safâ and Al-Marwah, stay at 'Arafât, Muzdalifah and Mina: Ramy of Jamarât; slaughtering of Hady (animal), etc. For details see "The Book of Hajj and 'Umrah", (Sahîh Al-Bukhârî, Vol.2,3).

133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said to his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God — Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)."

**134.** That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad صلى الله عليه وسلم), " Nay, (we follow) only the religion of Ibrâhîm (Abraham), Hanîf [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with Allâh — see V.2:105)."

أَمْرُكُنُتُمْ شُهَدَكَةً إِذْ حَضَرَيْعَقُوبَ ٱلْمَوْثُ إِذْ قَالَ لِبَنِيهِ مَاتَعْبُدُونَ مِنْ بَعْدِى قَالُواْ نَعْبُدُ إِلَهَكَ وَإِلَّهَ ءَابَآبِكَ إِبْرَهِيمَ وَاشْمَعِيلَ وَإِسْحَقَ إِلَّهَا وَحِدًا وَخَنُ لُهُ مُشْلِمُونَ ۞

عِلْكَ أُمَّةٌ قَدْخَلَتٌّ لَهَامَا كَسَبَتْ وَلَكُم مَّا صَالُواْ يَعْمَلُونَ ﴿

وَقَالُواْكُونُواْ هُودًا أَوْنَصَارَىٰ تَهْ تَدُواُّ قُلْ بَلْ مِلَةَ إِبْرَهِعَ حَنِيفَاً وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ ۞

Narrated 'Abdullah ibn 'Umar رضى الله عنهم : The Prophet صلى الله عليه وسلم met Zaid ibn 'Amr ibn Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم . A meal was presented to the Prophet عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your Nusub\* in the name of your idols, etc. I eat only those (animals meat) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid ibn 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

Narrated Ibn 'Umar رضى الله عنها: Zaid ibn 'Amr ibn Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allâh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except Hanîf (Islâmic Monotheism)." Zaid enquired, "What is Hanîf?" He said, "Hanîf is the religion of (the Prophet) Ibrâhîm (Abraham) عليه أبد أبد المعالمة أبد المعالمة المعالمة

<sup>[1] (</sup>V.2:135) Narration about Zaid ibn 'Amr ibn Nufail.

136. Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Îsâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

137. So if they believe in the like of that which you believe in, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower.

138. [Our Sibghah (religion) is] the Sibghah (Religion) of Allâh (Islâm) and which Sibghah(religion) can be better than Allâh's? And we are His worshippers. [Tafsîr Ibn Kathîr.]

ملى الله عليه وسلم 139. Say (O Muhammad صلى الله عليه وسلم to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. [1] And we

قُولُواْ ءَامَنَ ابِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِلَىٰ الْحَرَا الْمُزِلَ إِلَىٰ إِلَ إِبْرَهِ عِمَ وَاسْمَعِيلَ وَاسْحَقَ وَيَعْقُوبَ وَالْاَسْبَاطِ وَمَا أُونِي مُوسَىٰ وَعِيسَىٰ وَمَا أُونِيَ النَّبِيُّونَ مِن رَّيِّهِ مِهْ لَانْفَرِقُ بَيْنَ أَحَدِمِنْهُمْ وَخَنُ لَهُدُ مُسْلِمُونَ ٣

فَإِنْءَامَنُواْ مِيثِلِ مَآءَامَنتُم بِهِ ۖ فَقَدِ ٱهْ ـَتَدَوَّأَ وَإِن تَوَلَّوْاْ فَإِنَّمَاهُمْ فِ شِقَاقِّ فَسَيَكَهِيكَهُمُ ٱلمَّهُ وَهُوَالسِّمِيعُ ٱلْعَلِيمُ ۞

> صِبْغَةَ ٱللَّهَ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً وَخَنُ لَهُ, عَلِيدُونَ ۞

فُلْ أَثَّحُ اَبَّوُنَنَا فِي اللَّهِ وَهُوَرَبُنَّنَا وَرَبُّكُمْ وَلَنَاَ أَعۡمَالُنَا وَلَكُمْ أَعۡمَالُكُمْ وَغَنْ لَهُ. مُخْلِصُونَ ۞

any other religion except <code>Hanîf</code> (Islâmic Monotheism)." Zaid enquired, "What is <code>Hanîf?</code>" He replied "Hanîf is the religion of (the Prophet) 'Ibrâhîm (Abraham) عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." When Zaid heard their statement about (the religion of) Ibrâhîm (Abraham), he left that place, and when he came out, he raised both his hands and said, "O Allâh! I make You my Witness that I am on the religion of Ibrâhîm (Abraham)".

Narrated Asmâ' bint Abî Bakr رضى الله عنها: I saw Zaid ibn 'Amr ibn Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Ibrâhîm (Abraham) except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." (Sahîh Al-Bukhârî, Vol.5, Hadîth No.169).

<sup>\*</sup> Nusub: See the glossary.

<sup>&</sup>lt;sup>[1]</sup> (V. 2:139):

a) "Narrated Al-Mughirah ibn Shu'bah: The Prophet صلى الله عليه وسلم used to pray so much

are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

140. Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad ملى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do."

141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

آَدَتَقُولُونَ إِنَّ إِبْرَاهِهُ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَٱلْأَشْبَاطَ كَانُواْهُودًا أَوْنَصَدَيُّ قُلْ ءَأَنْتُمْ أَعْلَمُ إِمِّ اللَّهُ وَمَنْ أَظْلَمُ مِثَن كَتَرَ شَهَادَةً عِندَهُ مِنَ اللَّهِ وَمَااللَّهُ بِغَلْمِلٍ عَمَّاتَغُمَلُونَ ۞

تِلْكَ أُمَّةٌ قَدَّخَلَتًّ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَانُواْ يَعْ مَلُونَ ﴿

that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say: "Shall I not be a thankful slave (to Allâh)?" (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 478).

b) Narrated 'Âishah رضى الله عنها : The Prophet صلى الله عليه رسلم said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allâh's Messenger?" He said, "Even I, unless and until Allâh protects or covers me with His pardon and His Mercy." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 474).

c) Narrated Abu Hurairah رضىى الله عنه Said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allâh's Cause) except what I would keep for repaying debts." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 452).

d) Narrated 'Abdullâh رضى الله عنه said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allâh's Messenger! There is none among us but loves his own wealth more." The Prophet said, "So his wealth is whatever he spends (in Allâh's Cause), during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 449)

e) Narrated Abu Hurairah درضى الله عليه وسلم : The Prophet صنلى الله عليه وسلم said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoes and watered it. So Allâh forgave her because of that good deed." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 673).

29 الجزء ٢

142. The fools among the people (pagans, hypocrites, and Jews) will say, "What has turned them (Muslims) from their Oiblah (prayer direction towards Jerusalem) which they used to face in prayer." Say (O Muhammad صلى الله عليه وسلم), "To Allah belong the east and the west. He guides whom He wills to a Straight Way."

**143.** Thus We have made you [true] Muslims real believers Islâmic of Monotheism. true followers of Muhammad صلى الله عليه وسلم and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind<sup>[1]</sup> and the Messenger (Muhammad صلى الله عليه وسلم) be a witness over you. And We made the Oiblah (prayer direction towards Jerusalem) which you used to face, only to test those who صلى الله followed the Messenger (Muhammad صلى الله عليه الله على الله على الله على الله على الله على الله عليه الله على اله from those who would turn on their (عليه وسلم heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of Kindness, Most Merciful towards mankind

144. Verily, We have seen the turning of your (Muhammad's صلى الله عليه وسلم) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-Al-Harâm (the sanctuary in

و سَيَقُولُ ٱلسُّفَعَآءُ مِنَ ٱلنَّاسِ مَاوَلَّاهُمْ عَن قِيْلَتِهِمُ ٱلَّتِي كَانُواْ عَلَيْهَأَ قُل لِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ يَهْدِي مَن يَشَآءُ إِلَىٰ صِرَاطِ مُسْتَقِيرِ ١

وَكَذَاكَ جَعَلْنَكُمْ أُمَّةً وَسَطًا لَتَكُونُواْ شُهَدَاءً عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِي كُنتَ عَلَيْهَ ٓ الْإِلْالِنَعْلَرَمَن يَنَّبِعُ ٱلْسَّولَ مِعَن يَنقَلُ عَلَى عَلَى عَقَينَهُ وَإِن كَانَتُ لَكُم وَ إِلَّاعَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۚ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ أَلْلَهُ بِٱلنَّاسِ لَرَهُ وِكُرَّحِيمٌ ١

قَدْنَوَى تَقَلُّت وَحْمِكَ فِي ٱلسَّمَأَةِ فَلَنُهُ لَتِنَّكَ قَتْلَةً تَرْضَىٰ عَأْفَوَلَ وَجِهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَاهُ ٱلَّذِينَ أُوتُواْ ٱلْكِتَبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمُّ

said, صلى الله عليه وسلم Allâh's Messenger رضى الله عنه Narrated Abu Sa'îd Al-Khudrî (V. 2:143) "Nûh (Noah) will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, (I respond to Your Call and I am obedient to Your Orders) O my Lord! Allah will say, 'Did you convey Our Message of Islâmic Monotheism?' Nûh (Noah) will say, 'Yes'. His nation will then be asked, 'Did he convey Our Message of Islamic Monotheism to you?'They will say, 'No warner came to us.' Then Allâh will say [to Nûh (Noah)], 'Who will bear witness in your favour?' He will say, 'Muhammad صلى الله عليه وسلم and his followers.' So they (i.e., Muslims) will testify that he conveyed the Message — and the Messenger (Muhammad صلى الله عليه وسلم أ will be a witness over you, and that is what is meant by the Statement of Allâh عز و جل : We made you [true Muslims - real believers of Islâmic Monotheism, true followers of Prophet and his Sunnah (legal ways)] a just (and the best) nation that صلى الله عليه وسلم you be witnesses over mankind and the Messenger (Muhammad صنائي الله عليه وسلم ) will be a witness over you." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.14).

Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Oiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zâlimûn (polytheists, wrong-doers).

146. Those to whom We gave the Scripture (Jews and Christians) recognise him or the Ka'bah at صلى الله عليه وسلم Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad which are written in the Taurât (Torah) and the Injeel (Gospel)][1].

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-Al-Harâm (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

وَمَا أَلِلَّهُ بِغَلِفِلِ عَمَّا يَعْمَلُونَ ١

وَلَبِنْ أَتَيْتَ الَّذِينَ أُوتُواْ ٱلْكِتَابَ بِكُلَّ ءَايَةٍ مَّاتَبِعُواْقِبْلَتَكَ وَمَآأَنْتَ بِسَابِعِ قِبْلَتَهُمْ وَمَابَعَضُهُم بِتَابِعِ قِبَلَةَ بَعْضَ وَلَبِنِ ٱتَّبَعْتَ أَهْوَآءَ هُ مِينٌ بَعْدِ مَاجَآءَكَ مِنَ ٱلْمِلْمِ إِنَّكَ إِذًا لَّه - الظَّلمين ١٩٠٥

ٱلَّذِينَ ءَاتَيْنَ هُمُ ٱلْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَ هُمْ وَإِنَّ فَرِيقَامِنْهُ مُ لَيَكُتُمُونَ ٱلْحَقَّ وَهُمْ يَعَلَمُونَ ١

ٱلْحَقُّ مِن زَّيِّكَ فَلَاتَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ١

وَلِكُلِّ وِجْهَةُ هُوَمُولِيهَا فَأَسْتَبِقُواْ ٱلْخَيْرَاتِ أَيْنَ مَاتَكُونُواْ يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ ٱللَّهَ عَلَى كُلّ شَيْءِ قَدِيرٌ ٨

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَإِنَّهُ لِلْحَقُّ مِن زَّبِكُّ وَمَا ٱللَّهُ بِغَلِفِل عَمَّا تَعْمَلُونَ 🕲

<sup>(</sup>صلى الله عليه وسلم (V.2:146) See the footnote of (V.2:42) (Qualities of Muhammad صلى الله عليه وسلم

guided.

31

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-Al-*Harâm (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be

151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad صلى الله عليه وسلم) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* — jurisprudence), and teaching you that which you used not to know.

152. Therefore remember Me (by praying, glorifying)<sup>[1]</sup>, 1 will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

- **153.** O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly! Allâh is with *As-Sâbirûn* (the patient).
- 154. And say not of those who are killed in the Way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not.
- 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ وَحَيْثُ مَاكُنتُمْ فَالُواْ وُجُوهَكُمْ
الْحَرَامِ وَحَيْثُ مَاكُنتُمْ فَالُواْ وُجُوهَكُمْ
شَطْرَهُ رِاعَلَا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةُ إِلَّا اَلَيْنَ ظَالَمُواْ
مِنْهُمْ فَلَا تَخْشُوهُمْ وَالْخَشَوْنِ وَلِائْتِمَ نِعْمَتِي عَلَيْكُمُ
وَلَعَلَكُمْ نَهْمَتُدُونَ ۞
وَلَعَلَكُمُ نَهْمَتُدُونَ ۞

كَمَاۤأَنْسَلْنَافِيكُوْرَسُولَامِٓنڪُمْ يَتَلُواْعَلَيَكُوْءَالِيَتَا وَيُرۡحِّيكُوۡ وَيُعَلِّمُكُوۡ الْصِتَبَ وَالۡـِكۡمَةُ وَيُعۡلِمُكُوۡ الۡوَتَكُوۡوَاۡتَعَلَمُونَ ۚ ۚ

> فَأَذْكُرُونِ الْأَكْرَكُرْ وَٱشْكُرُواْلِي وَلَا تَكْفُرُونِ ۞

يَّنَأَيُّهُا الَّذِينَ ءَامَنُواْ اَسْتَعِينُواْ بِالصَّبْرِ وَالصَّلَوَةَ إِنَّ اللَّهَ مَعَ الصَّلِيرِينَ ۞

وَلَاتَقُولُواْلِمَن يُقَتَلُ فِي سَبِيلِ اللَّهِ أَمْوَتُنَّ بَلْ أَحْيَـاً ُ ۗ وَلَكِنَ لَا نَشْعُرُونَ ۞

وَلَنَبَالُوَنَّكُم بِشَىٰءِ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَفْصِ مِّنَ ٱلأَمْوَلِ وَٱلأَنْفُسِ وَالنَّمَرَٰتُّ وَيَشِّرِالصَّلِامِينَ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V. 2:152):

a). See the footnote of (V.13:28).

b). Narrated Abu Hurairah خو الرحمى الله عليه وسلم said, "Allâh عز و جل says, I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to him; and if he comes to Me walking, I go to him running." (Sahîh Al-Bukhâri, Vol.9, Hadîth No.502).

156. Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."

157. They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who receive His) Mercy, and it is they who are the guided ones.

**158.** Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwa)<sup>111</sup>. And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.

- 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.
- 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined.
- 162. They will abide therein forever (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.
- 163. And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

ٱلَّذِينَ إِذَآ أَصِيدَتُهُم مُصِيرَةٌ قَالُوٓ أَإِنَّا لِلَّهِ وَإِنَّاۤ إِلَيْهِ رَجِعُونَ 🚳

أُوْلَلَإِكَ عَلَيْهِ مُرصَلَوَتُ مِن رَّيِهِ مُ وَرَحْ مَةً أُ وَأُوْلَتِكَ هُمُ ٱلْمُهْتَدُونَ ١

\* إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآبِرِٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوَاعْتَمَرَفَكَ لَاجُنَاحَ عَلَيْهِ أَن يَطَوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرُعَلِيمُ هُ

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآأَنْزَلْنَامِنَ ٱلْبَيِّنَتِ وَٱلْهُدَىٰ مِنْ بَعْدِ مَابَيَّنَّهُ لِلنَّاسِ فِي ٱلْكِتْبِ أُولَيْكَ يَلْعَنْهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّعِنُونَ ١

إِلَّا ٱلَّذِينَ تَنَابُواْ وَأَصَلَحُواْ وَرَيَّنُواْ فَأُوْلَيَكَ أَتُوبُ عَلَيْهِ مْ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ١

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارُأُولَتَهِكَ عَلَيْهِ مِرْلَعْنَهُ ٱللَّهِ وَٱلْمَلَتَبِكَةِ وَٱلنَّاسِ أَجْمَعِبنَ ١

خَلدِينَ فِيهَا لَا يُخَفَّفُ عَنَّهُ مُٱلْعَذَابُ وَلِاهُمْ يُنظَرُونَ 📆

وَإِلَاهُكُمْ إِلَاهٌ وَحِدٌّ لَّا إِلَهَ إِلَّاهُو ٱلرَّحْمَرِ بِ ٱلرَّحِهُ شُ

<sup>&</sup>lt;sup>[1]</sup> (V.2:158) See the footnote of (V.14:37).

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind. and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Avât (proofs, evidences, signs, etc.) for people of understanding.

165. And of mankind are some who take (for worship) others besides Allâh as rivals[1] (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.

166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.

168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.

169. He [Shaitân (Satan)] commands you only what is evil and Fahsha' (sinful), and

إِنَّ فِي خَلْقِ ٱللَّهَ مَلَوَاتِ وَٱلْأَرْضِ وَٱخْتِلَفِ ٱلَّيْلِ وَٱلنَّهَادِ وَٱلْفُلْكِٱلَّتِي تَجْرِي فِيٱلْبَحْرِ بِمَا يَنفَعُ التَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السِّمَاءِ مِن مَّآءِ فَأَحْسَا بهِ ٱلْأَرْضَ بَعْدَمُوتِهَا وَيَثَّ فِيهَا مِن كُلِّ دَآبَّةِ وَتَصْرِيفِ ٱلرِّيَاحِ وَٱلسَّحَابِ ٱلْمُسَخَّرَ بَيْنَ ٱلسَّمَاءِ وَٱلْأَرْضِ لَآيِكَ لِقَوْمِ بَعْقِلُونَ ١

وَمِنَ ٱلنَّاسِ مَن يَتَخِذُ مِن دُونِ ٱللَّهِ أَن دَادَا يُحِبُّونَهُمْ كَحُبّ ٱللَّهُ ۗ وَٱلَّذِينَ ءَامَنُوۤ أَأَشَدُّ حُبَّ إِللَّهُ ۗ وَلَوْيَكِي ٱلَّذِينَ ظَلَمُوٓا إِذْ يَسَرَقِنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ بِلَّهِ جَمعًا وَأَنَّ ٱللَّهَ شَديدُ ٱلْعَذَابِ ١

إِذْ تَبَوَّأَ ٱلْذِينَ ٱتُّبِعُواْ مِنَ ٱلَّذِينَ ٱتَّبَعُواْ وَرَأَوُاْ ٱلْعَذَاتَ وَتَقَطَّعَتْ بِهِمُٱلْأَسْمَاكُ اللَّهِ

وَقَالَ الَّذِينَ ٱتَّبَعُواْ لَوْ أَنَّ لَنَاكَ، ۚ قَانَتَهُ ٓ أَمَنْهُمْ كَمَا تَيَرَّهُ وَالْمِنَّأُ كَذَلِكَ يُرِيهِ مُ ٱللَّهُ أَعْمَلَهُمْ حَسَرَتِ عَلَيْهِ مِ وَمَاهُم بِخُرِجِينَ مِنَ النَّارِ ١

يَّنَأَيُّهَاٱلنَّاسُ كُلُواْمِمَّافِٱلْأَرْضِ حَلَىٰلَاطَتِـمَاوَلَا تَتَّبَعُواْ خُطُوَاتِ ٱلشَّيْطَانَ إِنَّهُ, لَكُمْ عَدُوُّكُمِّينً ٥

إِنَّمَايَأْمُرُكُم بِٱلسُّوِّءِ وَٱلْفَحْشَاءِ وَأَن تَقُولُواْ عَلَى ٱللَّهِ

said one statement صلى الله عليه وسلم The Prophet : رضى الله عنه said one statement and I said another. The Prophet صلى الله عليه رسلم said: "Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise." (Sahîh Al-Bukhârî, Vol.6, Hadîth N0.24).

that you should say against Allâh what you know not.

170. When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?

171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (Tafsîr Al-Ourtubi).

172. O you who believe (in the Oneness of Allâh — Islâmic Monotheism)! Eat of the lawful things that We have provided you<sup>[1]</sup> with, and be grateful to Allâh, if it is indeed He Whom you worship.

173. He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's been mentioned Name has not while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful

174. Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh

وَإِذَاقِيلَ لَهُ مُ أَتَّبِعُواْ مَا أَنزَلَ ٱللَّهُ قَالُواْ بَلْ نَتَّبِعُ مَا أَلْفَسْنَا عَلَنْهِ ءَاكَآءَ نَأَ أُوَلَوْ كَانَ ءَاكَآؤُهُمْ لَا مَعْقَلُهُ نَ شَنَّا وَلَا يَعْتَدُونَ ١

وَمَثَلُ ٱلَّذِينَ كَفَرُواْكَمَثُلِ ٱلَّذِي يَنْعَقُ بِمَالًا يسَمَعُ إِلَّا دُعَآءً وَنِدَآءً صُمُّ ابُكُرُ عُمْيٌ فَهُمْ لَانَعْقَلُونَ ١

> يَـُأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَعَيْتِ مَا رَزَقَنَكُمْ وَٱشْكُرُواْ لِلَّهِ إِن كُنتُمْ إِنَّاهُ تَعَمُّدُونَ شَ

إنَّمَاحَرَّمَ عَلَيْكُمُ ٱلْمَنْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْمِخِنزيروَهَٱأُهِلَّ بِهِ لِغَيْرِ ٱللَّهِ ۖ فَكَنِ ٱضْطُرَّغَيْرَبَاغِ وَلَاعَادِ فَلَا إِثْمَ عَلَيْهُ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۞

إِنَّ ٱلَّذِينَ مَكْتُمُونَ مَا أَنِزَلَ ٱللَّهُ مِنَ ٱلْكِتَب وَيَشْتَرُونَ بِهِ-ثَمَنَا قَلِيلًا أُوْلَيْكَ مَا يَأْكُونَ في بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ

صلى الله I heard Allâh's Messenger : رضي الله عنه V. 2:172) Narrated An-Nu'mân ibn Bashîr (V. 2:172) saying, "Both legal and illegal things are evident but in between them there are عليه وسلم doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unicear things is like a shepherd who grazes (his animals) near the Himâ (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Himâ and the Himâ of Allâh عز و جل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.49).

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will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

176. That is because Allâh has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition.

177. It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards the east and (or) the west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets<sup>[1]</sup> and gives wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the needy), and to the wayfarer, and to those who ask, and to set slaves free, and performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttagûn (the pious — See V.2:2).

178. O you who believe! Al-Qisâs (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.

ٱلْقِيكَمَةِ وَلَايُزَكِيهِمْ وَلَهُمْ عَذَاكِ أَلِيمُ ١

أُوْلَتْهِكَ ٱلَّذِينَ ٱشْتَرَوُا ٱلضَّهَ لَالَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ فَكَمَاۤ أَصْبَرَهُمْ عَلَى ٱلتَّار ١

ذَلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَنَبِ بِٱلْخَقُّ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُواْ فِي ٱلْكِتَابِ لَفِي شِقَاقِ بَعِيدِ ۞

\* لَيْسَ ٱلْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلِنْكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِر ٱلْآخِر وَٱلْمَلَتِكَةِ وَٱلْكِتَكِ وَٱلنَّبِيِّنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِ عِذَوِي ٱلْقُرُيٰ وَٱلْسَّكِينَ وَٱلْمَسَاكِينَ وَٱبْنَ ٱلسَّبيل وَٱلسَّابِلِينَ وَفِي ٱلرِّفَابِ وَأَقَامَ ٱلصَّلَوْةَ وَءَاتَى ٱلزَّكَوْةَ وَٱلْمُوفُونَ بِعَهْ دِهِمْ إِذَا عَلَهُ دُولُ وَٱلصَّهِرِينَ فِي ٱلْمَأْسَاءِ وَٱلضَّرَّاءِ وَحِينَ ٱلْمَأْسِ ۗ أُولَلَكَ ٱلَّذِينَ صَدَقُوا ۗ وَأُولَدِكَ هُرُالُمُتَّقُونَ ١

يَّنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُو ٱلْقِصَاصُ فِي ٱلْقَتْلَ ٱلْحُرُّباً لَحُرِّ وَٱلْعَبَدُ بِٱلْعَبْدِ وَٱلْأَنْيَ بِٱلْأَنْيُ فَمَنْ عُفِيَ لَهُ. مِنْ أَخِيهِ شَيْءٌ فَأَيِّبَاعٌ بِٱلْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانُ ذَلِكَ تَخْفِيفُ مِّن رَّبَّكُمْ وَرَحْمَةً فَمَن أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَاتُ أَلَهٌ اللهُ اللهُ

<sup>[1] (</sup>V.2:177) See the footnote (b) of (V.3:85).

179. And there is (a saving of) life for you in Al-Qisâs (the Law of Equality punishment), O men of understanding, that you may become Al-Muttagûn (the pious — See V.2:2).

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqûn (the pious — See V.2:2). [1]

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful.

183. O you who believe! Observing As-Saum (the fast)<sup>[2]</sup> is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - See V.2:2).

184. [Observing Saum (fast)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (needy person) (for every day missed). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know. [3]

185. The month of Ramadan in which was

وَلَكُوْ فِي ٱلْقِصَاصِ حَيَوْةٌ يُتَأْوُلِي ٱلْأَلْبَ لَعَلَّكُمْ تَتَّقُونَ 🕲

كُيّبَ عَلَيْكُمْ إِذَاحَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْـرًا ٱلْوَصِيَّةُ لِلْوَالِدَيْنِ وَٱلْأَقْرَبِينَ بِٱلْمَعُرُوفِّ حَقًّ عَلَى ٱلمُتَّقِينَ ٨

فَمَنْ يَدَّلَهُ وبَعْدَ مَاسَمِعَهُ وَفِإِنَّمَاۤ إِثْمُهُ وعَلَى ٱلَّذِينَ يُبَدِّلُونَهُ وَإِنَّالَةَ سَمِيعُ عَلِيمٌ ۞

فَمَنْ خَافَ مِن مُّوصِ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ اِثْمَ عَلَيْهُ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُر كَمَاكُتَ عَلَى ٱلَّذِينَ مِن قَيْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ 🕅

أَيَّامًامَّعُدُودَاتِ فَمَنكَانَ مِنكُومَريضًا أَوْعَلَىٰ سَفَرِفِعِدَّةٌ يُعِنْ أَيْنَامِ أُخَرَّ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُ, فِدْيَةٌ طَعَامُ مِسْكِينَّ فَمَن تَطَوَّعَ خَيْرًا فَهُوَخَيِّرٌلَّهُۥ وَأَن تَصُومُواْخَيَّرٌ لَّكُمْ إِن كُنتُهُ تَعْلَمُونَ ١

شَهْرُ رَمَطَهَانَ ٱلَّذِيّ أُنزلَ فِيهِ ٱلْقُرْءَانُ

<sup>[1] (</sup>V.2:180) The provision of this Verse has been abrogated by the Verse of inheritance (V.4:11).

<sup>(</sup>V.2:183) As-Saum means fasting i.e. not to eat or drink or have sexual relations etc. from the Adhân of the Fajr (early morning) prayer till the sunset.

<sup>(</sup>V.2:184) The provision of this Verse has been abrogated by the next Verse: 185, with few exceptions, i.e., very old person, or pregnancy, etc.

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revealed the Our'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fast) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fast) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great) I for having guided you so that you may be grateful to Him. [1] هُدَى لِلنَّاسِ وَيَتِنْتِ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَفَلْيَصُمهُ وَّمَن كَان مَرِيضًا أَوْعَلَى سَفَرِ فَعِدَّةٌ مِّنْ أَيَّا إِم أُخَرَّ رُيدُدُاللَّهُ بِكُمُ الْيُسْرَوَ لَا يُرِيدُ بِكُمُ الْمُسْرَ وَلِتُكِمُ الْيُسْرَوَ لَا يُرِيدُ بِكُمُ الْمُسْرَ هَذَرَكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ هَا لَا تَعْمَلَى مَا

<sup>[1] (</sup>V.2:185):

<sup>(</sup>B) Narrated Abû Hurairah رضى الله عليه رسلم : Allâh's Messenger صلى الله عليه رسلم said, "As-Siyâm (the fasting) is Junnah (protection or shield or a screen or a shelter from the Hell-fire\*). So, the person observing Saum (fast) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am fasting.' "The Prophet مسلم الله عليه رسلم added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better with Allâh عليه than the smell of musk. (Allâh says about the fasting person), 'He has left his food, drink and desires for My sake. The Saum (fast) is for Me.\*\* So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times. " (Sahîh Al-Bukhârî, Hadîth No. 118, Vol. 3).

<sup>\*</sup> See Fath Al-Bârî, Vol. 5, Page 5.

<sup>\*\*</sup> Although all practices of worshipping are for Allâh, here Allâh : singles out Saum (fast), because fasting cannot be practiced for the sake of showing-off, as nobody except Allâh can know whether one is fasting or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy. (Fath Al-Barî, Vol. 5, Page 10)

<sup>(</sup>C) Narrated Abû Hurairah على الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Whoever does not give up lying speech — false statements (i.e. telling lies) and acting on those (lies), and evil actions etc., then Allâh is not in need of his leaving his food and drink (i.e. Allâh will not accept his fasting\*)". (Sahîh Al-Bukhârî, Hadîth No. 127, Vol. 3).

<sup>\*</sup> See Fath Al-Bârî, Vol. 5, Page 18.

186. And when My slaves ask you (O Muhammad صلى ألله عليه وسلم concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright [11].

187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fast). They are Libâs [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) Tafsîr At-Tabarî, for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His Ayât (proofs, evidences, lessons, signs. revelations, verses, laws, legal and illegal things, Allâh's set limits, orders) to mankind that they may become Al-Muttaqûn (the pious — See V.2:2).

وَإِذَا سَأَلَكَ عِبَادِي عَنِي فَإِنِّي قَرِيبٌ أُجِيبُ دَعُوهَ ٱلدَّاعِ إِذَا دَعَانِّ فَلْيَسْتَجِيبُواْ لِي وَلْمُؤْمِنُواْ بِي لَعَلَّهُمْ يَرْشُدُونَ ١

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّسَامِ ٱلرَّفَثُ إِلَىٰ نِسَآبِكُمُّ هُنَّ لِبَاسٌ لََكُمْ وَأَنتُ لِبَاسٌ لَهُنَّ عَلَمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَغْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَاعَنكُمُّ فَأَلْفَنَ بَلِيثُمُ وهُنَّ وَٱنِيَعُواْ مَاكِمَتَ ٱللَّهُ لَكُوْ وَكُلُواْ وَٱشَرُواْ حَتَىٰ يَتَيَتَنَ لَكُو ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْط ٱلْأَشَوَدِ مِنَ ٱلْفَجُرِّ ثُمَّ أَيْمُواْ ٱلصِّيَامَ إِلَى ٱلْيَـٰلُ وَلَاتُبَيْثُرُوهُنَّ وَأَنتُوْ عَلِكُفُونَ فِي ٱلْمَسَاحِدُّ تِلْكَ حُدُودُ اللهَ فَلَا تَقَرَّرُوهَا كَذَلِكَ يُبَيِّنُ اللهُ عَاكِته للتَّاس لَعَلَّهُ وَيَتَّقُونَ ٨

said, ملى الله عليه وسلم Allâh's Messenger رضى الله عنه said (V. 2:186) Narrated Abu Hurairah "Allâh said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawâfil till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks, and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." (Sahîh Al-Bukhârî, Vol.8. Hadîth No. 509).

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188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

عليه وسلم about the new moons. Say: "They are signs to mark fixed periods of time for mankind and for the pilgrimage". It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back but *Al-Birr* (is the quality of the one) who fears Allâh. So enter houses through their (proper) doors, and fear Allâh that you may be successful.

190. And fight in the Way of Allâh<sup>[1]</sup> those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah<sup>[2]</sup> is worse than killing. And fight not with them at Al-Masjid-Al-Harâm (the sanctuary in Makkah)<sup>[3]</sup>,

وَلاَتَأْكُلُوّاْ أَمْوَالَكُم بَيْنَكُمْ بِالْبَطِلِ وَتُدُلُواْبِهَاۤ إِلَى اَلْمُكَامِ لِتَأْكُلُواْ فَرِيقَا مِّنْ أَمْوَلِ النَّاسِ بِٱلْإِرْمِ وَأَنتُمْ تَعْلَمُونَ ۞

\*يَسْتَكُونَكَ عَنِ ٱلْأَهِلَةِ قُلْ هِي مَوَقِيتُ لِلنَّاسِ وَلَلْتَجُّ وَلَيْسَ ٱلْيُرِبِ أَن تَأْتُواْ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَكِنَ ٱلْيَرِّ مَنِ ٱتَّمَةً فَ وَأَتُواْ ٱلْبَيُوتَ مِنَ أَبْوَرِهِ أَوَاتَ مُواْ اللَّهَ لَعَلَّكُمْ وَقُوْلِهِ مَنْ لِمُحُونَ ۖ

وَقَلْتِلُواْ فِ سَبِيلِ اللَّهِ الَّذِينَ يُقَلِتِلُونَكُمْ وَلَا تَعْمَدُواْ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْمَدِينَ ۞

ۉٙٳڡٞٚؾؙؗؗۅؙۿڒڝٙؽؙؿٙڣ۬ؾؙٮؗۅۿڒۅٙڶۧڂۣۣڿۅۿڔڡٚڹٚڂؽٷڲؗ ۅٙٳڵڣؾۜڎؘٲؘۺؘڎؙڝۯؘٵڷڡٙؾڸۧۅڮٙٳؿڡٙؾڸۅۿڔۼٮۮٵڶڡۺڃؚڍ ٱڂ۫ڗٙٳڔۣڂؿؘۜؽڡٞؾڶ۪ۅؙڴۯڣۣؿۧٷ۪ٳڽڡؘؘؽڷٷؗۿٚٷٞؿڵؙۅۿڗ۫ؖ۠۠۠۠ۮڒڸػ

<sup>&</sup>lt;sup>[1]</sup> (V. 2:190) Al-Jihâd (holy fighting) in Allâh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islâm and is one of its pillars (on which it stands). By Jihâd Islâm is established, Allâh's Word is made superior, (His Word being Lâ ilaha illallâh which means none has the right to be worshipped but Allâh), and His Religion (Islâm) is propagated. By abandoning Jihâd (may Allâh protect us from that) Islâm is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. Jihâd is an obligatory duty in Islâm on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

Narrated 'Abdullâh ibn Mas'ûd رضى الله عنه ' Lasked Allâh's Messenger رضى الله عنه ' O Allâh's Messenger! What is the best deed?" He replied, "To offer the Salât (prayers) at their early fixed stated times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, "What is next in goodness?" He replied, "To participate in Jihâd in Allâh's Cause." I did not ask Allâh's Messenger صلى الله عليه وسلم anymore and if I had asked him more, he would have told me more. (Sahîh Al-Bukhârî, Vol.4, Hadîth No.41).

<sup>(</sup>V. 2:191) Al-Fitnah: polytheism, to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction.

<sup>(</sup>V. 2:191) Narrated Abu-Bakrah رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم delievered us a Khutbah (religious talk) on the day of Nahr (10th of Dhul Hijjah). He said, "Do you know what is the day today?" We said, "Allâh and His Messenger know better." He remained silent till

unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

192. But if they cease, then Allâh is Oft-Forgiving, Most Merciful.

193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone)<sup>11</sup>. But if they cease, let there be no transgression except against *Az-Zâlimûn* (the polytheists, and wrong-doers)

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisâs*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with *Al-Muttaqûn* (the pious — See V.2:2).

195. And spend in the Cause of Allâh (i.e. Jihâd of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do

جَزَآءُٱلۡكَافِرِينَ ١

فَإِنِ ٱنتَهَوْاْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١

وَقَيۡلُوهُرۡحَیَّ لَاتَكُونَ فِتۡنَةٌ وَیَكُونَ الدِّینُ لِلَّهِ ۚ فَإِنِ اَنتَهَوْاْفَلَاعُدُونَ إِلَّاعَلَى الظّلِمِينَ ۞

ٱلشَّهُوُلِفُرُكُمُ بِٱلشَّهْرِلَخْرَامِ وَلَفْرُمَنُ فِصَاصٌ فَمَنِ اَعْتَدَىٰعَلَيْكُوفَاعْتَدُواْ عَلَيْه بِمِثْلِ مَااَعْتَدَىٰعَلَيْكُوْ وَاَتَّهُواْ اَللَّهَ وَآعَلُمُواْ أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۞

وَأَنِفِعُواْفِسَبِيلِٱشَوَلَاتُلُقُواْبِأَيْدِيكُوالَى ٱلتَّهَٰلُكَةِ وَأَخْسِنُوَّا إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ۞

we thought that he might give that day another name. He said, "Isn't it the day of *Nahr?*" We said, "It is." He further asked, "Which month is this?" We said, "Allâh and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of *Dhul-Hijjah?*" We replied: "Yes, it is." He furthrer asked, "What town is this?" We replied, "Allâh and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes, it is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allâh's Message to you? We said, "Yes." He said, "O Allâh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another." (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.797).

(V. 2:193) (A) Narrated Ibn 'Umar رضى الله عليه وسلم : Allâh's Messenger على الله عليه وسلم said, "I have been ordered (by Allâh) to fight against the people till they testify that Lâ ilâha illallâh wa Anna Muhammmad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh وجل and that Muhammmad سلم الله عليه وسلم is the Messenger of Allâh), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, so if they perform all that, then they save their lives, and properties from me except for Islâmic laws, and their reckoning (accounts) will be with (done by) Allâh." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.24).

(B) See (V.8:39) and its footnote.

good. Truly, Allâh loves *Al-Muhsinûn*<sup>[1]</sup> (the good-doers)

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم) the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fast) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Haji, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Oirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fast) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-Al-Harâm (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment<sup>[2]</sup>

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e.

وَالْتِدُواْ الْخَتَّ وَالْفُمْرَةَ لِلَهُ فَإِنْ أُحْصِرَ ثَرُّ فَمَا اسْتَيْسَرَمَنَ الْهَدَيِّ وَلِانْخَلِقُواْرُهُ وِسَكُمْ حَنَّ بَبَلْهُ الْهَدْئُ هِجَاةً ، فَنَكانَ مِنكُمْ مَرِيضًا أَوْبِهِ ۚ أَذَى مِّن زَلْسِهِ ، فَفِدْ يَةٌ مِّن صِيامٍ فَمَا اَسْتَيْسَرَمِنَ الْهَدِّي فَمَن لَرَيْجِدْ فَصِيا المُرثَلِقَ إِلَى الْحَبَعِ فِي الْحَيْجَ وَسَبْعَةٍ إِذَا رَجَعَةٌ تُنِكَ عَشَرَةٌ كُولُةٌ ذَلِكَ لِمَن لَرَيْكُنُ أَمْ لَلْهُ مَا ضِرِى الْهَسْجِدِ الْحَرَامُ وَاتَقُواْ اللّهَ وَاتَعْلَمُواْ أَنْ لَلْنَة شَدِيدُ الْمِقَابِ شَ

ٱلْحَجُّ أَشْهُرٌ مَعَلُومَتُ فَمَن فَرَضَ فِيهِتَ ٱلْحَجَّ فَلَا رَفَنَ وَلِا فُسُوفَ وَلَاجِدَالَ فِٱلْحَجُّ

Narrated Abu Hurairah رضي الله عليه وسلم Allâh's Messenger صلى الله said, "(The performance of) 'Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrûr (the one accepted by Allâh) is nothing except Paradise." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.1).

<sup>&</sup>lt;sup>[1]</sup> (V.2:195) See (V. 2:112).

<sup>[2] (</sup>V. 2:196) Islâm demolishes all the previous evil deeds and so does migration (for Allâh's sake) and Hajj (pilgrimage to Makkah). [Al-Lu'lu' wal Marjân, Vol. 1, Ch.52, P.205]. The obligation of performing 'Umrah and its superiority. Ibn 'Umrah are obligatory for everybody." And Ibn 'Abbâs رضى الله عنها said, 'Umrah is mentioned in conjunction with Hajj in the Book of Allâh عز و جل "And perform properly Hajj" and 'Umrah for Allâh." (2:196).

two months and ten days). So whosoever intends to perform  $Hajj^{[1]}$  therein (by assuming  $Ihr\hat{a}m$ ), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you for the journey), but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât<sup>[2]</sup>, remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at Al-Mash'ar-il-Harâm<sup>[3]</sup>. And remember Him (by invoking Allâh for all good.) as He has guided you, and verily, you were, before, of those who were astray.

199. Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

**200.** So when you have accomplished your *Manâsik*<sup>[4]</sup>, remember Allâh as you

وَمَاتَفَعَ لُواْ مِنْ خَيْرِيغَ لَمْهُ ٱللَّهُ ۚ وَتَـزَوَّهُ وَا فَإِنَّ خَيْرًا لِزَادِ ٱلتَّـ قُوَىٰ وَاَتَّـعُونِ يَـــّا أُولِي ٱلأَلْبَب ۞

لَيْسَ عَلَيْصُعُ مُحَنَاحُ أَن تَبْتَعُواْ فَضْ لَا مِّن زَيِّكُمْ فَ إِذَا أَفَشْتُ مِ قِنْ عَرَفَاتِ فَأَذْكُرُواْ اللَّهَ عِندَ الْمَشْعَرِ الْحَدَاةِ وَأَذْكُرُوهُ كَمَا هَذَاكُمْ وَإِن كُنتُم مِّن فَبْدَادٍ - لَحِنَ الضَّ اَلِّيرَ

ئُمَّ أَفِيضُواْمِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَاَسْتَغْفِرُواْ ٱللَّهَ ۚإِنَّ ٱللَّهَ عَـٰفُورٌ تَحِيــــُرُ ﴿

فَإِذَا قَضَيْ تُر مَّنَاسِكَكُمْ فَأَذْكُرُواْ اللَّهَ

<sup>&</sup>lt;sup>(1)</sup> (V. 2:197) What is said regarding *Hajj At-Tamattu'*, *Hajj Al-Qirân*, and *Hajj Al-Ifrâd*. And whoever has not brought a *Hady* with him, he should finish the *Ihrâm* of *Hajj*, and make it as *'Umrah*, (and then assume another *Ihrâm* for *Hajj* from Makkah, etc.) There are three ways of performing *Hajj* — as follows:

a) Hajj At-Tamattu': It means that you have no Hady with you and you assume Ihrâm only for 'Umrah first and after 'Umrah you finish your Ihrâm and assume another Ihrâm for performing Hajj, from Makkah, but you have to slaughter a Hady.

b) *Hajj Al-Qirân:* It means that one should have a *Hady* with him and should perform *'Umrah* and then *Hajj* with the same state of *Ihrâm.* 

c) Hajj Al-Ifrâd: It means that one assumes Ihrâm with the intention of performing Hajj only and does not perform 'Umrah.

<sup>(</sup>V. 2:198) 'Arafât: a well known place near Makkah where pilgrims have to spend the 9th day of Dhul-Hijjah.

<sup>&</sup>lt;sup>[3]</sup> (V. 2:198) Al-Mash'ar il-Harâm, i.e. Muzdalifah, a well-known place near Makkah, where pilgrims have to stop and stay for the whole night of the 10th of Dhul-Hijjah, or a great part of it.

<sup>&</sup>lt;sup>(4)</sup> (V.2:200) "Manâsik" i.e. Ihrâm, Tawâf of the Ka'bah and As-Safâ and Al-Marwah, stay at 'Arafât, Muzdalifah and Mina, Ramy of Jamarât (stoning of the specified pillars in Mina), slaughtering of Hady (animal).

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remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

- 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"
- 202. Those for them there will be alloted a share for what they have earned. And Allâh is Swift at reckoning.
- 203. And remember Allâh during the appointed Days<sup>11</sup>. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered to Him.
- 204. And of mankind there is he whose speech may please you (O Muhammad صلی in this worldly life, and he calls), in this worldly life, and Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.[2]
- 205. And when he turns away (from you "O Muhammad صلى الله عليه وسلم his effort "), his in the land is to make mischief therein and to

كَذَكِ كُمْ ءَاكِآءَكُمْ أَوْ أَشَدَّ ذَكِرُا فَمِنَ ٱلتَّاسِ مَن يَـقُولُ رَبَّنَا ءَاتِنَا فِ ٱلدُّنْيَا وَمَالَهُ وفِ ٱلْآخِهِ وَمِنْ خَلَق ٢

> وَمِنْهُم مِّن سَقُولُ رَسِّنَاءَ التَّافِي ٱلدُّنْسَا حَسَنَةً وَفِي ٱلْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ ٱلنَّارِ اللَّهُ

أُوْلِنَيكَ لَهُمْ نَصِيتُ مِّمَّاكِسُهُ أَوَاللَّهُ سَرِيعُ ٱلْحِسَابِ 🕲

\* وَأَذْكُرُ وِ أَاللَّهَ فِي أَيَّا مِرْمَعَدُو دَاتُّ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَكَلَ إِثْمَ عَلَيْهِ وَمَن تَسَأُخَّرَ فَكَ إِثْمَ عَلَيْةً لِمَن ٱتَّكَةً وَٱتَّكُو ٱلَّهَ وَٱعْلَمُوٓاْ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ٥

وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُ وَفِ ٱلْحَكَمُ ة ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِي قَلْبِهِ ۗ وَهُوَ أَلَدُّ ٱلْخصَ ام ش

وَإِذَا تَوَكَّى سَعَ إِفِ ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُمْلِكَ ٱلْحَيْثَ وَالنَّسَارُّ وَاللَّهُ لَا يُحِتُ ٱلْفَسَادَ ٢

<sup>[1] (</sup>V. 2:203) These are the three days of staying at Mîna during the Hajj; 11th, 12th and 13th days of the month of Dhul-Hijjah, by saying Allâhu Akbar (Allâh is the Most Great) much, and while slaughtering Hady (animals) and during the Ramy of Jamarât. <sup>[2]</sup> (V.2:204) :

said, "The most hated person صلى الله عليه وسلم The Prophet رضي الله عنها said, "The most hated person to Allâh is the one who is most guarrelsome of the opponents." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.637).

said: "(a) I درضي الله عليه وسلم هعليه وسلم Allah's Messenger رضي الله عليه وسلم الله عليه وسلم الله عليه وسلم quarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth. (b) And [I (also) quarantee] a home in the middle of Paradise for a person who gives up lying (false statements) even while joking. (c) And [I (also) guarantee] a home in the highest part of Paradise for a person who has a high standard of good character."

<sup>(</sup>This Hadîth is quoted by Abu Dâwûd, At-Tirmidhî, Nasâ'i and Ibn Mâjah).

destroy the crops and the cattle, and Allâh likes not mischief.

- **206.** And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!
- 207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.
- **208.** O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you a plain enemy.
- 209. Then if you slide back after the clear signs (Prophet Muhammad صلى الله عليه وسلم and this Qur'ân, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.
- 210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision).
- **211.** Ask the Children of Israel how many clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts *Kufr* (disbelief)] then surely, Allâh is Severe in punishment.
- 212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, Honours on the Day of Resurrection) to whom He wills without limit.

وَإِذَا قِيلَ لَهُ أَقِّ اللهَ أَخَذَنُهُ ٱلْمِنَّ أُبِالْإِنْمِ اللهَ اللهُ الْمِنْدِ اللهُ ال

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَ هُ اَبَتِغَاءَ مَرْضَاتِ اللَّهُ وَاللَّهُ نَهُ وَقُ الْإِلْمِبَادِ ۞ يَتَأَيُّهُ اللَّذِينَ ءَامَهُ وَالدَّخُ لُواْفِ السِّلْمِ كَافَةً وَلَا تَتَبِعُواْ خُطُونِ الشَّيْطِيْ إِنَّهُ وَكَالِمَ الشَّيْطِيْ إِنَّهُ وَلَهُ الشَّيْطِيْ إِنَّهُ وَلَا لَكُمْ عَدُوُّ مُّينٌ ۞

فَإِنزَلَلْتُمُوقِنْ بَعُدِ مَاجَآءَ تُكُمُ ٱلۡبَيۡنَتُ فَٱعۡلَمُوٓاُ أَنَّ ٱللَّهَ عَزِيزُ حَكِيمُ ۞

هَلْ يَنظُرُونَ إِلَّا أَن يَأْنِيَهُ مُاللَّهُ فِي ظُلَلِ مِّنَ ٱلْغَـَمَاهِ وَٱلْمُلَّنَبِكَةُ وَقُضِىٓ ٱلْأَمَّرُ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ۞

سَلْبَنِيٓ إِسْرَاعِيلَكُمْ ءَاتَيْنَاهُ مِنْءَايَةٍ بَيْنَةً وَمَن يُبَدِّلُ يِعْمَةُ ٱللَّهِ مِنْ بَعْدِ مَاجَآءَتُهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْمِقَابِ ۞

رُيِّنَ لِلَّذِينَ كَفَرُواْ ٱلْحَيَوْةُ الدُّنْيَا وَيَسْخُرُونَ مِنَ اَلَّذِينَ ءَامَــُوُاْ وَالَّذِينَ اَتَقَوْاْ فَوَقَهُ مْ يَوْمَ الْقِيكَمَةُ وَاللَّهُ يُمَرِّزُكُ مَن يَشَاّهُ مِغَيْرِحِسَابٍ ۞

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213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to a Straight Path.

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near!

215. They ask you (O Muhammad عليه وسلم) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masâkîn (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allâh knows it well.

**216.** *Jihâd*<sup>111</sup> (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression)<sup>[2]</sup> but a greater (transgression) with Allâh is to prevent mankind from following the Way of

كَانَ النَّاسُ أُمَّةً وَحِدةً فَبَعَثَ اللَّهُ النَّيِّيَنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَبَ بِاللَّقِ لِيَحَكُمُ بِينَ النَّاسِ فِيمَا اخْتَلَفُواْفِهُ وَمَا اُخْتَلَفُوفِهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَاجَآءَ نَهُمُ ٱلْبَيْنَتُ بَغْيَا بَيْنَهُمُّ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُواْ لِمَا اَخْتَلَفُواْفِيهِ مِنَ الْحَقِّ بِإِذْنِةً \* وَاللَّهُ بُهَدِى مَن يَشَآءٌ إِلَى صِرَطِ مُسْتَقِيمٍ شَ

أَمْرَحِسِبْتُوْأَن تَذْخُلُواْ الْجَنَّةَ وَلَقَا يَأْتِكُوُمُثُلُ الَّذِينَ حَلَوْاْمِن فَبْلِكُمْ مِّشَتْهُ مُرْالْبَأْسَاءُ وَالضَّرَاءُ وَرُلْزِلُواْ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُواْمَعَهُ، مَتَى نَضُرُ اللَّةُ الْآرِانَ فَضَرَالْلَهِ فَرِيبٌ ۞

يَسْتَلُونَكَ مَاذَالِينْفِقُونَ ۚ قُلْ مَا أَفَقَتُ مِنْ خَيْرِ فَلِلْوَلِكِينِ وَٱلْأَقْرُبِينَ وَٱلْمَتَكَىٰ وَٱلْمَسَكِينِ وَآتِنِ ٱلسَّبِيلِ وَمَاتَقْعَلُواْمِنْ خَيْرِفَإِتَّ ٱللَّهَ بِهِ، عَلَيْدٌ ۞

كُتِبَعَلَيْكُمُ الْقِتَالُ وَهُوَكُرُهُ أَكُمْ ۚ وَعَسَىٰٓ أَن تَكْرِهُواْ شَيْئَا وَهُوَخَيْرٌ لَكُمْ ۗ وَعَسَىٰٓ أَن تُحِبُّواْ شَيْئَا وَهُوَ شَـرٌّ لَكُمْ وَاللهَ يَعْلَمُ وَأَنتُمْ لاَتَعْلَمُونَ ۞

يَسْنَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالِ فِيهٌ قُلْ قِتَالٌ فِيهِ حَتَمِيرٌ وَصَدُّ عَن سَمِيلِ اللَّهِ وَكُفْرٌ بِهِ. وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْ لِهِ، مِنْهُ أَكْبَرُ عِندَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُمِنَ الْقَتْلُ وَلَا يَسَالُونَ

<sup>&</sup>lt;sup>[1]</sup> (V. 2:216) See the footnote of (V.2:190).

<sup>&</sup>lt;sup>[2]</sup> (V. 2:217) The provison of this Verse has been abrogated by Verse 9:36. *Jihâd* cf., (V. 2:216).

يُقَتِلُونَكُوْحَتَّا يَرُدُّوكُمْ عَن دِينِكُوْ إِنِ اَسْتَطَاعُواً ا وَمَن يَرْتَدُوْ مِنكُمْ عَن دِينِه - فَيَمُتْ وَهُوَ كَافِرٌ قَأُوْلَتَهٍكَ حَيِطَتْ أَعَمَالُهُمْ فِي الدُّنْيَا وَالْآخِدَةَ ۗ وَأُوْلَتِهِكَ أَصْحَابُ النَّارِّهُمْ فِيهَا خَلِادُونَ ۞ خَلِادُونَ ۞

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَالَّذِينَ هَاجَرُواْ وَجَهَدُواْ فِ سَبِيلِ ٱللَّهِ أُوْلَتَإِكَ يَرَجُونَ رَحْمَتَ ٱللَّهُ وَٱللَّهُ عَفُورٌ رَّجِيهٌ ۞

\*يَسْنَلُونَكَ عَنِ ٱلْخَمْرِوَٱلْمَيْسِرِّ قُلْ فِيهِمَآ إِثَّـمٌ كَيِيرٌوَمَنَلْفُعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبُرُ مِن

Allâh, to disbelieve in Him, to prevent access to *Al-Masjid-Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah*<sup>[1]</sup> is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

218. Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most Merciful.

عملى They ask you (O Muhammad صلى concerning alcoholic drink and gambling<sup>121</sup>. Say: "In them is a great sin, and

[1] (V.2:217) Fitnah: polytheism and to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction or to set up rivals in worship with Allâh, etc.

a) Narrated Abu Hurairah صلى الله عليه رسلم : Allâh's Messenger صلى الله عليه رسلم said, "Whoever takes an oath in which he (forgetfully), mentions *Lat* and '*Uzza* (i.e. two idols of Arab pagans) should say: "*La ilaha illallâh*" (none has the right to be worshipped but Allâh), and whoever says to his companion, 'Come along, let us gamble,' must give alms (as expiation)." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.383).

b) Narrated Ibn 'Umar رضى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "Whoever drinks alcoholic drinks in this world and does not repent (i.e. stops drinking alcoholic drinks, and begs Allâh to forgive him before his death) will be deprived of it in the Hereafter." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.481).

c) Narrated Anas صلى الله عليه رسلم : I heard from Allâh's Messenger صلى الله عليه رسلم a narration which none other than I will narrate to you. The Prophet صلى الله عليه رسلم said, "From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them." (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 483)

d) Narrated Abu Hurairah رضيى الله عليه رسلم: The Prophet صلى الله عليه وسلم said, "An adultererfornicator, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer."

Ibn Shihâb said: 'Abdul Mâlik ibn Abî-Bakr ibn 'Abdur-Rahmân ibn Al-Hârith ibn Hishâm told me that Abu Bakr used to narrate that narration to him on the authority of Abu Hurairah. He used to add that Abu Bakr used to mention, besides the above cases: "And he who robs

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(some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought "!"

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

221. And do not marry Al-Mushrikât (idolatresses) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn<sup>[2]</sup> till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

**222.** They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore

نَقْعِهِ مَأْ وَيَسْتَلُونَكَ مَاذَايُنفِقُوتَ قُلِ الْعَفُوُّ حَنَّلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَدَتِ لَعَلَّكُمْ تَتَفَصَّرُونَ ﴿

فِ ٱلدُّنْيَاوَٱلْآخِرَةَۗ وَيَسْتَلُونَكَ عَنِ ٱلْيَتَنَمَىٰۗ قُلْ إِصْلَاحٌ لَهُمْ حَنَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَلُكُمْ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَىنَ ٱلْمُصْلِحُ وَلَوْشَاءَ ٱللَّهُ لَاغْنَتَكُمْ إِنَّ ٱللَّهَ عَزِيزُحَكِيرٌ ۞

وَلا تَنْكِحُواْ الْمُشْرِكَتِ حَتَّى يُؤْمِنَ ۗ وَلاَمَةٌ مُؤْمِنَةُ خَيْرٌ مِّن مُشْرِكَةِ وَلَوْ أَغَيْبَتْكُمُّ وَلا تُنْكِحُواْ الْمُشْرِكِينَ حَتَّى يُؤْمِنُواْ وَلَعَبْدُ مُؤْمِنُ خَيْرٌ مِن مُشْرِكِ وَلَوْ أَغْجَبَكُمُ أَنْكَبِكَ يَدْعُونَ إِلَى النَّارِ \* وَاللَّهُ يَدْعُواْ إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْ نِهِ \* وَيُبَيِّنُ عَالِيَتِهِ • لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

وَيَشْعَاُونَكَ عَنِ الْمَحِيضِّ قُلْ هُوَأَذَى فَأَعْتَـزِلُولْ النِّسَـآة فِي ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَّ

<sup>(</sup>takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)." (Sahîh Al-Bukhârî, Vol.7, Hadîth No. 484).

<sup>&</sup>lt;sup>[1]</sup> (V.2:219) The provision of this Verse concerning alcoholic drinks and gambling has been abrogated by the Verse 5:90.

<sup>&</sup>lt;sup>[2]</sup> (V.2:221) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم

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keep away from women during menses and go not to them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in to them as Allâh has ordained for you (go in to them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).

- 223. Your wives are tilth for you, so go to your tilth, <sup>111</sup> when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your ownselves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad صلی).
- **224.** And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good)<sup>[2]</sup>.
- 225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.
  - 226. Those who take an oath<sup>[3]</sup> not to have

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُ التَّوَيِينَ وَيُحِبُ الْمُتَطَهِّرِينَ ۞

نِسَآؤُكُمْ حَرَثُ لََكُمْ فَأَثُواْ حَرَثُكُواْ أَنَّ شِئْتُمُّ وَقَيْرُمُواْ لِإِنْفُسِكُمْ وَانَّـقُواْ اللَّهَ وَاعْلَمُوۤاْ أَنَّكُم مُّلَفُوهُ وَيَشِرِ ٱلْمُؤْمِنِينَ ۞

وَلَاجَعَكُواْ اللَّهَ عُرْضَةً لِأَيْمَانِكُواْ اَنتَرُواْ وَتَتَقُواْ وَتُصْلِحُواْ بَيْرَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيتُرٌ ۞

لَايُوَاخِذُكُمُ اللَّهُ فِاللَّغْوِفَ أَيْمَنِكُمُ وَلَكِن يُوَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمُ وَاللَّهُ عَفُوزُ حَلِيهٌ

لِلَّذِينَ يُؤْلُونَ مِن يِسْآبِهِ مْرَرَبُّصُ أَرْبَعَةِ أَشْهُرِّ فَإِن

 $<sup>^{\</sup>text{(1)}}$  (V.2:223): have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus.

<sup>[2] (</sup>V.2:224) See the footnote of (V.5:89).

<sup>(</sup>V. 2:226) Narrated Nâfi': Ibn 'Umar used to say about Al-Î lâ' (עָבֶע')\* which Allâh defined (in the Holy Book), "If the period of Al-Î lâ' (עַבֶע') expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allâh [عز ر جل has ordered." Ibn 'Umar added, "When the period of four months has expired, the husband should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmân, 'Alî, Abu Ad-Dardâ', 'Âishah and twelve other Companions of the Prophet " صلی الله علیه وسلم " (Sahîh Al-Bukhârî, Vol.7, Hadîth No. 213).

<sup>\*</sup> Al-'Îlâ' (الإبلاء): means the oath taken by a husband that he would not approach his wife for a certain period.

sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.

**227.** And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce)<sup>[11]</sup>. These are the limits ordained by Allâh, so do

فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ تَحِيمٌ ۞

وَإِنْ عَزَمُواْ ٱلطَّلَقَ فَإِنَّ ٱللَّهَ سَمِيعُ عَلِيمٌ ٥

وَٱلْمُطَلَقَتُ يَرَّدَيْضَ وَأَنفُسِهِنَ ثَلَاثَةَ قُرُوءٍ وَلَا يَمِلُ لَهُنَّ أَن يَكُثُمُنَ مَاخَلَقَ اللَّهُ فِيَ أَرْعَامِهِنَ إِن كُنَّ يُوْمِنَ بِاللَّهِ وَالْبُورِمِ الْآخِرِ وَبُعُولُتُهُنَّ أَحَقُ بِرَدِّ هِنَ فِي ذَلِكَ إِنْ أَرَادُواْ إِصْلَاحًا وَلَهُنَ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعُرُوفِ وَلِلرِجَالِ عَلَيْهِنَ دَرَجَةً وَاللَّهُ عَرِيْزُحَكِيمُ هِ

ٱلطَّالَقُ مَرَكَانِّ فَإِمْسَاكُ بِمَعُرُوفٍ أَوْتَسَرِيحٌ بِإِحْسَنَّ وَلَا يَجُلُّ لَكُوْلَا تَأْخُدُواْ مِمَّا ءَاتَيْتُسُوهُنَّ شَيْعًا إِلَّا أَن يَخَافَا أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمًا حُدُودَ ٱللَّهِ فَلَاجُنَاحَ عَلَيْهِمَا فِيمَا أَفْتَدَنْ بِقِّءَ عِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعَتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُولَتِكَ هُمُ الظّالِمُونَ ۞

<sup>[1] (</sup>V.2:229) Al-Khul'\* الخلع and how a divorce is given according to it.

صلى الله Abbâs عليه عنهما The wife of Thâbit ibn Qais came to the Prophet: رضى الله عنهما and said, "O Allâh's Messenger! I do not blame Thâbit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islâmic manner (if I remain with him)." On that Allâh's Messenger صلى الله عليه وسلم said (to her), "Will you give back the garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet صلى الله عليه وسلم

230. And if he has divorced her (the third time), then she is not lawful to him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

231. And when you have divorced women and they are about to fulfill the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and to treat them unjustly and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and Al-Hikmah (the Prophet's Sunnah — legal ways — Islâmic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Knower of everything.

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

فَإِنطَلَقَهَافَلاَعِّلُلَهُ مِنْ بَعَدُحَقَّ تَنكِحَ زَوْجًا غَيْرَةً. فَإِنطَلَقَهَافَلَاجُنَاحَ عَلَيْهِمَا أَن يَتَزاجَعَاۤ إِن ظَنَّا أَن يُقِيمَاحُدُودَ ٱللَّهِ وَتِلْكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوْمِ يَعَلَمُونَ ۞ يَعَلَمُونَ ۞

وَإِذَا طَلَقَتُمُ النِّسَآةَ فَلَغَنَ أَجَلَهُنَ فَأَسِيكُوهُنَّ يِمَعْرُوفٍ أَوْسَرِّحُوهُنَّ يِمَعْرُوفِ وَلاَنتُسِكُوهُنَّ ضِرَارًا لِتَعَتَدُوُّا وَمَن يَفَعْلَ ذَلِكَ فَقَدْظُلَمْ نَفَسَهُ وَلاَتتَخِذُواْ ءَايَتِ اللَّهِ هُـ زُوَّا وَاذْكُرُواْ نِعْمَتَ اللَّهِ عَلَيْكُرُومَا أَنزَلَ عَلَيْكُمْ مِنَ الْكِيْبِ وَالْمِكْمَةِ يَعِظُكُمْ بِهِ عَلَيْدُ

وَإِذَا طَلَقَتُمُ النِّسَاءَ فَبَلَغَنَ أَجَلَهُنَ فَلَا نَعْضُلُوهُنَّ أَن يَكِخُ فَلَا نَعْضُلُوهُنَّ أَن يَكِخُ فَ أَزْوَجَهُنَ إِذَا تَرَضُواْ بَيْنَهُم بِالْمَعْرُوفِ ذَالِكَ يُوعَظُ بِهِ-مَنَكَانَ مِنكُرِيُوْمِنُ بِاللّهَ وَلَلْتِهِ الْمَعْرُوفِ ذَالِكُو أَذَكَى لَكُمْ وَأَظَهَ زُولَاتُهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ۞

said to Thâbit, "O Thabît! Accept your garden, and divorce her once." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.197).

 $<sup>^{\</sup>star}$  'Al-Khul' الخلع means the parting of a wife from her husband by giving him a certain compensation.

الجزء ۲

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days), then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

235. And there is no sin on you if you make a hint of betrothal to women or conceal it in yourselves, Allâh knows that you will remember them, but do not make a promise (of contract) with them in secret except that you speak an honourable saying (according to the Islâmic law). [1] And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so beware of Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

\*قَالْوَالِاَتُ يُرْضِعْنَ أَوْلَاهُنَّ حَوْلَيْنِ كَامِلَيْ َ لِمِنْ أَرَادَ أَنْ يُسِتَّمُ الرَّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَيَسْوَتُهُنَّ وَالْمَعْرُوفِ كَلَّ تُكَلِّفُ نَفْشُ إِلَّا وُسْعَهَا لَا ثُصَاتَ قَالِمَةٌ فَإِنْ أَرَادًا فِصَالًا عَنْ مَرَاضِ مِنْهُمَا وَتَشَاوُرِ فَلَا جُنَاحَ عَلَيْهِمَ أَوْلَ أَرَدتُمُ أَن تَسْمَرَضِعُواْ أَوْلَاكُمُ فَلَا جُنَاحَ عَلَيْكُمُ إِذَا سَلَمْتُم مِنَا التَسْمُ الْمَعْرُوفِ وَالْقَوْلُا الْنَهَ وَاعْلَمُواْنَ النَّهَ مِنَا فَصَلُونَ بَصِيرٌ ۞ الْنَهُ وَاعْلَمُواْنَ النَّهَ مِنَا فَصَلُونَ بَصِيرٌ

ۅؘۘٲڵٙؽۣڹؙؿۘۊؘۊ۫ۅٚؽٙڝ۬ڬۄؙۅؽۮؙۯۅڹٲۯٚۅٛڹۜٵؽ؆ٙڔٛؾۜڞڹ ڽؚٲؘٮؙڡؗڛۣڡ۪ڹۜٙٲۯؠؘڡؘڎٙٲۺۿڕؚۅؘۘۘۘڠۺ۠ڒؙؖڣٳۮؘٳؠؘڷۼ۫ڹٲؘجۘڶۿؙڹۜ ڡؘڵڔؙۻؙٵڂؘ؏ؘؽڝؙٛؠٝ؋ۣڝٵڡؘۼڶڹۧ؋ۣٵؖ۫ڡؙڛۿؚڹۜ ؠٳؙڵڡۼۯۅڣۣٞؖٷڶؿؙٷؠڡؘٲۼٙڡۘڶۅڹڂؚڽڔؙ۞

<sup>[1] (</sup>V.2:235) e.g. you can say to her, "If one finds a wife like you, he will be happy".

good.

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236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed to them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then (pay) half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego (and give her full appointed *Mahr*). And to forego (and give her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

**238.** Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - 'Asr)<sup>11</sup>. And stand before Allah with obedience [and do not speak to others during the Salat (prayer)].

لَّاجُنَاحَ عَلَيْكُمْ إِن طَلَقَتُمُ النِّسَةَ مَالَمْ تَمَسُّوهُنَ أَوْتَفْرِضُواْ لَهُنَ فَرِيضَةً وَمَتِعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ، وَعَلَى الْمُقْتِرِقَدُرُهُ، مَتَعْا إِلَمْعُرُوفِيُّ حَقَّاعَلَى الْمُحْسِنِينَ

وَإِن طَلَقَتُ مُوهُنَّ مِن قَبَلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَيْصَفُ مَا فَرَضْتُمْ إِلَّا أَن يَعْفُونَ أَوْيَعْفُواْ ٱلَّذِي بِيدِهِ عُقْدَةُ ٱلنِّكَاحُ وَأَنْ تَعْفُواْ أَوْبُ لِلَّغُوكُ وَلَا تَنسَوُا ٱلْفَصْلَ بَيْنَكُورْ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرُ ۞

> حَفِظُواْعَلَى ٱلصَّلَوَتِ وَالصَّلَوةِ ٱلْوُسْطَىٰ وَقُومُواْ يَتَهِ قَلَيْتِينَ ۞

<sup>(</sup>V.2:238) a) Chapter: Abandoning of prayer is disbelief. Narrated Jabir ibn Abdullah ا : رضى الله عنه المعنه المعنه المعنه المعنه الله عنه saying : Verily, between a man (i.e. a Muslim, believer of Islamic Monotheism) and between Ash-shirk (polytheism) and kufr (disbelief) is the abandoning of As-Salât (prayer). (Sahīh Muslim, hadīth No. 82-S.S.M.H 204)

b) The sin of one who misses the 'Asr prayer (intentionally):\* Narrated ibn 'Umar رضىي الله Said, "Whoever misses the 'Asr prayer (intentionally), then it is as if he lost his family and property." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.527).

<sup>(</sup>c) One who omits (does not offer) the 'Asr prayer (intentionally):\*

Narrated Abu Al-Malîh: We were with Buraidah in a battle on a cloudy day and he said, "Offer the 'Asr prayer early as the Prophet صلى الله عليه وسلم said, "Whoever omits the 'Asr prayer, all his (good) deeds will be lost." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.528).

<sup>\*</sup> i.e. The one who omits (does not offer) the 'Asr prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

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239. And if you fear (an enemy), perform Salât (prayer) on foot or riding[1]. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise<sup>[2]</sup>

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqûn (the pious— See V.2:2).

242. Thus Allâh makes clear His Ayât (Laws) to you, in order that you may understand.

صلى الله عليه O Muhammad صلى الله عليه not seen of those who went forth from their homes in thousands, fearing death? Allah said to them, "Die". And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

244. And fight in the Way of Allah and know that Allah is All-Hearer, All-Knower.

245. Who is he that will lend Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or فَإِنْ خِفْتُو فَرَجَالًا أَوْرُكِمَ إِنَّا فَإِذَا أَمِنتُمْ فَأَذْكُرُواْ اللَّهَ كَمَاعَلَّمَكُ مِمَّا لَوْتَكُولُواْ تَعْلَمُونَ 📾

وَٱلَّذِيرِ ﴾ يُمَّوَقَهُ تَ مِنكُمْ وَكَذَرُونَ أذؤجًا وَصِيَّـةً لِإَزْوَجِهِ مِمَّتَنعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجُ فَإِنْ خَرَجْنَ فَلَاجُنَاحَ عَلَيْكُمْ فِي مَافَعَلْنَ فِيَ أَنفُسِهِنَ مِن مَّعْرُوفِ وَٱللَّهُ عَزيزُجَكِ اللهُ

> وَلِلْمُطَلَّقَاتِ مَتَكُمُّ بِٱلْمَعْرُوفِيَّ حَقًّا عَلَى ٱلْمُتَّقِينَ ١

كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَنتِهِ - لَعَلَّكُمْ تَعْقِلُونَ 🕲

\*أَلَةِ تَكَرَ إِلَى ٱلَّذِينَ خَرَجُواْمِن دِيَكْرِهِمْ وَهُـمْ أُلُو ثُ حَذَرَا لُمَوْتِ فَقَالَ لَهُ مُرَالِلَهُ مُوتُواْثُمَّ أَحْيَدُهُمُّ إِنَّ ٱللَّهَ لَذُو فَضْ لِ عَلَى ٱلنَّاسِ وَلَكِيَّ أَكْتَرَ النَّاسِ لَا يَشْكُرُونَ ٥

وَقَايَلُواْ فِي سَبِيلِ ٱللَّهِ وَٱعْلَمُواْ أَنَّ ٱللَّهَ سَمِيعٌ

مَّن ذَا ٱلَّذِي يُقْرِضُ ٱللَّهَ قَرَّضًّا حَسَبَنَا فَيُضَلَعِهَ مُ لَهُ وَأَضْعَافَا كَثِيرَةً وَلَلَّهُ يَقْبِضُ وَيَبْضُكُ

<sup>(</sup>V.2:239) Narrated Salih Khawwat or Sahl bin Abî Hathmah concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqâ' in the company of Allah's Messenger صلى الله عليه وسلَّم One batch lined up behind him while another batch led the batch that was with him in صلى الله عليه وسلم led the batch that was with him in one Rak'ah, and he stayed in the standing posture while that batch completed their (two Rak'at) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet صلى الله عليه وسلم ) offered his remaining Rak'ah with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslîm along with them. (Sahîh Al-Bukhârî, Vol. 5, Hadîth No. 451). <sup>[2]</sup> (V.2:240):The provision of this Verse has been abrogated by Verse (4:12) and verse (2:234)

increases (your provisions), and to Him you shall return.

246. Have you not seen the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our (families have children been taken captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Knower of the Zâlimûn (polytheists and wrong-doers).

said to them, "Indeed, Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

said to them: Verily, the sign of his kingdom is that there shall come to you At-Tâbût (a wooden box), wherein is Sakînah<sup>[1]</sup> (peace and reassurance) from your Lord and a remnant of that which the household of Mûsâ (Moses) and the household of Hârûn (Aaron) left behind, carried by the angels. Verily, in

وَإِلَيْهِ تُرْجَعُونَ 🕲

أَلَمْتَمَالَ الْمَلَامِنَ بَوْتَاسْتُ مِلَ مِنْ بَعْدِ مُوسَوّ إِذْقَالُولِنَتِي لِمُهُمُ اَبْعَثْ لَنَامَلِكَا نُقَنيْلْ فِ سَيِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ الْفِيتَالُ الْآتُقَاتِلُولْ قَالُواْ وَمَالَتَا أَلَّا نُقَنيْلَ فِي سَيِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِن دِينرِنَا وَأَنْنَا إِنَّا فَلَمَّا كُتِبَ عَلَيْهِ مُ الْفَلِيلِينَ اللَّهِ وَلَيْدَا إِلَّا قَلِيلَامِنْهُمْ مُؤْوَاللَّهُ عَلِيمٌ بِالْفَلِيلِينَ شَ

وَقَالَ لَهُمْ نَبِيهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ مَ اللَّهُ مَّالُولُكُمْ مَا اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُ

وَقَالَ لَهُمْوَنبِيتُهُمْ إِنَّ ءَالِـَةَ مُلْكِهِ ۗ أَن يَأْتِيكُمُ اَلنَّا اُوْتُ فِيهِ سَكِينَةٌ ثِن دَيِّكُمْ وَبَقِيَّةٌ ثِمَّا تَرَكَ ءَالُ مُوسَى وَءَالُهَ الْمَرُونَ تَخْمِلُهُ الْمَلَيْحِكَةُ إِنَّ فِ ذَالِكَ لَاَرِيَةً لَكُمْ إِن كُنتُم مُؤْمِنِينِ

<sup>(</sup>V. 2:248) Narrated Al-Barâ': A man was reciting Sûrat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet صلى الله عليه وسلم and told him of that experience. The Prophet صلى الله عليه وسلم said, "That was As-Sakînah (tranquillity or peace and reassurance along with angels), which descended because of (the recitation of) the Qur'ân." (Sahîh Al-Bukhârî, Vol.6, Hadîth No. 531).

this is a sign for you if you are indeed believers.

249. Then when Tâlût (Saul) set out with the army, he said: "Verily, Allâh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with As-Sâbirûn (the patient).

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."

251. So they routed them by Allâh's Leave, and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Tâlût (Saul) and Samuel] and Al-Hikmah (Prophethood)<sup>[1]</sup>, and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of bounty to the 'Âlamîn (mankind, jinn and all that exists).

252. These are the Verses of Allâh, We recite them to you (O Muhammad مسلى أنه in truth, and surely, you are one of the Messengers (of Allâh)<sup>[2]</sup>.

فَلَمَّافَصَلَ طَالُوتُ بِالْجُنُودِقَالَ إِنَّ اللَّهُ مُبْتَلِيكُمْ بِنَهَ وَفَعَن شَرِبَ مِنْهُ فَلَيْسَ مِنِي مُبْتَلِيكُمْ بِنَهَ وَفَعَن شَرِبَ مِنْهُ فَلَيْسَ مِنِي وَمَن أَخْدَرَفَ عُرْفَةٌ بِسِدِةٍ فَنَشَرِ فُولُمِنهُ إِلَّا قَلِيلًا مِنْهُ مُّ عُرْفَةٌ بِسِدِةٍ فَنَشَرِ فُولُمِنهُ إِلَّا قَلِيلًا مِنْهُ مُّ فَلَمَّا أَخَلُ مَنْهُ مُنَافِقًا اللَّهِ مَنْهُ مُنَافُولًا اللَّهِ حَمْقِن اللَّيْنِ مَن يَظُنُونَ أَنَّهُ مِمُنَافُولًا اللَّهِ حَمْقِن اللَّيْنِ مَن يَظُنُونَ أَنَّهُ مِمُنَافُولًا اللَّهِ حَمْقِن اللَّيْنِ مَن يَظُنُونَ أَنَّهُ مِمُنَافُولًا اللَّهِ حَمْقِن اللَّهِ عَلَى اللَّهُ مَنْ الصَّابِينَ فَي قَلْمَانَ فِي مَنْ الصَّلِينَ فَي اللَّهُ عَلَيْنَ الْمُؤْمِنِينَ فَي اللَّهُ عَلَى اللَّهُ عَلَيْنَ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنِينَ اللَّهُ عَلَى اللَّهُ عَلَيْنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ اللَّهُ عَلَى اللَّهُ عِلْمُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلِينَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْهُ عَلَى اللَّهُ عَلَى الْمُعْلَى اللَّهُ عَلَى الْمُعْلَى الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُؤْمِنِ الْمُعْلَى الْمُعْلَ

وَلَمَّابَرَزُواْ لِجَالُوتَ وَجُنُودِهِۦقَالُواْ رَبَّنَاَ أَفْرِعَ عَلَيْسَنَاصَبْرًا وَتَبِّتْ أَقْدَامَنَا وَأَنصُرْنَا عَلَى الْقَوْدِ الْكَنْوِيِتِ ۞

فَهَنَهُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَ لَهُ اللَّهُ الْمُلْكَ وَالْحِصَّمَةَ وَعَلَمَهُ رِمِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضِ لَفَسَدَتِ الْأَرْضُ وَلَكِنَ اللَّهَ ذُو فَضْلٍ عَلَى الْعَلَمِينَ

تِلْكَ ءَائِثُ ٱللَّهِ نَتَـُلُوهَا عَلَيْكَ بِٱلْحَقِّ وَإِنَّلَكَ لِمِنَ ٱلْمُرْسَلِينَ ۞

<sup>[1] (</sup>V.2:251) See Tafsîr At-Tabarî, Vol. 2, Page 632.

<sup>[2] (</sup>V.2:252)

A. Narrated Jâbir ibn 'Abdullâh : رضى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "I have been given five (things) which were not given to any one else before me:

253. Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Îsâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rûh-ul-Qudus [Jibrael (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He wills.

\* يِنْكَ الرُسُلُ فَضَلْنَا بَعْضَ هُمْ عَلَى بَعْضِ مِنْهُم مَنَ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَنتٍ وَعَاتَيْنَاعِيسَى أَبْنَ مَرْيَمَ الْبَيْنَاتِ وَأَيْدَنْ لُهُ بِرُوجٍ الْفُهُسُّ وَلَوْ شَاءَ اللَّهُ مَا اَفْتَدَلَ الَّذِينَ مِنْ بَعْدِهِم قِنْ بَعْدِ مَا جَاءَ نَهُ مُو البِينَاتُ وَلَكِنِ الْخَتَلَ فُولْ فَيِنْهُم مَنْ عَامَنَ وَمِنْهُم مَنَ كَفَرُ وَلَوْشَاءَ اللَّهُ مَا اَفْتَتَلُولُ وَلَكِنَّ اللَّهُ يَفْعَلُ مَا يُرِيدُ

a) Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.

b) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform *Tayammum*), therefore anyone of my followers can pray wherever he is, at the time of prayer.

c) The booty has been made Halâl (lawful) to me, yet it was not lawful to anyone else before me.

d) I have been given the right of intercession (on the Day of Resurrection).

e) Every Prophet used to be sent to his nation only, but I have been sent to all mankind." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.331).

B. Narrated Abu Hurairah رضى الله عنه said, "My similitude in comparison with the other Prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last (end) of the Prophets." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 735).

C. Narrated Ibn Mas'ûd صلى الله عليه وسلم As if I saw the Prophet صلى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allâh! Forgive my nation, for they have no knowledge." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 683).

D. Narrated 'Aishah رضى الله عنها'. On his death-bed, Allah's Messenger رضى الله عليه وسلم put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (Sahîh Bukhârî, Vol. 4, Hadîth No. 660).

E. Narrated Abu Hurairah رضى الله عنه said, "The Isrâelis used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allâh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the Bai'a (pledge) first.\* Fulfil their (i.e., the caliphs') rights, for Allâh will ask them about (any shortcomings in) ruling those whom Allâh has put under their guardianship." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 661).

<sup>\*</sup> If the Bai'a (pledge) is given to a caliph and after a while another caliph is given the Bai'a (pledge) by some members of the society, the common Muslims should abide by the Bai'a (pledge) given to the first caliph, for the election of the second is invalid.

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zâlimûn (wrong-doers).

255. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Kursî<sup>[1]</sup> extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Avat-ul-Kursî.]

256. There is no compulsion in religion.

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ أَنفِقُواْ مِمَّا رَزَقَنَكُمْ مِن قَبْل أَنيَأْتِيَ يَوْمٌ لَّابَيْمٌ فِيهِ وَلَاخُلَةٌ وُلَا شَفَاعَةٌ وَٱلْكَيْفُ وِنَ هُـمُ ٱلظَّالِمُونَ ١

ٱللَّهُ لَا إِلَهَ إِلَّاهُوَ ٱلْحَيُّ ٱلْقَدُّهُ مُّ لَا تَأْخُذُهُ رِسِنَةٌ وَلَانَوْمُ لَّهُ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضُّ مَن ذَا ٱلَّذِي يَشْفَعُ عِندَهُ وَإِلَّا بِإِذْنِهِ - يَعْلَمُ مَابَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ -إلَّا بِمَاشَآءً وَسِعَ كُوسِتُهُ ٱلسَّمَوَتِ وَٱلْأَرْضَّ وَلَا يَوُدُهُ رَحِفَظُهُمَّا وَهُوَالْعَلِيُّ ٱلْعَظِيمُ ٥

لَاۤ إِكْرَاهَ فِي ٱلدِّينِّ قَد تَّبَيِّنَ ٱلرُّشَدُ مِنَ ٱلْغَيُّ فَمَن

<sup>[1] (</sup>V. 2:255). Kursî: literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned said: "The Kursî صلى الله عليه وسلم said: "The Kursî صلى الله عليه وسلم له compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allah, the Creator of both the Kursi and the 'Arsh, is the Most Great. Ibn Taimiyah said:

a) To believe in the Kursî.

b) To believe in the 'Arsh (Throne). It is narrated from Muhammad ibn 'Abdullâh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. [Fatâwa Ibn Taimiyah, Vol.5, Pages 54,55]

ordered me to guard صلى الله عليه وسلم Allah's Messenger صلى الله عليه وسلم ordered me to the Zakât revenue of Ramadân. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allâh's Messenger "! صلى الله عليه وسلم Abu Hurairah described the whole narration and said: That person said (to me), "(Please and I will tell you a few words by which صلى الله عليه وسلم and I will tell you a few words by which Allâh will benefit you). When you go to your bed, recite Ayat -ul-Kursî, (2:255) for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet صلى الله عليه وسلم heard the story) he said (to me), "He (who came to you at night) told you the truth, although he is a liar; and it was Satan." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.530).

Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in  $T\hat{a}gh\hat{u}t^{11}$  and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

**257.** Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ' (supporters and helpers) are *Tâghût* [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81,82)

258. Have you not seen him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily, Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are *Zâlimûn* (wrong-doers).

259. Or like the one who passed by a town which had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a

يَحْفُرْ بِالطَّلْغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اَسْتَمْسَكَ بِالْغُرْوَةِ الْوُثْقَىٰ لَا انفِصَا مَلَقَا وَاللَّهُ سَمِيعُ عَلِيهُ ۞

ٱللهُ وَلِيُّ الَّذِينَ ءَامَنُواْ يُخْرِجُهُ مِيْنَ الظُّلُمَٰتِ إِلَى النُّوْرِ ۚ وَالَّذِينَ كَفَرُواْ أَوْلِيَا أَوْهُمُ وَالظَّلْخُوتُ يُخْرِجُونَهُ مُرِيِّنَ النُّودِ إِلَى الظُّلُمَنِّ أُوْلَتَهِكَ أَصْحَبُ النَّارِّهُمْ فِيهَا خَلِدُونَ ۞

أَلَهْ تَدَالِلَ الَّذِى حَاجَ إِنَّرِهِ عَمْ فِي رَفِي َ أَنْ اَتَىلهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِنْرَهِ عُمْرَتِي الَّذِى يُحْي ، اللَّهُ الْمُلْكَ إِنْرَهِ عُمْ فَإِنَّ وَيُمِيتُ قَالَ إِنْرَهِ عُمْ فَإِنَّ اللَّهُ مِنْ فَأْتِ بِهَا مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمُشْرِقِ فَأْتِ بِهَا مِنَ الْمُشْرِقِ فَأْتِ بِهَا مِنَ الْمُشْرِقِ فَأْتِ بِهَا مِنَ الْمُشْرِقِ فَالْتِهِ اللَّهُ لَا يَهْدِى الْمُقْوَرِ فَلْمُ الْمُظْلِمِينَ فَي الْمُشْرِقِ فَلْ اللَّهُ اللَّهُ الْمُؤْمِلُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِلُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُلْمُ اللَّهُ اللَلْمُ الْمُنْ الْمُنْعِلُولُولُولُ اللَّهُ اللَّهُ اللَّهُ اللْمُل

اَوْكَالَّذِى مَرَّعَلَ قَرْيَةِ وَهِى خَاوِيتُهُ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيَء هَذِهِ اللهُ بَعْدَمَوْتِهَا قَامَاتُهُ اللهُ مِأْنَةَ عَامِرِثُمَ بَعَثُهُ وَقَالَ حَمْ لِيثَّقَ قَالَ لِيشْتُ يَوَمَّا أَوْبَعْضَ يَوَمِّرِقَالَ بَل لَيشْتَ مِأْنَةً عَامِر فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَوْيَتَسْنَةً قَانُظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِلنَّاسِّ وَانظُرْ إِلَى الْمِطَّ المِصَيْفُ نُنشِرُها أَنْ اللَّاسِ وَانظُرْ إِلَى لَحْمَانِكُ وَلِنَجْعَلَكَ ءَايَةً لِلنَّاسِ وَانظُرْ إِلَى

<sup>&</sup>lt;sup>[1]</sup> (V.2:256) The word *Tâghût* covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as *Tâghûts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped and wrongly followed, but the one who does not accept to be worshipped will not be considered as a *Tâghût*. Sometimes "*Tâghût*" means a false judge who gives a false judgement (see V.4:60). [See *Tafsîr Ibn Kathîr*, and (V.4:51)].

sign for the people. And look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

261. The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

**263.** Kind words and forgiving (of faults) are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your Sadaqât (deeds of charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is (a little) dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

كُلِّشَىءِ قَدِيرٌ ٥

وَاذْ قَالَ إِبْرَهِ عُرُرَتِ أَرِنِ كَيْفَ غُيِ الْمُوَرِّنَّ قَالَ أُوَلَمْ نُوْمِنَّ قَالَ بَكَى وَلَكِن لِيَطْمَيِنَ قَلِيٍّ قَالَ فَخُذْ أَرْبَعَتَ قِنَ الطَّيْرِ فَصُرْهُنَ إِلَيْكَ ثُمُّ الْجَعَلْ عَلَى كُلِّ جَبِلِ مِنْهُنَ جُزْقًا ثُمَّالُاعُهُنَ يَأْتِينَكَ سَعْيَا وَاعْلَمْ أَنَ اللّهَ عَزِيزُ حَكِيمٌ \* ۞

مَّتُلُ الَّذِينَ يُنفِقُونَ أَمُوالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنابِلَ فِكُلِّ سُئِلُلَةٍ مِأْكَةُ حَبَّةً وَاللَّهُ يُضَنِعِفُ لِمَن يَشَآءُ وَاللَّهُ وَسِعُ عَلِيمُ ﴿ ۞

ٱلَّذِينَ يُسْفِقُونَ أَمْوَلَهُمْ فِي سَبِيلِ ٱلنَّهِ ثُمَّ لَا يُشِعُونَ مَا أَنفَقُواْ مَنَّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِ مْ وَلَاحْوَٰفُ عَلَيْهِ مْ وَلَاهُمْ يَخَزَفُونَ ۞

> \*قَلِّمَعْرُوكٌ وَمَغْفِرَةٌ خَيْرٌقِن صَدَفَةٍ يَـتْبَعُهَاۤ أَذَى ُوٱللَّهُ عَنِى تَحْلِيــــُرُ ۞

ێؾؖٲؽٞۿٵٲڵٙؽڽڹٵڡۛٮؙۉٲڵڗؾؙڟؚڶۉٲڝۮڡۧێؾڬڔؙٳڶڡٙڹۣ ڡٙٲڵٲڎؘؽػٲڵٙۮۑؽڹڣڨؙڡٵڶؙڎڔڔؿٵٙٵڬڶڛۅٙڵٳؽۏ۠ڡڽٛ ؠٵۺۜۅٵٞڶؿۊڽڔٲڵٳڿڔٞڡڝۧڶڎؙڔػڡۧۺؙڝڞڣۅٳڽۼڶؾڥ ٮؙڗۘڰ۪ڣٲڝٙٳڹڎۥۅٳڽڷ؋ٞڗڴڎؙڔڝڶؠؖٞٵؖٚڒۣڡؘؿ۫ڔۯۅڹٛۼڸۺؽ؞ؚ ؠڝٙٵڪ؊ڋؙؙؙؙؙؙؙؙؖ۠۫۫ۅٞٲٮڶڎؙڵڒؘۿڋؽٵڵڦۊ۫ۄٞٵڶػڣڕۣڹ۞

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their ownselves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

266. Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His Ayât (proofs, evidences, verses) to you that you may give thought [1].

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

**268.** Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ' (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.

**269.** He grants *Hikmah*<sup>|2|</sup> to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

وَمَثَلُ اَلَّذِينَ يُنفِ قُونَ أَمَوالَهُمُ اَبْتِعَآ اَ مَرْضَاتِ اللَّهِ وَتَثْبِيتَا مِّنْ أَنفُسِهِ مَكَسَّلِ جَنَّةٍ مِرْفَوْةٍ أَصَابَهَا وَابِلُّ فَعَاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلُّ فَطَلُّ وَاللَّهُ يُعِمَّا تَعْمَلُونَ بَصِيرُ ۞

أَمَوَدُ أَحَدُكُمْ أَن تَكُونَ لَهُ وَجَنَّهُ مِّن نَجْيلِ وَأَعْسَابِ بَخْرِي مِن تَخْتِهَا ٱلْأَنْهَرُ لُهُ وفِيهَا مِن كُلِّ الشَّمَرُتِ وَأَصَابَهُ ٱلْكِبْرُ وَلَهُ دُرْيَةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَأَحْرَفَتَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ ٱلْآيَنِ لَعَلَّكُمُ مَا تَعْمَدُ وَتَعَلَّمُ مَنْ اللَّهُ مَا تَعْمَدُ مَنْ اللَّهُ الْعَلَى مَنْ اللَّهُ الْآيَنِ لَعَلَّكُمُ مَنْ اللَّهُ الْعَلْمَ الْآيَنِ لَعَلَّكُمُ الْآيَنِ لَعَلَّكُمُ مَنْ مَنْ مَنْ اللَّهُ لَكُمُ الْآيَنِ لَعَلَّكُمُ مَنْ اللَّهُ الْعَلْمَ الْعَلَى الْعَلْمَ الْعَلَى مِنْ اللَّهُ الْعَلْمُ الْآيَنِ لَعَلَى اللَّهُ اللَّهُ الْعَلْمُ الْعَلَى الْعَلْمُ الْعَلْمُ اللَّهُ الْعَلْمُ الْعَلْمُ الْعَلَى اللَّهُ الْعَلْمُ الْعَلْمُ اللَّهُ الْعَلْمُ اللَّهُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ اللَّهُ اللَّهُ الْعَلْمُ اللَّهُ الْمُنْ اللَّهُ الْعَلْمُ اللَّهُ الْعَلَى الْعَلْمُ الْعَلَى الْعَلْمُ الْعَلَيْمُ اللَّهُ الْعَلْمُ الْعَلْمُ اللَّهُ الْعَلْمُ الْعَلْمُ اللَّهُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَامُ الْعَلْمُ الْعَلْمُ الْعِلْمُ اللَّهُ الْمُنْ الْعَلْمُ الْعَلْمُ اللَّهُ الْمُعْلَى الْعَلَى الْعَلْمُ الْعَلَمُ الْعَلَى الْعَلَامُ الْعَلَمُ الْعَلْمُ الْعَلْمُ الْعَلَامُ الْعَلَمُ الْعَلَيْمُ الْعَلْمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَمُ الْعَلَيْمُ الْعَلَمُ الْعَلِمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلْمُ الْعَلَمُ الْعُلْمُ الْعَلَمُ الْعَلَمُ عَلَيْكُمُ الْعَلَمُ الْعَلْمُ الْعَلْمُ الْعَلَمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلْمُ الْعَلْمُ الْعَلَمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلِمُ الْعَلْمُ الْعَلْمُ الْعَلَمُ الْعَلْمُ الْعَلْمُ الْعَلِمُ الْعَلَمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْ

يَتَأَيُّهَا ٱلَّذِينَ اَمَنُواْ أَنفِقُواْ مِن طَيِّبَنِ مَا حَسَبُهُرُ وَمِمَّا أَخْرَخُنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيْمَمُواْ ٱلْخَبِيتَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِعَاخِذِيهِ إِلَّا أَن تُغْمِضُواْ فِيهُ وَأَعْلَمُواْ أَنَّ اللَّهَ غَيْثُ جَمِيدُ ۞

ٱلشَّيْطَانُ يَعِدُكُوا الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءً وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَسِعُ عَلِيهٌ ۞

يُوْنِى ٱلْحِصْمَةَ مَن يَشَآءُ وَمَن يُؤْتَ ٱلْحِصْمَةَ فَقَدْ أُوتِ خَيْرًا كَثِيرًا وَمَا يَذَكُّرُ إِلَّا ٱلْوُلُوا ٱلأَلْبَ ٢

<sup>(</sup>V.2:266) 'Umar رضى الله عنه said, "This is an example for a rich man who does good deeds out of obedience to Allâh, and then Allâh sends him Satan whereupon he commits sins till all his good deeds are lost." (Sahîh Al-Bukhârî, Vol.6, Hadîth No. 62).

<sup>&</sup>lt;sup>[2]</sup> (V.2:269) *Hikmah*: literally means wisdom, but it means here the knowledge, and the understanding of the Qur'an, and the *Sunnah* and one's ability to speak and act in the correct and right way.

الجزء ٣

270. And whatever you spend for spendings (e.g., in Sadagah - charity for Allah's Cause) or whatever vow you make, be sure Allâh knows it all. And for the Zâlimûn (wrong-doers) there are no helpers.

271. If you disclose your Sadaqât (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allah is Well-Acquainted with what you do.

صلى الله Muhammad مسلى الله 272. Not upon you is their guidance, but Allah guides whom He wills. And whatever you spend of good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend of good, it will be repaid to you in full, and you shall not be wronged.

273. (Charity is) for the Fuqarâ' (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all.[1] And whatever you spend of good, surely, Allâh knows it well.

274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. [2]

وَمَآ أَنْفَقْتُ مِينَ نَفَ قَةٍ أَوْنَ ذَرْتُ مِينَ نَذر فَإِنَّ ٱللَّهُ يَعْلَمُهُ وَمَالِلظَّالِمِينَ مِنْ أنصَادِ ۞

إِن شُدُواْ ٱلصَّدَقَاتِ فَنعِمَا هِيُّ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَخَيْرٌ لَّكُمُّ وَيُكَفِّرُعَنكُ مِين سَيَّاتِكُمُّ وَٱللَّهُ بِمَاتَعْ مَلُونَ خَبِيرٌ ١

\*لِّيْسَ عَلَيْكَ هُدَنِهُ مُ وَلَكِيَّ اللَّهَ يَهْدِي مَن يَشَآةً وَمَا تُنفِقُواْ مِنْ خَيْرِ فَلِأَنفُسِكُمْ وَمَا تُنفِ قُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهُ وَمَا تُنفِقُواْ مِنْ خَيْرِيُوكَ إِلَيْكُمْ وَأَنتُ مُلَا تُظْلَمُونَ 🕲

لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُواْ فِي سَبِيلِ ٱللَّهِ لَا يتستطيعُونَ ضَرْبَا فِ ٱلْأَرْضِ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِهَاءَ مِنَ ٱلتَّعَفُّفِ تَعُهُ فَهُم بسبمناهم لايشكأوت النّاس إلْحَافَأُ وَمَا تُنفِقُواْ مِنْ خَيْرِ فَإِنَّ ٱللَّهَ بِهِ عَلِيمٌ ١

ٱلَّذِينَ يُنفِقُونَ أَمَّوَلَهُم بِٱلْيَسْلِ وَٱلنَّهَا رِسِرًا وَعَلَانِيَةَ فَلَهُمْ أَجْرُهُمْ عِندَ دَيِّهِمْ وَلَا خَوْفُ عَلَيْهِ مْ وَلَاهُ مْ يَحْزَنُونَ ٨

<sup>[1] (</sup>V.2:273) The Arabic word Ilhâfa literally means: "to beg with importunity," but Imâm Tabarî in his Tafsîr and the majority of the religious scholars agree that the Verse means: "They do not beg of people at all."

<sup>[2] (</sup>V.2:274) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "Seven people will be shaded by Allâh under His Shade on the Day (i.e. the Day of Resurrection) when there will be no shade except His. They are:

a) a just ruler;

b) a young man who has been brought up in the worship of Allâh, (i.e.worships Allâh (Alone) sincerely from his childhood];

c) a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques);

275. Those who eat  $Rib\hat{a}^{[1]}$  (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by  $Shait\hat{a}n$  (Satan) leading him to insanity. That is because they say: "Trading is only like  $Rib\hat{a}$  (usury)," whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating  $Rib\hat{a}$  (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to  $Rib\hat{a}$  (usury)], such are the dwellers of the Fire — they will abide therein forever.

**276.** Allâh will destroy *Ribâ* (usury) and will give increase for *Sadaqât* (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.

277. Truly those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

**278.** O you who believe! Be afraid of Allâh and give up what remains (due to you) from  $Rib\hat{a}$  (usury) (from now onward), if you are (really) believers<sup>[2]</sup>.

الَّذِينَ يَأْكُونَ الرِّيَوْاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَطَّهُ الشَّيْطَلُ مِنَ الْمَيِّ ذَلِكَ بِأَنَّهُمْ قَالُواْ إِنِّمَا الْبَيْمُ مِثْلُ الرِّيَوَاْ وَأَحَلَ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّيَوَّا فَمَن جَاءَهُ مَوْعِظَةٌ مِّن رَبِهِ مَا انتَهَى فَلَهُ م مَاسَلَفَ وَأَمْرُهُ وَإِلَى اللَّهُوَّمَنْ عَادَقَاْ فُلْتَمِكَ أَصْحَبُ النَّارِّهُمْ فِيهَا خَلِدُونَ ۞

يَمْحَقُ اللّهُ الرِّيَوْاْ وَيُرْبِي الصَّدَقَاتِّ وَاللّهُ لاَيُحِبُكُلُ كَفّادٍ أَشِهِ ۞

إِنَّ ٱلَّذِينَ اَمَنُواْ وَعَمِلُواْ ٱلصَّلِحَاتِ وَأَقَامُواْ
الصَّلَوْةَ وَءَاتُواْ ٱلرَّكَوْةَ لَهُمْ أَجْرُهُمْ عِندَرَبِهِمْ
وَلَاحُوْقُ عَلَيْهِمْ وَلَاهُمْ يَحْرَبُونَ 
الْكَالُونَ مَنْ الْفَيْرِتَ ءَامَنُواْ أَتَقُواْ ٱللّهَ وَذَرُواْ مَا بَقِيَ مِنَ الْرَيُواْ الْكَثُومُ فَوْمِينَ 
الْرِيَوْاْ إِن كُشُومُ فَوْمِينَ 
الْرِيوَا إِن كُشُومُ فَوْمِينَ 
الْرِيوَا الْمَالِقَةُ اللّهَ وَاللّهُ اللّهَ الْمَالِقِيمُ اللّهُ الْعَلَيْلُونَ اللّهُ اللّهِ اللّهُ اللللْمُلْمُ اللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ الللّهُ ال

d) two persons who love each other only for Allâh's sake, and they meet and part in Allâh's Cause only;

e) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I fear Allâh;

f) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).

g) a person who remembers Allâh in seclusion and his eyes become flooded with tears." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.504).

<sup>&</sup>lt;sup>[1]</sup> (V.2:275) *Ribâ*: Usury is of two major kinds; (A) *Ribâ* An-Nasî'a i.e. interest on lent money; (B) *Ribâ* Al-Fadl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in great amounts.

<sup>[2] (</sup>V. 2:278) a) Narrated 'Aun ibn Abu Juhaifah رضى الله عنه: My father bought a slave who practised the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet مىلى الله عليه وسلم forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and receiving or giving Ribâ (usury), and cursed the picture-makers." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.299).

279. And if you do not do it, then take a notice of war from Allâh and His Messenger (صلى الله عليه وسلم) but if you repent, you

فَإِن لَمْ تَفْعَلُواْ فَأَذَنُواْ بِحَرْبِ مِّنَ ٱللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتُمْ فَلَكُهُ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ

b) Narrated Abu Juhaifah that he had bought a slave whose profession was cupping and then said: The Prophet صلى الله عليه وسلم forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave Ribâ (usury), and the lady who tattooed others or got herself tattooed, and the picture-maker. (Sahîh Al-Bukhârî, Vol.7, Hadîth No.845).

(2:279) a) Narrated Abu Sa'îd Al-Khudrî رضي الله عنه Once Bilâl brought *Barni* (a kind of) asked him, "From where صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم asked him, "From where have you brought these?" Bilâl replied, "I had some inferior kind of dates and exchanged صلى الله عليه رسلم two Sâ' of them for one Sâ' of Barni dates, in order to give them to the Prophet to eat." Thereupon the Prophet صلى الله عليه وسلم said, "Beware! Beware! This is definitely *Ribâ* (usury)! This is definitely Ribâ (usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then buy the superior kind of dates with that money." (Sahîh Al-Bukharî, Vol.3, Hadîth No.506).

b) Narrated Samura ibn Jundub صلى الله عليه وسلم Allâh's Messenger رضى الله عنه very often used to ask his companions, "Did anyone of you see a dream?" So, dreams would be صلى الله عليه narrated to him by those whom Allâh willed to relate One morning the Prophet said, "Last night two persons (angels) came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a prone position, and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind صلى الله عليه وسلم of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet said. "In that oven there was much noise and voices." The Prophet صلى الله عليه وسلم added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, " — red like blood." The Prophet صلى الله عليه وسلم added. "And behold. in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these two persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have

shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know. [1]

281. And be afraid of the Day when you

وَإِن كَانَ ذُوعُسْرَةِ فَنَظِرَةً إِلَىٰ مَيْسَرَةً وَأَن تَصَدَّقُواْخَتُرٌ لِّكُمْ إِن كُنتُمْ تَعُلَمُورَ . ١

never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever صلى الله seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet added, "So we ascended till we reached a city built of gold and silver bricks, and we عليه وسلم went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of صلَّى الله عليه " their bodies) had disappeared, and they became in the best shape." The Prophet further added, "My two companions (angels) said to me: 'This place is the 'Adn Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me: 'That (palace) is your place' I said to them: 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'an, and then neither recites it, nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers-fornicators and the adulteresses-fornicatresses, and the man whom you saw swimming in the river, and was given a stone to swallow, is the eater of Ribâ (usury), and the bad looking man whom you saw near the fire kindling it and going around it, is Mâlik; the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrâhîm (Abraham), and the children around him are those who die on Al-Fitrah (the Islâmic Faith of Monotheism ).' " The narrator added : Some Muslims asked the Prophet صلى الله عليه رسلم"O Allâh's . replied صلى الله عليه وسلم What about the children of Al-Mushrikûn?\*" The Prophet صلى الله عليه وسلم "And also the children of *Al-Mushrikûn.*" The Prophet صلّی اشعلیه وسلم added, "My two companions added, 'The men you saw half handsome and half ugly were those persons

who had mixed an act that was good with another that was evil, but Allah forgave them." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 171).

\* Al-Mushrikûn: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم

said; "A صلى الله عليه وسلم Allâh's Messenger زضي الله عنه Said; "A (V.2:280) Narrated Abu Hurairah man used to give loans to the people, and used to say to his servant, 'If the debtor is poor, forgive him, so that Allâh may forgive us.' So when he met Allâh (after his death), Allâh forgave him." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.687).

shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is All-Knower of each and everything.

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)<sup>111</sup>; then if one of you entrust the other, let the one who is entrusted discharge

نَفْسِ مَّاكْسَبَتْ وَهُـ مْ لَا يُظْلَمُونَ ١

يَنَأَيُّهَا ٱلَّذِينَءَ امَنُوٓاْ إِذَا تَدَايَنتُم بِدَيْنِ إِلَّىٓ أَجَلِ مُسَمَّى فَأَكْتُهُوهُ وَلَيَكْتُ بَيْنَكُمْ كَايِتُ بَالْعَدْلُ وَلَا يَأْبَ كَايَتُ أَن يَكْتُبَكَمَا عَلَّمَهُ ٱللَّهُ فَلْيَكْتُبُ وَلْيُعْلِلُ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقَ ٱللَّهَ رَبُّهُ وَلَا يَجْخَسْ مِنْهُ شَيِّئًا فَإِن كَانَ ٱلَّذِي عَلَيْهِ ٱلْحُقُّ سَفِيهًا أَوْضَعِيفًا أَوْلَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمَلِلْ وَلِيُّهُ دِبِٱلْحَدَلَّ وَٱسْتَشْهِدُواْ شَهِيدَيْنِ مِن رِّجَالِكُمِّ فَإِن لَّرْيَكُونَا رَجُلَيْن فَرَجُلٌ وَأَمْرَأَتَانِ مِمِّن تَرْضَوْنَ مِنَ الشُّهَدَاءِأَن تَضِلُّ إِحْدَاهُمَافَتُذَكِّ إِحْدَاهُمَاٱلْأُخْرَيُّ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَادُعُواْ وَلَا تَسْعَمُواْ أَن تَكْتُبُوهُ صَغِيرًا أَوْكِيرًا إِلَىٰ أَجَلَهُ ۚ ذَاكُمْ أَفْسَطُ عِندَاللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَذَنَىَ أَلَّا تَرْبَى ابُوَا إِلَّا أَن تَكُونَ تِحِنرَةً حَاضِرَةً تُديرُونَهَابَنَكُمُ فَلَسَ عَلَيْحُمْ جُنَاحُ أَلَاتَكُتُهُ وَهَأُ وَأَشْهِدُوٓاْ إِذَا تَبَايَعْتُمُ وَلَا يُضَاّرَ كَاتِهُ وَلَاشَهِ يِدُّوَإِن تَفْعَلُواْ فَإِنَّهُ مُسُوقً بِكُمُّ وَأَتَّقُواْ ٱللَّهُ وَيُعَلِّمُكُمُ أَلِلَّهُ وَٱللَّهُ بِكُلِّشُونَ عِ عَلِيةٌ ١

﴿ وَإِن كُنْتُمْ عَلَى سَفَرٍ وَلَمْ يَجَدُواْ كَابَهَا فَرِهَنُّ مَّقْبُوضَةٌ فَإِنْ أَمِن بَعْضُكُمْ بَعْضَا فَلْيُؤَذِّ الَّذِي ٱوْتُمِنَ أَمْنَنَتَهُ رَوْلَيْتَقِ اللَّهَ رَبَّهُ أَّرُ وَلَا تَكْتُمُواْ

<sup>(1) (</sup>V.2:283) Narrated 'Âishah رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم bought some foodstuff on credit for a limited period and mortgaged his armour for it. (Sahîh Al-Bukhârî, Vol.3, Hadîth No.686)

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his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.

284. To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownselves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

285. The Messenger (Muhammad على الله الله وسلم عليه) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one and another of His Messengers" — and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people. [11].

ٱلشَّهَادَةَ وَمَن يَكْتُمُهَا فَإِنَّهُ وَ الْهُوَّقَلْبُهُۗ. وَاللَّهُ بِمَاتَعْمَلُونَ عَلِيمٌ ۞

يَّتَهِ مَافِى السَّمَوَتِ وَمَافِى الْأَرْضُِّ وَإِن شُّدُواْ مَا فِتَ الْفُسِكُمْ الْوَثُخْفُوهُ يُحَاسِبَكُمِ بِهِ اللَّهُ فَيَغْفِرُلِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَآهُ ۖ وَاللَّهُ عَلَى كُلِّ سَيِّءٍ فَدِيرُ

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنْزِلَ إِلَيْهِ مِن زَيِهِ وَٱلْمُؤْمِنُونَ كُنُّ اَمَنَ بِٱللَّهِ وَمُلْتِمِكَتِهِ وَكُنْيُهِ وَ وَرُسُلِهِ وَلَانُفَرِقُ بَيْنَ أَحَدِ مِن رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطْعُنَا عُفْرَائِكَ رَبِّنَا وَإِلَيْكَ الْمَصِيرُ ۞

لايُكِلِفُ اللهُ نَفْسًا إِلَّا وُسِعَهَا لَهَامَا كَسَبَتْ وَعَلَيْهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أَخْسَبَتَ وَعَلَيْهَا مَا أَخْسَبَتَ أَوْ مَا أَخْشَلَا أَنْ نَسِينَا أَوْ أَخْطَأْنَا أَرَبَنَا وَلَا تَخْمِلْ عَلَيْنَا إِصْرَاكَمَا حَمَلْتُهُ وَمَا لَيْنَا إِصْرَاكَمَا حَمَلْتُهُ وَمَا عَلَيْنَا إِصْرَاكَمَا وَكَمْ عَلَيْنَا وَمُرْتَا وَلَا تُحْمِيْلُنَا مَا لَاطَاقَةَ لَنَا يِعِدِ وَاعْفُ عَنَا وَأَغْفِرَلَنَا وَالْحَمْ لَنَا عَلَى الْقَوْمِ وَالْحَمْ اللهُ اللهُ وَمِ

صلى الله عليه وسلم Allâh's Messenger (رضى الله عنه الله: Allâh's Messenger (رضى الله عليه وسلم said, "Whosoever recites the last two Verses of Sûrat Al-Baqarah at night, that will be sufficient for him." (Sahîh Al-Bukhârî, Vol.5, Hadîth No.345).

## *Sûrat Âl 'Imrân* (The Family of Imran) III

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].
- 2. Allâh! Lâ ilahâ illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists).
- 3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad عملی الله علیه) with truth, confirming what came before it. And He sent down the Taurât (Torah) and the Injeel (Gospel),
- 4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.
- 5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.
- **6.** He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- 7. It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Farâ'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth), they follow that



نِنْ اللَّهُ الرَّحْدِ اللَّهِ الرَّحْدِ الرَّحْدِ الرَّحْدِ الرَّحْدِ الرَّحْدِ الرَّحْدِ الرَّحْدِ الرَّحْدِ

الَّةِ ۞

ٱللَّهُ لَآ إِلَهَ إِلَّا هُوَٱلْحَيُّ الْقَيُّومُ ۞

نَزَّلَ عَلَيْكَ ٱلْكِتَبَ بِٱلْحَقِّ مُصَدِّقًا لِمَا يَيْنَ يَدَيْهِ وَأَزَلَ ٱلتَّوَرِنَةَ وَٱلْإِنجِيدَ لَ

مِن قَبْلُ هُدُى لِلنَّاسِ وَأَنزَلَ الْفُرُقَانُّ إِنَّ اَلَٰذِينَ كَفَرُواْ بِعَايَنتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌٌ وَاللَّهُ عَزِيدٌ دُوانتِقَامٍ ۞

إِنَّاللَّهَ لَايَتَغَنَّىٰ عَلَيْهِ شَىٰ ثِنِى الْأَرْضِ وَلَافِى السَّمَاءِ ۞ هُوَالَّذِى يُصَوِّرُكُوْ فِالْأَرْعَامِكَيْفَ بَشَاءٌ لَآ إِلَهَ إِلَّا هُوَالْمَذِيزُ الْخَكِيمُ ۞

هُوَالَّذِىَ أَنْزَاعَلَيْكَ الْكِئَنْبَ مِنْهُ ءَايَنْكُ مُخْكَمَنُكُ هُنَ أَثُرُ الْكِئَنْبِ وَلُخَرُ مُشَفَيْهِمَاتُ فَأَمَّاالَّذِينَ فِي قُلُوهِ مِزَنَّغُ قَنَيْعُونَ مَاتَشْنِهَ مِنْهُ اَنِيْكَةَ الْفِئْنَةِ وَانْتِغَاّةَ تَأْوِيلِيَّهِ مَوَمَا يَعْلَمُ تَأْوِيلَهُ وَ إِلَّا اللَّهُ وَالرَّسِخُونَ فِالْمِلْمِينَهُولُونَ ،َامَنَا بِهِ مَكُلُّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَكَّرُ إِلَّا أَوْلُواْ الْأَلْبِ ۞ which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsîr At-Tabarî).

- 8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."
- 9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise".
- 10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.
- 11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.
- 12. Say (O Muhammad صلى الله عليه وسلم to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest."
- 13. There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsîr At-Tabarî)

رَبَّنَا لَانُرِغُ قُلُومَنَابَعْدَ إِذْهَدَيْتَنَاوَهَبْ لَنَامِن لَّذَنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ ۞

رَبَّنَا إِنَّكَ جَامِمُ النَّاسِ لِيَوْمِرُلَارَبْبَ فِيدُ إِنَّاللَّهَ لَايُحُلِفُ الْمِيعَادَ ۞

إِنَّالَٰذِينَكَفَنُرُواْ لَنَ تُغْفِى عَنْهُمْ أَمْوَلُهُمْ وَلَا أَوْلَكُهُم مِّنَ ٱللَّهِ شَيْئًا وَأُوْلَنَهِكَ هُرُوقُودُ ٱلنَّادِ ۞

> ڪَدَأْبِ ءَالِ فِرْعَوْتَ وَالَّذِينَ مِن قَبِلِهِمُّ ڪَذَبُولُوعَائِتِنَا فَأَخَذَهُ اللَّهُ بِدُنُوبِهِمُّ وَاللَّهُ شَدِيدُ الْمِقَابِ ۞

قُل لِلَّذِينَ كَفَرُواْ سَنُغَلَبُونَ وَتُحْتَمُرُونَ اللَّانِينَ فَعُتَمْرُونَ اللَّهِ اللَّهِ اللَّهِ اللَّ

قَدَّكَانَ لَكُمْ اَنِهُ فِي فِئَتَيْنِ الْتَقَتَّأُفِئَةٌ تُقَنِّيلُ فِ سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يُسَرَقِنَهُم مِثْلَيْهِ مِرْزَأْتَ الْمَيْنِ وَلَلْهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاهُ إِنَّ فِي ذَلِكَ لَمِبْرَةً لِأَوْلِ

- 14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him.
- 15. Say: "Shall I inform you of things far better than those? For Al-Muttagûn (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwâjun Mutahharatun (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of (His) slaves".
- 16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."
- 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend [give the Zakât and alms in the Way of Allah] and those who pray and beg Allâh's Pardon in the last hours of the night.
- 18. Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- 19. Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayât (proofs, evidences, verses, signs, revelations,

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَآءِ وَٱلْبَينِينَ وَٱلْقَنَطِيرِٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَةِ وَٱلْخَيْلِ ٱلْمُسَوِّمَةِ وَٱلْأَنْعَكِيرِ وَٱلْحَرْبَ ۗ ذَٰلِكَ مَسَّلَحُ ٱلْحَكَاةِ ٱلدُّنْيَّا وَٱللَّهُ عِندَهُ رحُسنُ ٱلْمَعَابِ ٢

\*قُلْ أَوْنَيِّنُكُم بِخَيْرِ مِّن ذَالِكُمُّ لِلَّذِينَ ٱتَّقَوَاْ عِندَ رَبِّهِ مْ جَنَّنتُ تَحْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَلِيدِينَ فِيهَا وَأَزْوَاجٌ مُطَلَّهَ رَةٌ وَرِضُوَانٌ مِّنَ اللَّهُ وَاللَّهُ بَصِيرٌ بِٱلْعِبَادِ ٥

ٱلَّذِينَ يَقُولُونَ رَبَّنَا إِنَّكَآءَامَنَا فَأَغْفِهُ لَنَا ذُنُوبَتَ وَقِتَاعَذَابَ ٱلتَّارِ 📆

ٱلصَّدِينَ وَٱلصَّدِقِينَ وَٱلْقَلِينِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ۞

شَهِدَاُللَّهُ أَنَّهُ وَلاَ إِلَهَ إِلَّاهُوَ وَٱلْمَلْتِيكَةُ وَأُولُواْ ٱلْعِلْمِ قَآبِمَّا بِٱلْقِسْطِ لَآ إِلَهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۞

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَامُ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَابَ إِلَّامِنْ بَعْدِ مَاجَاةَ هُمُ ٱلْمِائِرُ بَغْيَا بَيْنَهُ مُ وَمَن يَكُفُرُ بِكَايَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ لَلْحِسَابِ ١

<sup>[1] (</sup>V.3:15) i.e. they will have no menses, urine, or stool, See Tafsîr Ibn Kathîr and also see footnote of (V.29:64).

etc.) of Allâh, then surely, Allâh is Swift in calling to account.

- 20. So if they dispute with you (Muhammad معلوه الله عليه وسلم) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves [1]
- 21. Verily, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, —then announce to them a painful torment.
- 22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.
- 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.
- 24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.
- 25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.
- 26. Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and

فَإِنْ حَاَجُوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ اَتَّبَعَنُّ وَقُلْ لِلَّذِينَ أُوثُواْ الْكِتَبَ وَالْأَثْمِينَ عَأَسَلَمْتُمُ فَإِنْ أَسْلَمُواْ فَقَدِاْهُ تَدَوَّاْ وَإِن تَوَلَّوْا فَإِنْسَاعَلَيْكَ الْبَلَنْةُ وَاللَّهُ بَصِيرٌ بِالْفِيدِادِ ۞

إِنَّ اَلَّذِينَ يَكُفُرُونَ بِنَايَنتِ اَلَّهِ وَيَفْتُلُونَ النَّبِيِّنَ بِعَمْرِحَقِ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ النَّاسِ فَبَيْرُهُم بِعَذَادِ الْبِيرِ۞

أُوْلَتِهِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِٱلدُّنْيَا وَٱلْآخِرَةِ وَمَالَهُ مِ مِن نَّصِرِيت ۞

ٱلْوَتَمَالَى ٱلَّذِينَ أُوثُواْ نَصِيبَامِّنَ ٱلْكِتَبِ يُنْعَوْنَ إِلَىٰ كِتَنْبِ ٱلْقِولِيَحْكُرِيَيْنَهُ فَرُّرُبَّوَكَىٰ فَرِيْقُ فِنْهُ فَرَقُهُم مُغْرِضُونَ ۞

ذَلِكَ بِأَنْهُمْ قَالُواْ لَن تَمَسَّىنَا النَّالُ إِلَّا أَيْنَامَا مَعْدُودَ تِنَّ وَغَرَّهُمْ فِي دِينِهِمَ مَا ڪَانُوايَفَرُونَ ۞ فَكُيفَ إِذَاجَمَعْنَاهُمْ لِيَوْمِرُ لَارَيْبَ فِيهِ وَوُفِيَتْ

كُلُّ نَفْيِن مَّاكَسَيَتْ وَهُرُّ لَا يُظْلَمُونَ ٥

فُلِ اللَّهُ مَّ مَلِكَ الْمُدَاكِ ثَوْقِ الْمُلْكَ مَن تَشَاهُ وَتَنزِعُ الْمُلْكَ مِنَ دَشَاءُ وَيُعِزُ مَن نَشَاءُ وَيُزِلُ مَن تَشَاءُ

<sup>&</sup>lt;sup>[1]</sup> (V.3:20) See the footnote of (V.3:85).

You take the kingdom from whom You will, and You endue with honour whom You will. and You humiliate whom You will. In Your Hand<sup>[1]</sup> is the good. Verily, You are Able to do all things.

- 27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), and You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).
- 28. Let not the believers take the disbelievers as Auliya' (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment)<sup>[2]</sup>, and to Allâh is the final return.
- 29. Say (O Muhammad صلى الله عليه وسلم): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allah is Able to do all things."
- 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allah is kindness to (His) slaves.

بَدِكَ ٱلْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٥

تُولِحُ ٱلَّيْلَ فِٱلنَّهَارِ وَتُولِحُ ٱلنَّهَارَ فِي ٱلَّيْلِيُّ وَتُخْرِجُ ٱلْحَنَّ مِنَ ٱلْمَيْتِ وَتُخْرِجُ ٱلْمَيْتَ مِنَ ٱلْحَيِّ وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ ٧

لَا يَتَخِذِ ٱلْمُؤْمِنُونَ ٱلْكَانِمِينَ أَوْلِيَآ مِن دُونِ ٱلْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ أَللَّهِ في شَيْءٍ إِلَّا أَن تَتَقُوا مِنْهُمْ تُقَايَةٌ وَيُحَذِّرُكُو ٱللَّهُ نَفْسَهُ رُّ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ١

قُلْ إِن تُخَفُواْ مَا فِي صُدُورِكُمْ أَوْتُبُدُوهُ يَعَلَمْهُ ٱللَّهُ وَيَعْلَمُ مَا فِي ٱلسَّكَوَتِ وَمَا فِي ٱلْأَرْضُ وَٱللَّهُ عَا إِكُلِّ شَيْءِ قَدِيرٌ ٥

يَوْمَ تِحَدُكُلُ نَفْسِ مَّاعَمِلَتْ مِنْ خَيْرِ مُحْضَرًا وَمَاعَمِلَتْ مِن سُوِّءِ تَوَدُّ لُوْأَنَّ بَيْنَهَا وَبَيْنَهُ وَأَمَدًا بَعَدِداً وَنُحَدِّ زُكُرُ ٱللَّهُ نَفْسَهُ مُ وَٱللَّهُ رَءُ وَفِي ىالمتاد 🕏

<sup>[1] (</sup>V.3:26) See the footnote of (V.3:73)

<sup>(</sup>V.3:28) The Statement of Allâh عز ر جل But Allâh warns you against Himself (i.e. His Punishment)." (3:28).

Said, "There is none who has a صلى الله عليه وسلم the Prophet رضى الله عنه said, "There is none who has a greater sense of Ghairah\* than Allah, and for that reason He has forbidden Al-Fawahish, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes to be praised more than Allâh does." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 500).

<sup>\*</sup> Ghairah: a feeling of great fury and anger when one's honour and prestige are injured or challenged.

- 31. Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh, then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."
- 32. Say (O Muhammad صليه وسلم): "Obey Allâh and the Messenger (Muhammad سلم)." But if they turn away, then Allâh does not like the disbelievers<sup>11</sup>.
- **33.** Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the 'Âlamîn (mankind and jinn) (of their times).
- **34**. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.
- 35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knower."
- 36. Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," and Allâh knew better what she brought forth, "And the male is not like the female, and I have named her Maryam<sup>121</sup> (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitân* (Satan), the outcast."
- 37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zechariah). Every time he entered *Al-Mihrâb*<sup>[3]</sup> to (visit) her, he found her supplied with sustenance. He said: "O

قُلْ إِن كُنتُمْ تِحُبُّون اللهَ فَاتَبِعُوني يُخِيبْ كُواللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُرٌ ۚ وَاللهَ عَفُورٌ رَّحِيمٌ ۞

قُلْ اَطِيعُواْ اللّهَ وَالرَّسُولَ فَإِن تَوَلُوْا فَإِنَّ اللّهَ لَايُحِبُ ٱلْكَفِرِينَ ۞

\* إِنَّ اللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَثُوحًا وَءَالَ إِبْرَهِيمَ وَءَالَ عِمْرَنَ عَلَى الْعَالِمِينَ ۞

دُرِّيَةً بَعْضُهَا مِنْ بَعْضِ وَاللَّهُ سَمِيعُ عَلِيهُ

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَنَ رَبِّ إِنِّ نَذَرْتُ لَكَ مَافِى بَطْنِي مُحَرَّزًا فَتَقَبَّرْ مِنِّ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ۞

فَلَمَّاوَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَا أَنْنَ وَلَلْهُ أَغَارُهِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُكَا لَانُنَّ وَإِنِّى سَمَيْتُهَا مَرْيَعَ وَلِيْنَ أُعِيدُهَ إِلِكَ وَذُرِيَّتَهَا مِنَ الشَّيْطِينِ الرَّجِيدِ۞

فَتَقَبَّلُهَا رَبُّهَا وِهَبُولٍ حَسَنِ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَلَهَا زَكِّرِيًّا كُلِّمَا دَخَلَ عَلَيْهَا زَكِرِيًا الْمِحْرَابَ وَجَدَعِندَهَا رِزْقًا قَالَ يَعْرَبُواْ فَا لِكِهُ مَذَاً قَالَتُ هُومِنْ عِندِاللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَانَهُ بِغَيْرٍ حِسَابٍ ۞

<sup>[1]</sup> (V.3:32) See the footnote of (V. 3:85).

<sup>(</sup>V.3:36) Maryam (حريم) literally means: maidservant of Allâh.

<sup>[3] (</sup>V. 3:37) Al-Mihrâb: a praying place or a private room.

Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit.

- **38.** At that time Zakariyâ (Zechariah) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."
- 39. Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the word from Allâh [i.e. the creation of 'Îsâ (Jesus) عليه (the Word from Allâh ("Be!" and he was!)], noble, keeping away from sexual relations with women, and a Prophet, from among the righteous."
- **40.** He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."
- 41. He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning. [11],
- **42**. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Âlamîn (mankind and jinn) (of her lifetime)."
- **43.** O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and *Irka'î* (bow down) along with *Ar-Râki'ûn* (those who bow down)."

هُنَالِكَ دَعَازَكِرِيَّارَبَهُ ۚ قَالَ رَبِّ هَبْ لِي مِن لَّذُنكَ ذُرِّيَةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَآءِ ۞

فَنَادَثُهُ ٱلْمَلَآتِكَةُ وَهُوَقَآيِمٌ يُصَلِّى فِي ٱلْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا إِكَامِلَةِ مِّنَ اللَّهِ وَسَيِتَا وَحَصُورًا وَنِيَّا مِنَ الصَّلِحِينَ ۞

قَالَ رَبِّ أَنَّى يَكُونُ لِي عُلَمٌ وَقَدَّ بَلَغَنِيَ ٱلْكِبُرُ وَاَمْرَأَقِي عَاقِرٌ قَالَ كَنْكِكَ ٱللَّهُ يَفْعَلُ مَايَشَاهُ ۞ قَالَ رَبِ ٱجْعَل لِي َايَةً قَالَ اَيتُكَ أَلَا تُكِيرً ٱلنَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَا رَمْزًا وَاذْكُر زَبَكَ كَيْمِرًا وَسَبَحْ بِالْفِيثِينَ وَٱلْإِبْكِر ۞

وَإِذْ قَالَتِ ٱلْمَلَتَ ِكَةُ يَهُرْبَهُ إِنَّ اللَّهَ أَصْطَفَىكِ وَطَهَرُكِ وَأَصْطَفَىكِ وَطَهَرُكِ وَأَصْطَفَىكِ عَلَى يَسَاءَ ٱلْعَالَمِينَ ٢

يَكُمَرْيَسُمُ ٱقْنُيِّى لِرَبِّكِ وَأَسْجُدِى وَٱرْكَى ِي مَعَ الرَّكِوِينَ ۞

<sup>[1] (</sup>V. 3:41) See Tafsîr Al-Qurtubî, Vol.4, Page.82.

44. This is (a part) of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) صلی which We reveal to you (O Muhammad) الله عليه وسلم). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

46. "He will speak to the people in the cradle[1] and in manhood, and he will be one of the righteous."

ذَلكَ مِنْ أَنْكَآءَ ٱلْغَنْ وُجِهِ إِلَيْكُ وَمَا كُنتَ لَدَيْهِمْ إذْ نُلْقُهُ نَ أَقُلْمَهُمْ أَيُّهُمْ يَكُفُلُمُ يَهُمْ وَمَاكُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ١

إِذْ قَالَتِ ٱلْمَلَيَحِكَةُ يَنَمَرْيَهُ إِنَّ ٱللَّهَ يُبَيِّسُ لِكِ بِكَلِمَةٍ مِّنْهُ أَسْمُهُ ٱلْمَسِيخُ عِسَى آبَنُ مَرْيَمَ وَجِيهَا فِي ٱلدُّنْيَا وَٱلْآخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ۞

> وَيُكِلِّهُ ٱلنَّاسَ فِي ٱلْمَهْدِ وَكِهْلًا وَمِنَ ٱلصَّالِحِيرِ ٦٠

said, "None spoke صلى الله عليه وسلم The Prophet زضي الله عنه said, "None spoke in cradle but three:(The first was) Jesus, (the second child was); There was a man from Banî Israel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), "Shall I answer her or keep on praying?" (He went on praying and did not answer her). His mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said: "O child! Who is your father?" The child replied, "The shepherd" (after hearing this) the people said, "We shall rebuild your hermitage of gold," but he said: "No, of nothing but mud." (The third was the hero of the following story): A lady from Banî Israel was nursing her child at her breast when a handsome rider passed by her. She said, "O Allah! Make my child like him." On that the child left her breast and, facing the rider, said: "O Allâh! Do not make me like him." The child then started to suck her breast again. [Abu sucking his صلى الله عليه وسلم aucking at the Prophet صلى الله عليه وسلم sucking his finger (in way of demonstration.")]. After a while they (some people) passed by, with a lady slave and she (i.e. the child's mother) said, "O Allah! Do not make my child like this (slavegirl)!" On that the child left her breast, and said, "O Allâh! Make me like her." When she asked why, the child replied, "The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 645).

- 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!"—and it is.
- 48. And He (Allâh) will teach him ['Îsâ (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), and the Taurât (Torah) and the Injeel (Gospel).
- 49. And will make him ['Îsâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers.
- 50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.
- 51. Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path.
- 52. Then when 'Îsâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" Al-Hawâriyyûn (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."
- 53. Our Lord! We believe You have sent down, and we follow the

قَالَتْ رَبِّ أَنَّ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِ مِشَرٌّ قَالَ كَذَلِكِ ٱللَّهُ يَخَلُقُ مَا يَشَآهُ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّ مَا يَقُولُ لَهُ كُن فَكُونَ ١

> وَيُعَلِّمُهُ ٱلْكِتَكَ وَالْجِيدِينَ وَٱلْانِحِيلَ ١

وَرَسُولًا إِلَى بَنِيٓ إِسْرَ عِيلَ أَنِّي قَدْ حِنْتُ كُم بِعَايَةٍ مِّن دَّيِّكُمْ أَيِّ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْءَةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ ٱللَّهِ وَأَبْرِئُ ٱلْأَكْمَة قَلَ لِأَبْرَصَ وَأُحْى ٱلْمَهْ قَيَ بِإِذْنِ ٱللَّهَ وَأُنَبَّكُمُ بِمَاتَأُكُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآئِهَ لَكُمْ إِن كُنتُم مُّؤْمِنِينَ ١

وَمُصَدِّقًا لِمَابَيْنَ يَدَى مِرِبُ ٱلتَّوْرَكِةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِي حُرِّمَ عَلَيْكُمّْ وَجِعْتُكُمْ بِعَايَةِ مِن زَبِّكُمْ فَأَتَّـ ثُولْ أَلَّهُ وَأَطِيعُونِ ٥

> إِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَاذَا صِرَطٌ مُستَقِيمٌ ١

\* فَلَمَّا أَحَسَّ عِيسَوا مِنْهُ مُر ٱلْكُفْرَ قَالَ مَنْ أَنْصَارِيّ إِلَى ٱللَّهِ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَا بِاللَّهِ وَٱشْفِيدُ بِأَنَّا مُسْلِمُهُ دِبَ ٢

رَتَّنَا ءَامَنَا بِمَا أَنْوَلْتَ وَأَتَّبَعُنَا ٱلرَّسُولَ فَأَكْتُبِنَا إِلَّا لَهُ لَا سُولَ فَأَ

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Messenger ['Îsâ (Jesus)]; so write us down among those who bear witness (to the truth i.e. Lâ ilâha illallâh — none has the right to be worshipped but Allâh).

**54.** And they (disbelievers) plotted [to kill 'Îsâ (Jesus) عليه السلام, and Allâh plotted too. And Allah is the Best of those who plot.

55. And (remember) when Allâh said: "O 'Îsâ (Jesus)! I will make you sleep and raise you to Myself and clear you of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad شلم الله عليه وسلم 'Îsâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'an till the Day of Resurrection 11. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

مَعَ ٱلشَّهِدِينَ ٢

وَمَكُ وا وَمَكَ اللَّهُ وَاللَّهُ وَاللّلَّةُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَالْمُوالِمُواللَّهُ وَاللَّهُ وَاللّلَّالَّالَّالَالِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالّ

إِذْ قَالَ ٱللَّهُ يَنعِيسَيٓ إِنِّي مُتَوَقِيدَكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّوُكَ مِنَ ٱلَّذِينَ كَعَرُواْ وَيَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِّ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَخَكُمْ بَيْنَكُمْ فِيمَاكُنتُمْ فِهِ تَخْتَلْفُونَ ٥

<sup>.</sup> عليه السلام [(V.3:55) The advent (descent) of 'Îsâ (Jesus), [son of Maryam (Mary)]

a) Narrated Abu Hurairah صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "By Him in Whose Hand my soul is, surely ['Îsâ (Jesus)], the son of Maryam (Mary) عليه لسلام will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'an (as a just ruler); he will break the cross and kill the pigs and there will be no Jizyah\* (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allâh (in prayer) will be better than the whole world and whatever is in it." Abu Hurairah added: "If you wish, you can recite (this Verse of the Qur'ân): "And there is none of the people of the Scriptures (Jews and Christians) but must believe in him as a Messenger of Allâh and a human being] before his [ˈÎsâ (Jesus) عليه السلام or a Jew's or a Christian's] death, and on the Day of Resurrection, he ['Îsâ (Jesus) عليه السلام (will be a witness against them." (4:159).

<sup>(</sup>See Fath Al-Barî, Vol.7, Page No.302) According to the quotation of Kushmaihani there is the word Al-Jizyah instead of Al-Harb. (Sahîh Al-Bukhârî, Vol.4, Hadîth No.657).

said: "How will صلى الله عليه وسلم Allâh's Messenger رضي الله عنه said: "How will you be when the son of Maryam (Mary) [i.e. 'Īsâ (Jesus) عليه السلام descends amongst you, and he will judge people by the Law of the Qur'an and not by the law of the Injeel (Gospel)." (Fath Al-Barî, Vol. 7, Pages 304 and 305) (Sahîh Al-Bukhârî Vol.4, Hadîth No. 658).

<sup>\*</sup> The Jizyah (a tax imposed on non-Muslims who would keep their own religion, rather than embrace Islâm) will not be accepted by 'Îsâ (Jesus) عليه السلام , but all people will be required to embrace Islâm and there will be no other alternative.

- **56.** "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."
- 57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the Zâlimûn (polytheists and wrong-doers).
- **58.** This is what We recite to you (O Muhammad صلى الله عليه وسلم) of the Verses and the Wise Reminder (i.e. the Qur'ân).
- 59. Verily, the likeness of 'Îsâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" and he was.
- **60.** (This is) the truth from your Lord, so be not of those who doubt.
- 61. Then whoever disputes with you concerning him ['Îsâ (Jesus)] after (all this) knowledge that has come to you [i.e. 'Îsâ (Jesus) being a slave of Allâh, and having no share in Divinity], say: (O Muhammad صلی "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves then we pray and invoke (sincerely) the Curse of Allâh upon those who lie."
- 62. Verily, this is the true narrative [about the story of 'Îsâ (Jesus)], and, Lâ ilâha illallâh (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.
- 63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief.
- 64. Say (O Muhammad صلیه وسلم): "O people of the Scripture (Jews and

فَأَمَّا الَّذِينَ كَفَرُواْ فَأُعَذِّبُهُ مْعَذَابَ اشَدِيدًا فِي ٱلدُّنْيَ اوَٱلْآخِرَةِ وَمَالَهُم مِّن نَصِرِينَ ۞

وَأَمَّا اَلَّذِينَ ءَامَنُواْ وَعَـمِلُواْ اَلصَّلِحَٰتِ فَيُوفِيهِمْ أُجُورَهُمُّ وَلَلَهُ لَايُحِبُّ الظّلِمِينَ ۞

> ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْآيَنتِ وَٱلذِّكْرِ ٱلْحُكِيدِ ۞

إِنَّ مَثَلَ عِيسَىٰعِندَاللَّهِ كَمَثَلِءَادَمٍّ خَلَقَهُ، مِنتُرَابِثُرَّ قَالَلُهُ، كُن قَيكُونُ ۞

ٱلْحَقُّ مِن زَّيِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ٥

فَنَ حَاجَكَ فِيهِ مِنْ بَعْدِ مَاجَاءَ كَ مِنَ ٱلْمِيلُوفَقُلْ تَعَالَوْاْ نَنْحُ أَبْنَاءَ نَا وَأَبْنَاءَ كُمْ وَنِسَاءَ نَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُورُتُونَبَتَهِلْ فَنَجْعَل لَّغَنَتَ ٱللَّهِ عَلَى ٱلْكَاذِبِينَ ۞

إِنَّ هَذَا لَهُوَالْقَصَصُ الْحَقُّ وَمَامِنْ إِلَهِ إِلَّا اللَّهُ وَإِنَّ اللَّهُ وَإِنَّ اللَّهُ وَإِنَّ ا التَّمَلُهُوَ الْعَزِيزُ الْحُسِيمُ ۞

فَإِن تَوَلُّواْ فَإِنَّ اللَّهَ عَلِيثُ إِالْمُفْسِدِينَ ٢

قُلْ يَنَأَهُلَ ٱلْكِتَابِ تَعَالَوْاْ إِلَىٰ كَلِمَةِ سَوَآعِ

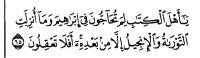
Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh<sup>[1]</sup>. Then, if

بَيْتَنَا وَيَثِنَكُمُ أَلَانَعُبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ عَ شَيْعًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَزْ يَابَامِّ دُونِ اللَّهِ فَإِن تَوَلِّواْ فَقُولُواْ اُشْهَا دُواْ بِأَنَّا مُسْلِمُونَ ۞

(V.3:64) Narrated Ibn 'Abbâs رضي الله عنهما Abu Sufyân narrated to me personally, saying, صلى "I set out during the truce that had been concluded between me and Allâh's Messenger was brought to صلى الله عليه وسلم While I was in Shâm, a letter sent by the Prophet الله عليه وسلم Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes,' so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said. 'Who amongst you is the nearest relative to the man who claims to be a Prophet?' I (Abu Sufyan) replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allâh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No'. He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No'. He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islâm) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it.' " Abu Sufyan added, "By Allâh, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claim the same (i.e. to be Allâh's Prophet) before him?' I said, 'No'. Then Heraclius told his translator to tell me (i.e. Abu Sufyân), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have said that he (i.e. Muhammad صلى الله عليه وسلم ) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allâh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islâm) after embracing it, being displeased with it, and you denied that. And such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. that is the way of true faith till it is complete. Then I asked you whether you had ever fought

they turn away, say: "Bear witness that we are Muslims"

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah)



with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon him. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.' Abu Sufvân said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakât, and to keep good relationship with the kith and kin, and to be chaste.' Then Heraclius said, 'If whatever you have said is true, then he is really a was going to appear, but I never (مسلم الله عليه وسلم ) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allah's Messenger and read it, wherein was written: صلى الله عليه وسلم

In the Name of Allâh, the Most Gracious, the Most Merciful.

(This letter is) from Muhammad, Messenger of Allâh, to Heraclius, the sovereign of Byzantine

Peace be upon him who follows the Right Path. Now then, I call you to embrace Islâm. Embrace Islâm and you will be saved (from Allâh's punishment); embrace Islâm, and Allâh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom: (Allâh's Statement):

"O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone) ... bear witness that we are Muslims." (3:64).

"When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyân added, "While coming out, I said to my companions, 'The matter of Ibn Abu Kabshah\* (i.e. Muhammad معليه وسلم) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.' So I continued to believe that Allâh's Messenger معليه الله عليه وسلم would be victorious, till Allâh made me embrace Islâm." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantine and had them assembled in his house and said, 'O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.75).

\* Abu Kabshah was not the father of the Prophet صلى الله عليه وسلم but it was a mockery done by Abu Sufyân out of hostility against the Prophet صلى الله عليه وسلم. rt 3 | 80

and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

- 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not.
- 67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanîf (Islâmic Monotheism to worship none but Allâh Alone) and he was not of Al-Mushrikûn (See V.2:105)<sup>[1]</sup>.
- 68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad صلى الله عليه وسلم) and those who have believed (Muslims). And Allâh is the *Walî* (Protector and Helper) of the believers.
- 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive (it) not.
- 70. "O people of the Scripture (Jews and Christians)! Why do you disbelieve in the Ayât of Allâh, [the Verses about Prophet Muhammad صلی الله علیه وسلم present in the Taurât (Torah) and the Injeel (Gospel)]<sup>[2]</sup> while you (yourselves) bear witness (to their truth)."
- 71. "O people of the Scripture (Jews and Christians)! Why do you mix truth with falsehood and conceal the truth while you know?" [3]

هَآأَنتُمْهَآوُلآهِ حَجَجْتُرُفِيمَالَكُم بِهِ عِلْهُ فَلِمَ تُعَآجُونَ فِيمَالَيۡسَلَكُم بِهِ عِلْمُوْوَاللّهُ يَعْلَمُ وَأَنتُمْ لاَتَفْلَمُونَ ۞

مَاكَانَ إِنْرَهِـ بُرِيَهُودِيَّا وَلَانَضَرَائِيَّا وَلَكِن كَانَ حَنِيفَا مُسْلِمًا وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ ۞

إِنَّا أَوْلَى ٱلنَّاسِ مِإِنْرَهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَلَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوُّا وَٱلْدُولِيُّ ٱلْمُؤْمِنِينَ ۞

وَدَّت طَابَهَةُ مُِنْأَهْلِ ٱلْكِتَبِ لَوْيُضِلُّونَكُوْوَمَايُضِلُّونَ إِلَّا أَنفُسَهُرُومَايَشْعُرُونَ ۞

يَّتَأَهْلَ ٱلۡكِتَٰبِ لِمَ تَكُفُرُونَ بِعَايَنتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ۞

يَّتَأَهۡلَٱلۡكِتَٰبِلِمَ تَلۡلِسُونَ ٱلۡخَقَّ بِٱلۡبَطِلِ وَتَكُنُمُونَ ٱلۡحَقَّ وَأَنتُمْ تَعۡلَمُونَ ۞

 $<sup>^{[1]}</sup>_{--}$  (V.3:67) See the footnote of (V.2:135).

<sup>[2] (</sup>V.3:70) See (V. 7:157)

<sup>(3) (</sup>V. 3:71) a) see (V. 7:157).

b) Narrated Anas رضى الله عنه There was a christian who embraced Islâm and read Sûrat-Al-Baqara and Âl-'Imrân, and he used to write (the revelations) for the Prophet صلى الله عليه رسلم Later on he reverted to Christianity again, and he used to say:"Muhammad مسلى الله عليه رسلم knows nothing but what I have written for him." Then Allâh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims). and reject (it) at the end of the day, so that they may turn back,

73. And believe no one except the one who follows your religion." Say (O Muhammad صلى الله عليه وسلم): "Verily, right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord". Say (O Muhammad صلَى الله عليه وسلم): "All the bounty is in the Hand<sup>[1]</sup> of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَت طَّابَفَةٌ مِّن أَهْلُ الْكِتَابِ وَامِنُواْ بِٱلَّذِي أَنْزِلَ عَلَى ٱلَّذِينَ ءَامَنُهُ أَ وَعِهَ ٱلنَّهَارِ وَٱكْفُرُوٓاْ ءَاحِزَهُ, لَعَلَّهُ مَيْزِجِعُونَ ٢

وَلَا تُوْمِنُواْ إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ ٱلْهُدَىٰ هُدَى اللَّهِ أَن يُؤْتَىٰ أَحَدُّ مِنْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُونَ عِندَدَيَكُمُ قُلُ إِنَّ ٱلْفَضْلَ بِيَدِاللَّهِ يُؤْتِيهِ مَن يَشَاأُهُ وَاللَّهُ وَاسِعُ عَلِيهٌ ١٠٠٠

and his companions. They dug the grave صلى الله عليه وسلم said. "This is the act of Muhammad of our companion and took his body out because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown and his companions. صبلي الله عليه وسلم and his body out. They said,"This is an act of Muhammad They dug the grave of our companion and took his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (Sahîh Al-Bukhârî, Vol.4, Hadîth No. 814).

" عز و جل The Qualities of Allah" (V.3:73) (13)

صفات الله عز وجل

إن جميع ما ورد في كتاب الله عز وجل من صفات الله تعالى كالوجه والعين واليد والساق والمجيء، والاستواء وغيرها مّن الصفات، أو مما وصفه الرسول صلى الله عليه وسلم وثبت في الأحاديث النبوية الصحيحة كالنزول، والضحك، وغيرها فإن العلماء بالكتاب والسنة يؤمنون بهذه الصفات، ويثبتونها الم تعالى من غير تأويل أو تشبيه أو تعطيل، وهي صفات تليق بالله تعالى لا تشبه صفات أحد من المخلوقين لقوله تعالى { لَيْسَ كَمَثْلُهُ عِشَىٌّ } ١١/٤٢ وقوله تعالى {وَلَوْ يَكُىٰ لَهُ كُونُوا أَحَدٌ} ٢/١١٢ .

Sifât-ullâh (The Qualities of Allâh).

All that has been revealed in Allah's Book [the Qur'an] as regards the [Sifat] The Qualities of Allâh عزوجل, the Most High, like His Face, Eyes, Hands, Shins, (Legs), His Coming, His صلى الله عليه رسلم rising over His Throne and others, or all that Allâh's Messenger صلى الله عليه رسلم qualified Him in the true authentic Prophet's Ahâdîth (narrations) as regards His Qualities like [Nuzûl], His Descent or His laughing and others, the religious scholars of the Qur'an and the Sunnah believe in these Qualities of Allah and they confirm that these are really His Qualities, without Ta'wîl (interpreting their meanings into different things) or Tashbîh (giving resemblance or similarity to any of the creatures) or Ta'tîl, (completely ignoring or denying them i.e., there is no Face, or Eyes or Hands, or Shins for Allah). These Qualities befit only for Allah Alone, and He does not resemble any of (His) creatures. As Allâh's Statement (in the Qur'an): (1) "There is nothing like Him, and He is the All-Hearer, the All-Seer " (V.42:11) (2) There is none co-equal or comparable to Him (V.112:4)."

74. He selects for His Mercy (Islâm and the Qur'an with Prophethood) whom He wills and Allâh is the Owner of Great Bounty.

75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Qintâr (a great amount of wealth, etc.), will readily pay it back to you; and among them there is he who, if entrusted with a single silver coin, will not repay it to you unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

76. Yes, whoever fulfils his pledge and fears Allâh much; then verily, Allâh loves those who are Al-Muttaqûn (the pious - See V.2:2).

77. Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

79. It is not (possible) for any human being to whom Allâh has given the Book and Al-Hukm (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's," On the contrary (he would say): "Be you Rabbâniyyûn (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."

يَخْتَصُّ برَحْمَتِهِ عَمَن يَشَاءُ وَٱلدَّهُ ذُو ٱلْفَضْل الْعَظِيمِ 🕸

\* وَمِنْ أَهْلِ ٱلْكِتَابِ مَنْ إِن تَأْمَنُهُ بِقِنطَارِ يُؤدِّهِ إِلَيْكَ وَمِنْهُ مِمَّنْ إِن تَأْمَنْهُ بِدِينَا رِلَّا يُؤَدِّهِ = إِلَيْكَ إِلَّا مَادُمْتَ عَلَيْهِ قَآبِمَأْ ذَالِكَ بِأَنَّهُمْ وَالُواْ لَيْسَ عَلَيْكَ إِنَّ الْأُمْتِينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ۞

> بَكَيْ مَنْ أَوْفَ بِعَهْدِهِ ءَوَاتَّ قَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ۞

إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْ دِاللَّهِ وَأَيْمَانِهِ مَرْمَنًا قَلِيلًا أُوْلَنَإِكَ لَاخَلَقَ لَهُمْ فِٱلْآخِرَةِ وَلَايُكَلِّمُهُمُ أللهُ وَلَا يَنظُلُ إِلَيْهِ مِي يَوْمَ ٱلْقِيكَمَةِ وَلَا يُزَكِيهِمْ وَلَهُ وَعَذَاكُ أَلِيهٌ ۞

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُوُرنَ أَلْسِنَتَهُمْ بِٱلْكِتَابِ لتخسبوه من الكحتب وماهومن الكيتب وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَاهُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ۞

مَاكَانَ لِبَشَرِأَن يُؤْتِيَهُ أَللَّهُ ٱلْكِتَابَ وَٱلْحُكَمَ وَٱلنُّهُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْعِبَ اذَا لِي مِن دُونِ ٱللَّهِ وَلَكِن كُونُواْ رَبَّيٰنِي نَهِمَا كُنتُمْ تُعَلِّمُونِ ٱلْكِتَابَ وَبِمَاكُنتُ مِ نَدُرُسُونَ ١

- **80**. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsîr At-Tabarî*).
- 81. And (remember) when Allâh took the Covenant of the Prophets, (saying): "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad معالم المنافعة (Muhammad معالم المنافعة (Muhammad المنافعة المنافعة (Muhammad المنافعة المنافعة (Allâh) said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."
- 82. Then whoever turns away after this, they are the  $F\hat{a}siq\hat{u}n$  (rebellious: those who turn away from Allâh's Obedience).
- 83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.
- 84. Say (O Muhammad صلى الله عليه وسلم):
  "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one and another among them and to Him (Allâh) we have submitted (in Islâm)."

وَلَايَاٰمُرَّكُمْ أَن تَتَخِذُواْ الْمُلَلَمِّكَةَ وَالنَّبِيِّنَ أَرْيَابًا الْيَامُرُكُم بِالْكُفْرِيَّةَ إِذَاْنُتُمَّسُلِمُونَ ۞

وَاذْ أَخَذَ اللَّهُ مِينَاقَ النَّيْتِينَ لَمَاءَ اتَيْنُكُمْ مِن كِتَابٍ وَحِكْمَة لِثُمَّجَاءً كُثْرَتُسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَنُوْمِنُنَّ بِهِ- وَلَتَنصُرُ نَذْ ذُقالَ ءَأَقَرَتُنُفُ وَأَخَذْ ثُوَّ عَلَىٰ ذَلِكُمْ إِصْلِيَّ قَالُواْ أَقْرَتْنَا قَالَ فَاشْهَدُواْ وَأَنَا مُمَكُمْ مِنَ الشَّلِهِ دِيرِت

فَمَن تَوَلَّى بَعْدَ ذَالِكَ فَأُوْلَلَمِكَ هُمُ ٱلْفَاسِقُونَ ٥

أَفْغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُ وَأَسْلَمُّ مَنْ فِ ٱلسَّمَوَاتِ وَٱلْأَرْضِ طَوْعًا وَكَنْ هُا وَإِلَيْهِ يُرْجَعُونَ ۞ يُرْجَعُونَ ۞

قُلْ ءَامَنَا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَيْ إِبْرَهِيهِ مَ وَإِسْمَعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالْأَشْبَاطِ وَمَا أُوتِي مُوسَىٰ رَعِيسَىٰ وَالنَّبِيُّوبَ مِن تَرْقِهِ مَلَانُفَرِقُ بَيْنَ أَحَدِيمِنْهُ مْ وَخَنُ لَهُ، مُسْلِمُونَ ۞

<sup>[1] (</sup>V.3:80) Narrated 'Umar ضلى الله عليه وسلم heard the Prophet : رضى الله عليه وسلم saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary)\*, for ! am only a slave. So call me the slave of Allâh and His Messenger." (Sahîh Al-Bukhârî, Vol.4, Hadîth No. 654).

<sup>\*</sup> The Christians overpraised 'Îsâ (Jesus) عليه السلام till they took him as a god besides Allâh.

**85.** And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers<sup>[1]</sup>.

وَمَن يَبْتَغ غَيْرَٱلْإِسْلَىرِدِينَافَلَن يُقْبَلَمِنْهُ وَهُوَ فِي ٱلْآخِرَةِ مِنَ ٱلْخَسِرِينَ ۞

(V.3:85). a) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم ). Narrated Abu Hurairah رضى الله عليه وسلم (Allâh's Messenger عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol.1, Hadîth No. 153. S.S.M.H 20). [See also (V.3:116)]

b) The asking of (angel) Jibrael (Gabriel) from the Prophet صلى الله عليه وسلم about Belief, Islâm, Ihsân (perfection) and the knowledge of the Hour (Doomsday), and their explanation given to him by the Prophet صلى الله عليه وسلم Then the Prophet صلى الله عليه وسلم said (to his companions): "Jibrael (Gabriel) عليه السلام came to teach you your religion." So the Prophet صلى الله عليه وسلم regarded all that as a religion. And all that which the Prophet صلى الله عليه وسلم explained to the delegation of 'Abdûl-Qais was a part of faith. (See Sahîh Al-Bukhârî, Vol. I, Hadîth No.50 and 87) And the Statement of Allâh عزو جله "And whoever seeks a religion other than Islâm, it will never be accepted of him." (3:85).

Narrated Abu Hurairah رضى الله عليه وسلم One day while the Prophet عليه السلام was sitting in the company of some people, (The angel) Jibrael (Gabriel) عليه السلام came and asked, "What is Faith?" Allâh's Messenger صلى الله عليه وسلم replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His messengers, and to believe in Resurrection."\* Then he further asked, "What is Islâm?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh Alone and none else, to perform As-Salât (Iqamât-as-Salât), to give the Zakât and to observe Saum (fast) during the month of Ramadân,"\*\* then he further asked, "What is Ihsân (perfection)?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh a z e si f you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allâh's Messenger صلى الله عليه وسلم replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents:

- (1) When a slave (lady) gives birth to her master.
- (2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allah.

The Prophet صلى الله عليه وسلم then recited: "Verily, the knowledge of the Hour is with Allâh (Alone)." (31:34). Then that man (Gabriel عليه السلام left and the Prophet وسلم asked his Companions to call him back, but they could not see him. Then the Prophet عليه السلام said, "That was (angel) Gabriel عليه السلام who came to teach the people their religion."

Abu 'Abdullâh رضى الله عليه وسلم said: He (the Prophet صلى الله عليه وسلم ) considered all that as a part of faith. (Sahîh Al-Bukhârî, Vol.1, Hadîth No.47).

\* In this *Hadîth*, only 4 articles are mentioned, while in another *Hadîth*, 6 articles are mentioned: (i) Allâh, (ii) His Angels, (iii) His Books (The Torah, The Gospel, The Qur'ân and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordainments), i.e. whatever Allâh has ordained, must come to pass.

- 86. How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم is true and after clear proofs had come to them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).
- 87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.
- 88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).
- 89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.
- 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.
- 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom<sup>[1]</sup>. For them is a painful torment and they will have no helpers.

كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَـٰذِهِمْ وَشَهِـٰدُوَّا أَنَّ الرَّسُولَ حَقُّ وَجَآءَهُمُ ٱلْبَيِنَتُ وَاللَّهُ لَا يَهْ دِى ٱلْقَوْرِ الظَّلِيدِينَ ۞

> أُوْلَتَمِكَ جَزَآوُهُمْ أَنَّ عَلَيْهِ مِرْلَعَ نَهُ اللَّهِ وَالْمَلَتِمِكَةِ وَالنَّاسِ أَجْمَعِ بَنَ

خَالِدِينَ فِيهَا لَايُحَفَّفُ عَنْهُ وُالْعَذَابُ وَلَاهُمْ يُظرُونَ ۞

إِلَّا ٱلَّذِينَ سَتَابُواْ مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُواْ فَإِنَّ ٱللَّهَ عَـ هُورٌ تَحِيـ مُرْ۞

إِنَّ ٱلَّذِينَ كَفَرُواْ بَعْدَ إِيمَنِ هِرْثُمَّ ٱزْدَادُواْ كُفْرًا لَّنَ تُقْبَلَ ثَوَبَهُمْ وَأَوْلَتَهِكَ هُمُ ٱلضَّا آلُونَ ۞

إِنَّ اَلَذِينَ حَـَفَرُواْوَمَاتُواْ وَهُمْ حُـفَاً الْـفَانَ يُقْـبَلَ مِنْ أَحَدِهِم مِّلْ ُ ٱلْأَرْضِ ذَهَبَ اوَلَوِ افْتَدَىٰ بِيَّةً أُوْلَتِكَ لَهُمْ عَذَابُ أَلِيهٌ وَمَالَهُم مِّن نَّصِرِينَ ۞

<sup>\*\*</sup>Again the principles of Islâm mentioned here are 4, but in other narrations, they are 5 — 5th is the pilgrimage (*Hajj*) to Makkah for the one who can afford it once in a lifetime.

<sup>(</sup>V.3:91) Narrated Anas ibn Mâlik نضى الله عليه وسلم Allâh's Prophet مسلى الله عليه وسلم used to say, "A disbeliever will be asked: 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-Fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship with Allâh i.e. to accept Islâm, but you refused).'" (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.546).

- 92. By no means shall you attain Al-Birr (piety, righteousness here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well.
- 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad الشاعلية الله عليه وسلم): "Bring here the Taurât (Torah) and recite it, if you are truthful."
- 94. Then after that, whosoever shall invent a lie against Allâh, such shall indeed be the Zâlimûn (disbelievers).
- 95. Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) Hanîf (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al-Mushrikûn." (See V.2:105)
- **96.** Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for the 'Âlamîn (mankind and jinn).
- 97. In it are manifest signs (for example), the Maqâm (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Âlamîn (mankind, jinn and all that exists)[1].

لَى تَنَالُواْ ٱلْإِرَّحَقَّ تُنفِقُواْ مِمَّا تُحِبُّونَ ۚ وَمَاتُنفِقُواْ مِن شَيْءِ فَإِنَّ ٱللَّهَ بِهِ عَلِيهٌ ۞

\*كُلُّ الطَّعَامِ كَانَ حِلَّا لِبَحِّ إِسْرَةِ عِلَ إِلَّا مَاحَنَمَ إِسْرَةِ مِلُ عَلَى نَفْسِهِ مِن فَبْلِ أَن تُنزَلَ ٱلتَّوَرَدَةُ قُلْ فَأَلُّوا لِلْقَوْرَدَةِ فَأَنْـ لُوهَا إِن كُنتُمْ صَدفة نَ ۞

فَمَنِ أَفْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَتِكَ هُمُ الظَّلِيمُونَ ۞

مُلْ صَدَقَ اللَّهُ فَاتَسِعُواْ مِلَةَ إِبْزَهِ يَرَحَنِيفًا ۗ وَمَا ڪَانَ مِنَ ٱلْمُشْرِكِينَ ۞

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَگا وَهُدَى لِلْعَالَمِينَ ۞

فِيهِ َ اَيَنكُ بَيِّنَتُ مَقَامُ إِبْرَهِيمَّ وَمَن َ خَلَهُ, كَانَةُ مِنْ أُولِمَ عَلَى النَّاسِحِجُ الْبَيْتِ مَنِ اَسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَن كَفَرَ فَإِنَّ اللَّهَ عَنِيُّ عَنِ الْعَالَمِينَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.3:97)

a) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh عز ر جل: "Hajj (pilgrimage) to the House (*Ka'bah*), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e.denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Âlamîn (Mankind, Jinn and all that exists)." (V.3:97) (*Sahîh Al-Bukhârî*, Vol.2, Chapter 1, The Book of *Hajj*, P. 344).

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?"

99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad yourselves] as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do."

100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

101. And how would you disbelieve, while to you are recited the Verses of Allâh, and among you is His Messenger (Muhammad صلى الله عليه وسلم)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's religion, and practically obeys all that Allâh has ordered), then he is indeed guided to a Right Path.

102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, [1] and remember

قُلْيَتَأَهْلَٱلْكِتَبِ لِمُرَتَّكُفُرُونَ بِعَايَنتِٱللَّهُ وَٱللَّهُ شَهِيدُ عَلَىٰمَاتَقَمَلُوت ۞

قُلْيَتَأَهْلَٱلْكِتَنْ لِتَرْتَصُدُّونَ عَنْ سَبِيلِٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجَا وَأَنتُهُ شُهَدَأَةٌ وَمَاٱللَّهُ بِغَنِيْلٍ عَمَا تَعْمَلُونَ ۞

يَّنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ إِن تُطِيعُواْ فَرِيقَا يِّنَ ٱلَّذِينَ أُوتُواْ ٱلْحِيَّنَبَ يَرُدُّ وَكُر بَعْدَ إِيمَنِيكُوْ كَفِرِينَ ۞

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْرُتُنَا عَلَيْحُمْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ وَفِيكُمْ رَسُولُهُ وَمَن يَعْتَصِم بِاللَّهِ فَقَدْهُدِيَ إِلَى صِرَطِ مُسْتَقِيرٍ ۞

يَّنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَالِيّهِ ء وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُم وَتُنَ

وَاعْتَصِمُواْبِحَبِّلِ اللَّهِ جَمِيعًا وَلَا تَفَزَّقُواْ وَٱذْكُولَاْ يَضْمَتَ اللَّهِ عَلَيْصُمْ إِذْ كُنتُمْ أَغْدَآءَ فَأَلَفَ بَيْنَ قُلُوبِكُرْ

b) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah) [Al-Lû'lû' wal-Marjân] (Sahîh Muslim).

in the Hadîth Books (At-Tirmidhî, Ibn Mâjah and Abu Dâwûd) that the Prophet صلى الله عليه وسلم said: "The Jews and Christians were divided into seventy-one or seventy-two religious sects, and this nation will be divided into seventy-three religious sects — all in Hell, except one, and that one is the one on which I and my Companions are today [i.e. following the Qur'ân and the

Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism disbelief and all that Islâm has forbidden). And it is they who are the successful.

105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

**106.** On the Day (i.e. the Day Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever.

108. These are the Verses of Allah: We صلى الله recite them to you (O Muhammad in truth, and Allah wills no injustice (عليه وسلم to the 'Alamîn (mankind, jinn and all that exists).

109. And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.

110. You strue believers in Islâmic Monotheism, and real followers of Prophet

فأضيحتُر بنغمَته وإخْوَ نَاوَكُنتُر عَلَى شَفَا حُفْرَ وِمِنَ ٱلنَّارِ فَأَنْقَذَكُمْ مِنْقُأْكُذَاكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَنتِهِ عَلَمَلُكُو تَهْتَدُونَ ٢

وَلْتَكُن مِنكُو أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعُرُوفِ وَيَنْهَوْنَعَنِٱلْمُنكِرُّ وَأُوْلَيَكَ هُمُ ٱلْمُقْلِحُونَ ١

وَلَاتَكُونُواْ كَأَلَّذَٰنَ تَفَرَّقُواْ وَٱخْتَلَفُواْمِنْ يَعَد مَاجَآءَ هُمُ ٱلْبَيْنَاتُ وَأُوْلَتِكَ لَهُمْ عَذَابٌ عَظِيرٌ

نَوْمَ تَنْبَيْضُ وُجُوهٌ وَتَسْوَدُ وُحُوهٌ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَانِكُمْ فَذُوقُواْ ٱلْعَذَابَ مَاكُنتُ تَكُفُونَ ١٩

وَأَمَّا ٱلَّذِينَ ٱبْيَضَتْ وُجُوهُهُمْ فَهِي رَحْمَةِ ٱللَّهُ ۗ هُمِّ فِيهَا خَالِدُونَ ٢

تِلْكَ ءَايَتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ وَمَاٱللَّهُ يُرِيدُ ظُلْمَا لِلْعَالِمِينَ ٢

وَيِلْيَهِ مَا فِي ٱلسَّـ حَوَاتِ وَمَا فِي ٱلْأَرْضُ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ۞

كُنتُه خَنهَ أُمَّة أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ

صلى الله عليه Prophet's Sunnah (legal ways, orders, acts of worship, statements of the Prophet مبلى الله عليه ".[( وسلم

Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh<sup>[1]</sup>. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh and rebellious against Allâh's Command).

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destitution is put over them. This is because they disbelieved in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.

بِالْمُمْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنڪَرِوَثُوْمِنُونَ بِاللَّهُ وَلَوْءَامَنَ أَهْلُ الْكِتَبِ لَكَانَ خَيْرًا لَهُزُمِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَسِقُوتَ ۞

لَى يَضُرُّوكُمْ إِلَّا أَذَى ۗ وَإِن يُقَتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَارَثُمَّ لَا يُنْصَرُونَ ۞

ضُرِيَّتْ عَلَيْهِهُ الذِّلَةُ أَيْنَ مَاثُقِفُوۤاْ إِلَّا بِحَبْلِيِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُ و يِغَضَبٍ مِّنَ اللَّهِ وَضُرِيَّتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنْهُوْكَانُواْ يَصْفُوُرُونَ مِنَايَّكِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِياَةَ بِعَيْرِ حَقِّ ذَلِكَ بِمَاعَصَواْ وَكَانُواْ يَعْتَدُونَ ۞ حَقِّ ذَلِكَ بِمَاعَصَواْ وَكَانُواْ يَعْتَدُونَ ۞

\* لَيْسُواْ سَوَاءَ أَمِنَ أَهْلِ الْحِيتَبِ أُمَّةٌ قَالِمَةٌ يَسْلُونَ ءَايَنَ اللَّهِ ءَانَاءَ الَيْلِ وَهُمْ يَسْجُدُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.3:110)

a) Narrated Abu Hurairah رضي الله عنه The Verse:

<sup>&</sup>quot;You [true believers in Islâmic Monotheism and real followers of Prophet Muhammad على الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind" means, the best of the people for the people, as you bring them with chains on their necks till they embrace Islâm (and thereby save them from the eternal punishment in the Hell-fire and make them enter Paradise in the Hereafter). (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 80).

b) CHAPTER 144. The prisoners of war in chains.

Narrated Abû Hurairah صلى الله عليه رسلم : The Prophet صلى الله said, "Allâh wonders at those people who will enter Paradise in chains." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 254).\*

<sup>\*</sup> The people referred to here may be the prisoners of war who were captuered and chained by the Muslims and their imprisonment was the cause of their conversion to Islâm. So, it is as if their chains were the means of winning Paradise.

114. They believe in Allah and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monothe-أملى الله and following Prophet Muhammad and forbid Al-Munkar (polytheism, عليه وسلم disbelief and opposing Prophet Muhammad and they hasten to (all) good); and they hasten to works; and they are among the righteous.

115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are Al-Muttagûn (the pious — See V.2:2).

116. Surely, those who reject Faith صلى disbelieve in Allah and in Muhammad) as being Allah's Messenger and in الله عليه وسلم all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. [11] (Tafsîr At-Tabarî).

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, and Muhammad عليه السلام صلى الله عليه وسلم). Allâh wronged them not. but they wronged themselves.

118. O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the Ayât (proofs, evidences, verses) if you understand.

119. Lo! You are the ones who love them. but they love you not, and you believe in all

يُؤْمِنُونَ بِاللَّهِ وَٱلْبُوْمِ ٱلْآخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنْٱلْمُنْكِرِ وَيُسَارِعُونَ فِي ٱلْخَيْرَاتِ وَأُولَتِكَ مِنَ ٱلصَّلِحِينَ ١

وَمَا يَفْعَلُواْ مِنْ خَيْرِ فَلَن يُصْحَفَرُونٌ وَٱللَّهُ عَلِيمٌ بأَلْمُتَّقِينَ ٥

إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغْنَى عَنْهُمْ أَمَّهَ لُهُمْ وَلَا آ أَوْلَكُهُم مِّنَ ٱللَّهِ شَيْئًا وَأُوْلَنَهِكَ أَصْحَبُ ٱلنَّارِّهُمْ فيقا خَلاُونَ ١

مَثَلُ مَا يُنفِقُونَ فِي هَاذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَل ريج فيها صركأ صابت حرث قويرظلكموا أنفسهم فَأَهْلَكَ تُهُ وَمَا ظَلَمَهُ وُ اللَّهُ وَلَكِنَ أَنفُسَهُمْ يَظْلِمُونَ 🕲

يِّنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُرْ لَايَأْلُونَكُمْ خَبَالًا وَدُواْمَاعَنِتُمْ قَذْ بَدَتِ ٱلْبَغْضَاءُ مِنْ أَفْوَ هِمِهُ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْبَيَّنَا لَكُرُا لَاكِيَةً إِن كُنتُمْ تَعْقِلُوت ١

هَآأَنتُوۤ أُوۡلَآ عَجُتُونَهُ وَ لَا يُحَدُّونَكُوۡ وَتُوۡمِنُونَ

<sup>&</sup>lt;sup>[1]</sup> (V.3:116) See the footnote of (V.3:85), and also see (V.4:47) and its footnote.

the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)."

- 120. If good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn [the pious See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.
- 121. And (remember) when you (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.
- 122. When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector). And in Allâh should the believers put their trust.
- 123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much<sup>[1]</sup> that you may be grateful.
- 124. (Remember) when you (Muhammad صلى الله عليه وسلم said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?"
- 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."
- 126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except

بِالْكِتَٰبِ كِيلِهِ وَلِذَا لَقُوكُمْ قَالُوَا عَامَنَا وَلِذَا خَلَوَا عَضُّواْ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ قُلُ مُوثُواْبِغَيْظِكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ ٱلصُّدُورِ ۞

ٳڹٮۜٙڡ۫ڛۜۺػؙڗڂڛڹۜڎٞۺؘۏ۫ۿؗؠ۫ۄٙۏڹڞؙۣڹػؗڕڛێؚڹڎٞ ڽڣ۫ڔڿۅ۠ٳۑۿؖٵٞۅٳڹڞٙؠڔؙۅٲۅٮۜٙؾۘٙڠؙۅ۠ٲڵؽڞؙڒؙؙػۯػؽۮؙۿڗ ۺٙؾؙٵٞ۫ٳڹۜٙٲڶؿٙۅ۪ڝٵۑۼ؊ؙۅڹؘڡؙڿڽڟ۞

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِئُ ٱلْمُؤْمِنِينَ مَقَاعِدَ لِلْقِسَالِّ وَٱلَّهُ سَمِيعُ عَلِيهُ صَ

إِذْ هَمَّت طَّابِهَتَانِ مِنكُوْاَن تَفْشَلَا وَلُلَّهُ وَلِيُّهُمَّاً وَعَلَىٰاللَّهِ فَلْيَتَوَكِّلِ الْمُؤْمِنُونَ ۞

> وَلَقَدْ نَصَرَكُواللَّهُ يِبَدْرِ وَأَنتُمْ أَذِلَّةٌ فَاتَقُواْ اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ۞

إِذْ نَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيكُمْ أَن يُمِذَّكُورَبُّكُمْ مِثَلَنْةَ ءَالَّفِ مِّنَ ٱلْمَلَتَحِكَةِ مُنزَلِينَ ۞

بَكَيَّاإِن تَصْبِرُواْ وَتَتَّغُواْ وَيَأَأْقُوكُم ِ مِّن فَوْرِهِرْ هَذَا يُمْدِدَّ ثُمُّرَبُّكُم بِخَمْسَةِ ءَالْفِي مِّنَ الْمَلَتَبِكَةِ مُسَوِّمِينَ ۞

وَمَاجَعَلَهُ اللهُ إِلَّا اُبْشَرَىٰ لَكُورُ وَلِتَظَمَيِنَ قُلُواُكُمُ بِيَّهُ وَمَا النَّصَرُ إِلَّامِنَ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.3:123) i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allâh much, perform all kinds of good deeds which He has ordained

from Allâh, the All-Mighty, the All-Wise.

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

**130.** O you who believe! Eat not *Ribâ* (usury)<sup>[1]</sup> doubled and multiplied, but fear Allâh that you may be successful.

131. And fear the Fire, which is prepared for the disbelievers.

132. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. [2]

133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqûn* (the pious — See V.2:2).

134. Those who spend (in Allâh's Cause) in prosperity and in adversity, [3] who re-

لِيَقْطَعَ طَرَقًا مِنَ الَّذِينَ كَفَرُوّاْ أَوْيَكْبِتَهُمُّر فَيَىنَقَلِمُولُغَآبِيدِتَ ۞

لَيْسَ لَكَ مِنَ ٱلْأَمْرِشَى ۚ أَوْيَتُوبَ عَلَيْهِ مَٰ أَوْيَعُرِبَهُمْ فَإِنَّهُمْ ظَلِمُونَ ۞

وَلِلَّهِ مَافِى ٱلسَّمَوَتِ وَمَافِى ٱلْأَرْضُ يَغْفِرُلِمَن يَشَاءُ وَيُعَذِبُ مَن يَشَاءُ وَٱللَّهُ عَنْوُرٌ تَحِيبُ رُقُ

يَّتَأَيُّهُا الَّذِينَ ، امَنُواْ لَاتَأْكُواْ الرِّيَوَّا أَضْعَافًا مُّضَاعَفَةٌ وَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُقْلِحُونَ ۞ وَاتَّقُواْ النَّارَ الَّتِيَ أُعِدَّتْ لِلْكَفِرِينَ ۞

وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٥

\* وَسَادِعُواْ إِلَىٰ مَغْفِرَةِ مِّن ذَيِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَتُ وَالْأَرْضُ أُعِدَّتْ اِلْمُتَّقِينَ ۞

ٱلَّذِينَ يُنفِقُونَ فِٱلسَّزَّةِ وَٱلضَّرَّةِ وَٱلۡ<del>صَّاظِ</del>مِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِٱلثَّاسِّ

<sup>&</sup>lt;sup>[1]</sup> (V.3:130) a) See (V.2: 275) and its footnote.

b) Narrated Abu Hurairah رضي الله عليه وسلم : The Prophet عليه وسلم said, "Avoid the seven great destructive sins." The people enquired, "O Allâh's Messenger! What are they?" He said, "(1) To join others in worship along with Allâh, (2) to practise sorcery, (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmic Iaw), (4) to eat up Ribâ (usury), (5) to eat up an orphan's wealth, (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting, (7) and to accuse chaste women, who never even think of anything touching their chastity and are true believers". (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 28).

c) See the footnote (A) of the (V.2:278).

d) See the footnote (B) of the (V.2:278).

<sup>[2] (</sup>V.3:132) See the footnote of (V.3:85).

said, "Charity is صلى الله عليه وسلم The Prophet رضى الله عنه said, "Charity is obligatory everyday on every joint of a human being\*. If one helps a person in matters

press anger, [1] and who pardon men; verily, Allâh loves *Al-Muhsinûn*<sup>[2]</sup> (the good-doers).

135. And those who, when they have committed *Fâhishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.<sup>[3]</sup>

136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious — See V.2:2).

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

وَاللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ٢

وَالَّذِينَ إِذَا فَعَلُواْ فَنَحِشَةٌ أَوْظَلَمُوۤا أَنفُسَهُمْ ذَكَرُواْ ٱللَّهَ فَٱسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّ واْعَلَىٰ مَا فَعَلُواْ وَهُمْ يَقْلُمُونَ ۞

ٱؙۅؙۘڵٮۧؠٟڬؘجڒٙٳٙۏؙۿٮۄڡۧۼ۫ڣۯ؞ٞ۠ؾڹڒٙؠۣۣٙۿ۪؞ٚۅؘجَنَتُ تَجَرِى مِن تَحْتِهَاٱلْأَنْهَارُ خَلِاينَ فِيهَّا وَيَعْء آَجُرُالْعَلِيلِنَ ۞

قَدْخَلَتْ مِن قَبْلِكُمْ سُنَّنُ فَسِيرُواْ فِي ٱلْأَرْضِ فَٱنظُرُواْكَيْفَ كَانَ عَلِقِبَهُ ٱلْمُكَذِّبِينَ ۞

> هَنذَابَيَانٌ لِلنَّاسِ وَهُدَى وَمَوْعِظَةٌ لِلْمُتَّقِينَ ۞

وَلَاتَهِ نُواْوَلَاتَحَزَنُواْوَأَنتُهُ ٱلأَغْلَوْنَ إِنكُنتُهُ مُؤْمِنِينَ ۞

concerning his riding animal by helping him to ride on it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational prayer is regarded as charity; and guiding somebody on the road is regarded as charity." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.141).

<sup>\*</sup> To show gratitude to Allâh for keeping your body safe and sound, you should give in charity or do charitable deeds.

said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.135).

<sup>(</sup>V.3:134) *Al-Muhsinûn:* Doers of good, those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame and they do them in accordance with the *Sunnah* (legal ways) of Allâh's Messenger, Muhammad مسلى الله عليه وسلم .

<sup>[3] (</sup>V.3:135) See the footnote of (V.42:25).

140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the Zâlimûn (polytheists and wrong-doers).

- 141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.
- 142. Or do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirûn (the patient)?
- 143. And you had indeed longed for death (Ash-Shahâdah — martyrdom) before you met it. Now you have seen it openly with your own eyes.
- is no (صلى الله عليه وسلم) more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.
- 145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.
- 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with whom (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirûn (the patient).

إِن يَمْسَسُكُمْ قَرْتٌ فَقَدْمَسَ ٱلْقَوْمَ قَرْتٌ مِّنْلُهُۥ وَتِلْكَ ٱلْأَيَّامُرُنُدَاوِلُهَا بَيْرَتِ ٱلنَّاسِ وَلِيَعْلَمُ ٱللَّهُ ٱلَّذِينِ عَامَنُواْ وَيَتَّخِذَ مِنْكُمْ شُهَدَآءٌ وَٱللَّهُ لَا يُحِتُ ٱلظَّلَامِينَ ١

> وَلِيُمَجِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَيَمْحَقَ ٱلْكَيْفِرينَ ١

أَمْ حَسِيْتُمْ أَن تَذْخُلُواْ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَهَدُواْ مِنكُ وَيَعْلَمُ ٱلصَّابِينَ ١

وَلَقَدْكُنْتُمْ رَحَمَنَوْنَ ٱلْمَوْتِ مِن قَبْل أَن تَلْقَوْهُ فَقَدُ رَأَنتُمُوهُ وَأَنتُمْ تَنظُرُونَ ١

وَمَامُحَمَّدُ إِلَّارَسُولٌ قَدْخَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ " أَفَايْن مَّاتَ أَوْقُتِلَ أَنقَلَبْتُمْ عَلَىٓ أَعْقَا بِكُوْوَمَن يَنقَلِبَ عَلَىٰ عَقِبَ يُهِ فَلَن يَضُرَّ ٱللَّهَ شَيَّةً وَسَيَجْزي أُلْلَهُ ٱلشَّاكِينَ اللَّهُ الشَّاكِينَ اللَّهُ السَّاكِينَ اللَّهُ السَّاكِينَ اللَّهُ السَّاكِينَ

وَمَاكَاتَ لِنَفْسِ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَنْبَامُّوَجَّلًا وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُوْتِهِ عِمِنْهَا وَمَن يُرِدُ ثَوَابَ ٱلْآخِرَةِ نُؤْتِهِ ، مِنْهَأَ وَسَنَجَزِي ٱلشَّاكِرِينَ ٥

وَكَأَيْن مِن نَبِي قَا مَلَ مَعَهُ و رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُواْ لِمَآ أَصَاِبَهُمْ فِي سَبِيلِ ٱللَّهِ وَمَاضَعُفُواْ وَمَا ٱسۡتَكَانُوا وَٱللَّهُ يُحِتُ ٱلْصَّهِ بِنَ ١

وَمَاكَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُواْرَبِّنَا أَغْفِرْلَنَا ذُنُوبَنَا وَإِسْرَافَنَا | 147. And they said nothing but: "Our Lord!

Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."

- 148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinûn* (the good-doers See the footnote of V.3:134 and of V.9:120).
- 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. [1]
- 150. Nay, Allâh is your *Maulâ* (Patron, Lord, Helper, Protector), and He is the Best of helpers.
- 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zâlimûn (polytheists and wrong-doers).
- 152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

فِيَّ أَمْرِنَا وَثَيِّتَ أَقَدَامَنَا وَأَنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَنفِرِينَ ۞

فَئَاتَىٰهُمُ اللّهُ قُوَابَ الدُّنْيَا وَحُسْنَ قُوَابِ الْآخِرَةِ ُ وَاللّهُ يُحِبُ الْمُحْسِنِينَ ۞

يَتَأَيُّهُا الَّذِينَ ءَامَنُوٓ أِن تُطِيعُواْ الَّذِينَ كَفَرُواْ يَـرُدُّوكُمْ عَلَىٓ أَعْقَامِكُمْ فَتَـنَقَلِبُواْ خَسِرِينَ ۞ بَـلِ ٱللَّهُ مَوْلِنَكُمْ وَهُوَخَيْرُ ٱلنَّصِرِينَ ۞

سَنُلْقِ فِ قُلُوبِ الَّذِينَ كَفَ رُواْ الرُّعْبَدِمَا أَشْرَكُواْمِ اللَّهِ مَالَمْ يُنَزِّلْ بِهِ عَسُلْطَانَاً وَمَأْوَسُهُمُ النَّارِّ وَيِشْ مَثْوَى الظَّلِيمِينَ ۞ الظَّلِيمِينَ

وَلَقَدْ صَدَ فَكُمُ اللَّهُ وَعَدَهُ وَ إِذْ كَفَّسُونَهُ مِ إِذْ نِقِّ حَقَّلَ إِذَا فَشِلْتُمْ فَيَسُونَهُ مِ إِذْ نِقِّ حَقَّلَ إِذَا فَشِلْتُمْ وَاللَّهُ مِنَا وَتَنْزَعْتُمْ فِي اللَّهُ مِنَا اللَّهُ مِنْ اللَّهُ وَاللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُنْ اللَّهُ الْمُؤْمِنِيلُولَ اللَّهُ اللْمُؤْمِنُ الللْمُ اللَّهُ اللَّهُ اللْمُؤْمِنُولُ اللَّهُ اللْمُؤَم

the land where polytheism is practised). Narrated Samurah ibn Jundub نصف الله عليه وسلم Allâh's Messenger عليه وسلم said: "Anybody (from among the Muslims) who meets, gathers together, lives, and stays (permanently) with a *Mushrik* (polytheist or a disbeliever in the Oneness of Allâh, etc.) and agrees to his ways, opinion, etc. and (enjoys) his living with him (*Mushrik*), then he (that Muslim) is like him (*Mushrik*). (This *Hadîth* indicates that a Muslim should not stay in a non-Muslim country, he must emigrate to a Muslim country, where Islâm is practised.)" [The Book of *Jihâd*, *Abu Dâwûd*].

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad was in your rear calling you (صلى الله عليه وسلم back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, صلی الله ignoring the others and the Prophet صلی الله and thought wrongly of Allah — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad "Indeed the affair belongs: "Indeed the affair belongs wholly to Allâh." They hide themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to purify[1] that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.

156. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: "If they had

«إذْ تُصْعِدُونِ وَلَاتَـانُونِ عَلَىّ أَحَـدِ وَٱلرَّسُولُ يَدْعُوكُمْ فِي أُخْرَبِكُمْ فَأَثَابَكُمْ غَمَّاٰ بِغَيِرِ لِّكَيْلًا تَحَـُزَنُواْ عَلَى مَافَا تَكُمْ وَلَا مَآ أَصَلِ مَكُمٌّ وَٱللَّهُ 

ثُمَّ أَنزَلَ عَلَيْكُم مِّنْ بَعْدِ ٱلْغَيِّرَأُمَنَةَ نُعَاسَا يَغْشَىٰ طَآبِفَةً مِّنكُو وَطَآبِفَةٌ قَدَأُهَمَّتَهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَهَلِيَّةً يَقُولُونَ هَل لَّنَامِنَ ٱلْأَمْرِمِن شَيْءٍ قُلْ إِنَّ ٱلْأَمَّرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِيَ أَنفُسِهِم مَّا لَائِدُونَ لَكُّ يَقُولُونَ لَوْ كَانَ لَنَامِنَ ٱلْأَمْرِشَيْءُ مَّاقُتِلْنَاهَ لِهُ أَقُلُ لَّوْ كُنتُمْ في بُوتِكُو لَبَرَزَ ٱلَّذِينَ كُتَ عَلَيْهِمُ ٱلْقَتْلُ إِلَى مَضَاجِعِهِّ وَلِيَبْنَا أَللَهُ مَافِي صُدُودِكُمْ وَلِيُمَحِّصَ مَافِي قُلُوبِكُو ۚ وَٱللَّهُ عَلِيمٌ بِذَاتِ ٱلصُّدُورِ @

إِنَّ ٱلَّذِينَ تَوَلَّوْ أُمِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّى مَا ٱسْتَزَلَّهُ مُ ٱلشَّيْطِينُ بِبَغِينِ مَاكَسَبُواً وَلَقَدُ عَفَاٱللَّهُ عَنْهُمُّ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ٥

تَأْيُهَا ٱلَّذِينَءَامَنُواْ لَاتَكُونُواْ كَٱلَّذِينَ كَفَرُواْ وَقَالُواْ لِإِخْوَانِهِمْ إِذَا صَرَبُواْ فِي ٱلْأَرْضِ أَوْكَانُواْ غُزَّي لَّوْكَانُواْ عِندَنَا مَا مَا تُواْ وَمَاقُتِلُواْ لِيَجْعَلَ اللَّهُ

<sup>[1] (</sup>V.3:154) The Arabic word yumahhis has three meanings: (1) To test, (2) To purify, (3) To get rid of (Tafsîr Al-Qurtubî).

stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

157. And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealth).

158. And whether you die, or are killed, verily, to Allâh you shall be gathered.

159. And by the Mercy of Allâh, you dealt with them gently. And had you (Muhammad صلى الله عليه وسلم) been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

161. It is not for any Prophet to take illegally a part of the booty (*Ghulûl*), <sup>[1]</sup> and whosoever deceives his companions as regards the booty, he shall bring forth on the

ذَلِكَ حَسْرَةً فِ قُلُوبِهِ ثُرُّ وَٱللَّهُ يُخْيِء وَيُمِيتُ وَٱللَّهُ بِمَاتَعْمَلُونَ بَصِيرٌ ۞

وَلَيِن قُتِلْتُ مْ فِي سَبِيلِ اللّهِ أَوْمُتُ مُ لَمَغْفِرَةٌ مِّنَ اللّهِ وَرَحْمَةُ حَيْرٌ يِّمَا يَجْ مَعُونَ ۞

وَلَيِن مُتُناوَأَوْقُتِلْتُوْلَإِلَى ٱللَّهِ تُحْشَرُونَ ۞

هَِمَارَخُمَةِ مِنَ ٱللَّهِ لِنتَ لَهُ زُّ وَلَوَكُنتَ فَظَّا غَلِيظَ ٱلْقَلْبِ لَانْفَضُّواْ مِنْ حَوْلِكَ ۖ فَاغَفُ عَنْهُمْ وَاسْتَغْفِرَ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلُ عَلَى اللَّهِ ۚ إِنَّ الْمَهُ يَجِبُ ٱلْمُتَوَكِّينَ ۞

<sup>[1] (</sup>V.3:161) Al-Ghulûl: (Stealing from the war booty before its distribution), and the Statement of Allâh تعللي: "And whosoever deceives his companions as regards booty, he shall bring forth on the Day of Resurrection that which he took (illegally)".

Narrated Abu Hurairah رضي الله عليه وسلم The Prophet صلى الله got up amongst us and mentioned Al-Ghulûl, emphasized its magnitude and declared that it was a great sin saying, "Don't commit Ghulûl for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allâh's Messenger! Intercede with Allâh for me,' and I will reply, 'I can't help you, for I have conveyed Allâh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allâh's Messenger! Intercede with Allâh for me,' and I will say, 'I can't help you for I have conveyed Allâh's Message to you', or one carrying over his neck gold and silver and saying, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you.' " (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 307).

Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — Ghulûl)? — his abode is Hell, and worst, indeed is that destination!

163. They are in varying grades with Allâh, and Allâh is All-Seer of what they do.

164. Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلی الله علیه وسلم) from among themselves, reciting to them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet صلی الله علیه وسلم (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.

أَفَمَنِ ٱتَّبَعَ رِضُوانَ ٱللَّهِ كَمَنَ اللَّهِ يَسَخَطِ مِّنَ ٱللَّهِ وَمَأْوَنَهُ جَهَ ثَرُّ وَيِثْسَ ٱلْمَصِيرُ ﴿

هُمْ دَرَجَاتُ عِندَ أَلَكُ وَأَلَقَهُ بَصِيرٌ بِمَا يَعْمَلُونَ ١

لَقَدْ مَنَّ اللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِ مِّرَسُولًا مِّنَ أَنْفُسِهِ مِّ يَتْلُواْ عَلَيْهِ مَ اَيَنتِهِ - وَيُزَكِّيهِ مِ وَيُمَرِّضُهُمُ ٱلْكِتَبَ وَالْحِكْمَةَ وَإِنْكَانُواْمِن قَبُلُ لِهِي صَلَالٍ مُّيِينٍ ۞

<sup>(</sup>V.3:164) Following the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم And the Statement of Allah عن و جل "And make us leaders for the righteous." (V.25:74).

Mujahid said, "(Make us) a community that follows the *Muttaqûn* (righteous) people who preceded us, and whom those succeeding may follow." Ibn 'Aun said, "(There are) three things which I love for myself and for my brothers, i.e. this *Sunnah* (the legal ways of the Prophet صلى الله عليه وسلم) which they should learn and ask about; the Qur'an which they should understand and ask the people about; and that they should leave the people except when intending to do good (for them)." (*Sahîh Al-Bukhârî*, Vol. 9, Chap. 2, P. 282).

A) Narrated Hudhaifah: Allâh's Messenger صلى الله عليه وسلم said to us, "Certainly Al-Amânah (the trust or the moral responsibility or honesty, and all the duties which Allâh has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'ân was revealed and the people read the Qur'ân, (and learnt Al-Amânah from it) and also learnt it from the Sunnah. [Both the Qur'ân and As-Sunnah strengthened their (the faithful believer's) Amânah]." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.381).

B) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger عملي الله عليه وسلم said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.384).

صلى Some angels came to Prophet Muhammad: رضى الله Some angels came to Prophet Muhammad. سلم while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this

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- 165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.
- 166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allâh, in order that He might test the believers.
- 167. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal.
- 168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us,

أَوَلَمَّا أَصَابَتُكُم مُصِيبَةٌ قَدُأُصَبْتُ مِثْلَيْهَا قُلْتُمْ أَنَّى هَلِنَّا قُلْ هُوَمِنْ عِندِ أَنفُسِكُو ۗ إِنَّ اللَّهَ عَلَاكُمْ شَيْءِ قَدِيرٌ ١

وَمَا أَصَدِيكُونَ وَمَا لُتَقَى ٱلْجَمْعَانِ فِيإِذِنِ ٱللَّهِ وَلِيَعْلَمُ ٱلْمُؤْمِنِينَ 🚳

وَلِيَعْلَمُ ٱلَّذِينَ نَافَقُوا وَقِيلَ لَهُ مْرَتَعَالَوْا فَلَيْدُوا فِي سَبِيل ٱللَّهِ أَوَادْ فَعُواْ قَالُواْ لَوْبَعْ لَمُرْ قِسَالًا لَا تَبَعْنَكُمْ ۗ هُرُ لِلْكُفْرِ يَوْمَهِذٍ أَقْرَبُ مِنْهُ مُرِ لِلْإِيمَنْ يَقُولُونَ بِأَفْوَهِهِ مِمَّالَيْسَ فِي قُلُوبِهِ مُّ وَٱللَّهُ أَعْلَمُ بِمَا مَعَنَّمُونَ ١

ٱلَّذِينَ قَالُولْ لِإِخْوَنِهِ مْرَوَقَعَدُواْ لَوْ أَطَاعُونَا مَا قُتِـ لُوّاً قُلْ فَأَذْرَءُواْعَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ

companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whosoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." صلى And then they said, "The house stands for Paradise and the call-maker is Muhammad obeys Allâh; and whoever معلى الله عليه رسلم and whoever obeys Muhammad الله عليه وسلم separated صلى الله عليه وسلم disobeys Allâh. Muhammad صلى الله عليه وسلم separated the people (i.e., through his message; the good is distinguished from the bad, and the believers from the disbelievers)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No.385).

said, "My example, and صلى الله عليه وسلم said, "My example, and the example of what I have been sent with, is that of a man who came to some people and said. O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur'an and the Sunnah), and the example of the one who disobeys me and disbelieves the truth I have brought." (Sahîh Al-Bukharî, Vol. 9, Hadîth No. 387).

they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth."

169. Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.

170. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not vet martyred) that on them no fear shall come, nor shall they grieve.

171. They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.

172. Those who answered (the Call of) after being wounded; for those of them who did good deeds and feared Allah. there is a great reward.

173. Those (i.e. believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).[1],"

174. So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty.

صَلِدِقِينَ 🚳

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُواْ فِي سَبِيلَ اللَّهِ أَمْوَ يَثَّا بَلُ أَحْيَاءً عِندَرَبِّهِمْ يُرْزَقُونَ ١

فَرِحِينَ بِمَآءَ اتَسْهُمُ ٱللَّهُ مِن فَضَّله ، وَيَسْتَنْشِهُ وِنَ بٱلَّذِينَ لَرْيَلُحَقُواْ بِهِم مِّنْ خَلِفَهِمْ أَلَا خَوْفُ عَلَيْهِ مِرْ وَلَا هُمْرِ يَعْزَنُونَ ۞

\* يَسْتَبْشِرُونَ بِنِعْمَةِ مِنْ اللَّهِ وَفَضْلِ وَأَتَ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ١

ٱلَّذِينَ ٱسْتَجَابُواْلِنَّهِ وَٱلرَّسُولِ مِنْ بَعْدِمَاۤ أَصَابَهُمُ ٱلْقَـرْحُ لِلَّذِينَ أَحْسَنُهُ أَمِنْهُمْ وَأَتَّعَوْا أَجْرُعَظِيمُ

ٱلَّذِينَ قَالَ لَهُ مُؤَالنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُواْلَكُمُ فَأَخْشَوْهُمْ فَزَادَهُمْ إِيمَانَا وَقَالُواْ حَسْبُنا ٱللَّهُ وَنَعْمَ ٱلْوَكِيلُ ٢

فَأَنْقَلَبُواْ بِنِعْمَةِ مِنَ ٱللَّهِ وَفَضْلِ لَزَّيَمْسَسْ هُرْسُوَّةٌ وَأَتَّبَعُواْ يِضَوَانَ ٱللَّهِ وَأَلْلَهُ ذُوفَضَلِ عَظِيرٍ ٧

<sup>[1] (</sup>V.3:173) Allâh's Statement:- "Those (i.e. believers) to whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them."

a) Narrated Ibn 'Abbâs رضي الله عنهما (The saying:) "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" was said by Ibrâhîm (Abraham) عليه السلام when he was thrown into the fire; and it was said by Muhammad صلى الله عليه وسلم when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army). therefore, fear them," but it (only) increased them in Faith and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (V.3:173) (Sahîh Al-Bukhårî, Vol. 6, Hadîth No. 86).

b) Narrated Ibn 'Abbas عليه السلام (The last statement of Ibrahîm (Abraham) رضى الله عنهما when he was thrown into the fire, was: "Allah (Alone) is Sufficient for me and He is the Best Disposer (of my affairs)." (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 87).

175. It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad الصلى الله عليه وسلم); so fear them not, but fear Me, if you are (true) believers.

176. And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.

178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory  $Zak\hat{a}t$ ). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection<sup>[1]</sup>. And to

إِنَّمَاذَلِكُوُالشَّيْطَانُ يُغَوِّفُ أَوْلِيَآءَهُ, فَلا تَخَافُوهُرْ وَخَافُونِ إِنكُنتُم ثُوْمِينَ ۞

وَلَا يَحُزُنِكَ اَلَّذِينَ يُسَرِعُونَ فِي الْكُفُو إِنَّهُ رَلَنَ يَضُرُّوا اللَّهَ شَيْئًا يُوِيدُ اللَّهَ اَلَّا يَجَعَلَ لَهُمْ حَظَّا فِي الْوَجْرَةِ وَلَهُمْ عَنَابُ عَظِيرُ ۞

إِنَّ الَّذِينَ اَشْمَرُواْ الْصُفْرَ وَالْإِيمَنِ لَن يَضُرُّواْ اللَّهَ شَيْئًا وَلَهُمْ عَذَابُ أَلِيهٌ ﴿

وَلَايَعَسَىَبَنَّ اَلَّذِينَ كَمَرُوٓاَلْثَالُمْ لِللَّهُمْ خَيْرٌ لِإَنْشُسِهِمْ ۚ إِنَّمَائُمْ إِلَهُمْ لِيَزَدَادُوٓا إِنْمَا ۖ وَلَهُمْ عَذَابٌ مُهِينٌ ۞

مَّاكَانَ اللَّهُ لِيَذَرَّا لَهُوْمِينِ عَلَى مَا أَنتُهُ عَلَيْهِ حَقَّى يَمِيزَ الْحَنِينَ مِنَ الطَّيِّ قِمَاكَانَ اللَّهُ يُعْلِمَهُ عَلَى الْفَيْفِ وَلَكِنَّ اللَّهَ يَعِتَى مِن زُسُلِهِ عَمَى الشَّا فَعَامِنُواْ بِاللَّهِ وَرُسُلِهُ - وَإِن ثُوْمِنُواْ وَتَتَقُواْ فَلَكُمُ أَجُرُّ عَظِيمٌ ۞

ۅٙڵؿؘڡٚڛٙڗؘٵٞڷؚٙێۣڹٙؽؾٚڂڶۅٮٙؠؚڡٙٲٵؾٮٚۿؙٮؙۯٲڵڷؗ؞ؽڹ ڡٙڞ۫ڸۿۣۦۿۅۜڂؾڒڵڷۿڗؖ۫ڹڶۿۅۺٙڗٞڵۿڗۧٚڛؽڟۊٙۊؙۅڹ ڡٵڹڿڶۅؙٳڽۅۦؿٙۅؘۯٵڶۣڣڽڬڡٞڐۣ۫ۅڸڡٚؠڔؽؙٲڵۺٙڡۅۧؾ

<sup>[1] (</sup>V. 3:180) "Let not those who covetously withhold of that which Allâh has bestowed upon them of His Bounty ... shall be tied to their necks like a collar."

Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "Anyone whom Allâh has given wealth but he does not pay its *Zakât*; then, on the Day of Resurrection, his

Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.

181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

- 182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves.
- 183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"
- **184.** Then if they deny you (O Muhammad صلى الله عليه وسلم), so were Messengers denied before you, who came with Al-Bayyinât (clear signs, proofs, evidences) and the Scriptures and the Book of Enlightenment.
- 185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise. he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).
- 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who

وَٱلْأَرْضُّ وَٱللَّهُ بِمَاتَعْ مَلُوتَ خَيارٌ ۞

لَقَدْ سَمِعَ اللَّهُ قَوْلَ ٱلَّذِينَ قَالُواْ إِنَّ ٱللَّهَ فَقِيرٌ وَخَنْ أَغْنِيآ أُسَنَكْتُ مَاقَالُواْ وَقَتْلَهُ مُٱلْأَنْبِيآ ءَ بِعَيْرِ حَقِّ وَنَقُولُ ذُوقُواْ عَذَابَ ٱلْحَدِيقِ ٥

ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بظلَّاهِ لِلْعَبِيدِ ١

ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ عَهِدَ إِلَيْهَ مَا أَلَّا نُؤْمِرَ لِرَسُولِ حَتَىٰ يَأْتِينَا بِقُرْبَانِ تَأْكُلُهُ ٱلنَّارُّ قُلْ قَدْجَآءَكُمُ رُسُلُ مِن قَبْلِي بِٱلْبَيْنَاتِ وَبِٱلَّذِي فُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَدفينَ ١٠٠٠

فَإِن كَذَبُوكَ فَقَدْ كُذِبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيْنَتِ وَٱلزُّبُرِ وَٱلْكِتَبِ ٱلْمُنِيرِ ٢

كُلُّ نَفْسِ ذَا بِقَةُ ٱلْمَوْتُ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَاحَةَ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازُّ وَمَا ٱلْحَيَوٰهُ ٱلدُّنْيَا إِلَّامَتَنعُ ٱلْغُسرُودِ ۞

\*لَتُمْلَوُنَ فِي أَمْوَاكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُرِ بَينَ ٱلَّذِيرِ أُوتُواْ ٱلْكِتَابِ مِن

wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands\* in its mouth and it will encircle itself round his neck and bite him over مناني الله عليه وسلم his cheeks and say, 'I am your wealth; I am your treasure." Then the Prophet صناني الله عليه recited this Divine Verse: "And let not those who covetously withhold of that which Allah has bestowed upon them of His Bounty." (V.3:180).

<sup>\*</sup>Fath Al-Bârî, Vol. 4, Pages No.11-13 (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 88).

received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become Al-Muttaqûn (the pious - See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

187. And (remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad and the religious knowledge) صلى الله عليه وسلم known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

- 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, - think not you that they are rescued from the torment, and for them is a painful torment.
- 189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.
- 190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.
- 191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.
- 192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Zâlimûn (polytheists and

قَيْلِكُمْ وَمِنَ ٱلَّذِينَ أَشَّكُمُ أَأَذَى كَثِيرًا وَإِن تَصْدُواْ وَتَتَّقُواْ فَإِنَّ ذَلِكَ مِنْ عَزْمِ ٱلأُمُورِ 🕲

الجزء ٤

وَإِذْ أَخَذَ ٱللَّهُ مِيثَاقَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَابَ لَتُكِتَبُ لُنَّهُ لِلنَّاسِ وَلَاتَكَتُمُونَهُ وَفَنَيَذُوهُ وَزَآءَ ظُهُورِهِمْ وَأَشْ تَرَوْاْ بِهِ وَ ثَمَنَا قِلْيَلاَّ فِي لَكَّ فِي مُسَمَايَشْ تَرُونَ ٥

لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَجُونَ بِمَاۤ أَتَواْ وَيُحَبُّونَ أَن يُحْمَدُواْ بِمَالَرُ يَفْعَلُواْ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِّ وَلَهُ مُعَذَابُ أَلِيهُ ١

وَلِلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَٱللَّهُ عَلَى كُلّ شَيْءِ قَدِيرُ ١ إِنَّ فِي خَلْقِ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَٱخْتِلَافِ ٱلَّيْلِ وَٱلنَّهَارِ لَآئِتِ لِأُولِي ٱلْأَلْبَابِ ١

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَبَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّكَوَتِ وَٱلْأَرْضِ رَبَّنَامَا خَلَقْتَ هَاذَا بَيْطِلُا سُنْحَانَكَ فَقِنَاعَذَابَ ٱلنَّارِ اللَّهِ

رَبِّنَا إِنَّكَ مَن تُدُخِل ٱلنَّارَ فَقَدْ أَخْزَيْتُهُۥ

wrong-doers) find any helpers.

193. "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al*-Abrâr (the pious believers of Islamic Monotheism).

194. "Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell forever, an entertainment from Allâh; and that which is with Allâh is the Best for *Al-Abrâr* (the pious believers of Islamic Monotheism).

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves

وَمَالِلظَّلِلِمِينَ مِنْ أَنصَادِ ۞ زَّبَنَآ إِنَّنَا سَمِعْنَا مُنَادِيَا يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُواْ بِرَبِكُوْفَامَنَا ذَبُنَا فَاغْفِرْلَنَا ذُوْبَنَا وَكَفِرْ عَنَا سَيِئَاتِنَا وَقَوْفَنَامَعَ ٱلأَثْرَادِ ۞

رَبَّنَاوَءَاتِنَامَاوَعَدتَنَاعَلَىٰ رُسُلِكَ وَلَاتُخْذِنَايَوْمَ ٱلْقِيَىمَةِّ إِنَّكَ لَاتُخْلِفُ ٱلْمِيعَادَ ۞

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّ لَا أُضِيعُ عَمَلَ عَمِيلِ مِّنكُمُيْن ذَكَرٍ أَوْأُنُثَى بَعْضُ كُرِيْن بَعْضٌ فَالَّذِينَ هَاجَرُواْ وَلُغْرِجُواْ مِن دِيرِهِمْ وَأُودُواْ فِي سَيِيلِ وَقَنْ تَلُواْ وَقُتِلُواْ لَأَكُونَ عَنْهُمْ سَيِّنَاتِهِمْ وَلَدُّ خِلَنَهُمْ حَجَنَاتٍ تَجْرِي مِن تَعْتِهَا ٱلْأَنْهَرُ وَلَا أَيْنَ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ، حُسْنُ الْوَابِ ۞

لَا يَغُزَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُواْ فِي ٱلْبِلَادِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

مَتَنَّ قَلِيلٌ ثُمَّ مَأْوَنِهُ مَجَهَ مَّرُّوبِيْسَ ٱلْمِهَادُ ١

لَنَّكِنِ ٱلَّذِينَ ٱلَّقَوَّاٰ لَهُمُ لَهُمْ حَنَّنَتُ تَجْرِى مِن تَحْتِهَاٱلْأَنْهُ رُخَلِدِينَ فِيهَا ذُرُلَامِّنْ عِنداللَّهُ ۗ وَمَا عِندَ ٱللَّهِ خَيْثُ لِلْأَجْرَادِ ۞

وَإِنَّهِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَا أُنزِلَ إِلِيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِمِينَ لِلَّهِ لَا يَشْ تَرُونَ عِنَائِنِ ٱللَّهِ ثَمَنَا قَلِيلًا أُوْلَتِهِكَ before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.

200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

## Sûrat An-Nisâ' (The Women) IV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)[1]. Surely, Allah is Ever All- Watcher over you.
- 2. And give to the orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin. [2]
- 3. And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.
- 4. And give to the women (whom you marry) their Mahr (obligatory bridal-money

لَهُمْ أَجُرُهُمْ مُعِندَ رَبِّهِ مُثَّالِكَ ٱللَّهَ سَرِيعُ

يَنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ ٱصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَأَتَّقُواْ أَلَنَّهَ لَعَلَّكُمْ تُفْلِحُونَ ٢



يِّنَأَيُّهَا ٱلنَّاسُ ٱتَّقُواْرَتَكُو ٱلَّذِي خَلَقَكُمْ مِّن نَّفْس وَلِحدَةِ وَخَلَةَ مِنْهَا زَوْجَهَاوَبَتَّ مِنْهُمَا رِجَالًا كَذِيرًا وَنِسَاءً وَأَتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦوَٱلْأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُورَقِياً ١

وَءَاتُواْ ٱلْيَتَكَمَىٰ أَمُوالَهُمُّ وَلَا تَتَبَدَّلُواْ ٱلْخَبِثَ بِٱلطَّيْبُ وَلَا تَأْكُلُواْ أَمْوَلَهُمْ إِلَىٰ أَمْوَالِكُمْ اللَّهُ لَا نُحُوبًا كَبِيرًا ٥

وَإِنْ خِفْتُمْ أَلَّاتُقْسِطُواْ فِي ٱلْيَتَامَىٰ فَٱنكِحُواْ مَاطَابَ لَكُمْ مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَثَ وَرُبِعً فَإِنْ خِفْتُمُ أَلَانَعَ بِلُواْ فَهَ حَدَةً أَوْمَامَلَكَتَ أَيْمَنُكُوْ ذَلِكَ أَدْنَىٓ أَلَّا تَعُولُواْ ٣

 $<sup>^{\</sup>text{Itl}}$  (V.4:1) See the footnote of (V.2:27).  $^{\text{Izl}}$  (V.4:2). See the footnote of (V.3:130).

given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

- 5. And give not to the foolish your property which Allâh has made a means of support for you, [1] but feed and clothe them therewith, and speak to them words of kindness and justice.
- 6. And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.
- 7. There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large — a legal share.
- 8. And when the relatives and the orphans and Al-Masâkîn (the needy) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.
- 9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.

مِنْهُ نَفْسَا فَكُلُوهُ هَنتَا مَرْتَكَا كُلُوهُ

وَلَا تُؤْتُواْ السُّفَهَاءَ أَمُوالكُوا أَلَى جَعَلَ اللَّهُ لَكُمْ قِيكًا وَأَرْزُقُوهُمْ فِيهَاوَآكُسُهُمْ وَقُولُواْ لَهُمْ قَوْلُا مَعَرُوفًا ٥

وَٱتَكُواْ ٱلۡيۡتَـٰكَمٰۦٛحَقَّىۤ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنْ ءَانَسَتُر مِّنْهُمْ رُشْدًا فَأَدْ فَعُوا إِلَيْهِمْ أَمْوَ لَهُمَّ وَلَاتَأْ كُلُوهَا إِسْرَافًا وَ بِدَارًا أَن يَكُتُ وَأَ وَمَن كَانَ غَنيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلِ بِٱلْمَعْرُوفِ فَإِذَا دَفَعُتُمْ إِلَيْهِمْ أَمْوَ لَهُمْ فَأَشْهِدُواْ عَلَيْهِمُّ وَكَفَى بِٱللَّهِ حَسِيبًا ٥

لِلرِّجَالِ نَصِيتُ مَمَّاتَرَكَ ٱلْوَلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِمَّاتَرَكَ ٱلْوَلِدَانِ وَٱلْأَقْرَبُونَ مِمَّاقَلُ مِنْهُ أَهْ كَثُرُ نَصِيبًا مَّفْرُوضًا ٧ وَإِذَا حَضَرَ ٱلْقَسْمَةَ أُولُوا ٱلْقُرْبَ فِي وَٱلْبَتَ عَيٰ وَٱلْمَسَاكِينُ فَأَرْزُقُوهُم مِّنْهُ وَقُولُواْ لَهُمْ قَوْلًا

وَلْيَخْشَ ٱلَّذِينَ لَوْتَرَكُواْمِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَـٰفًا خَافُواْعَلَيْهِمۡ فَلۡيَــتَّقُواْ ٱللَّهَ وَلۡيَقُولُواْ قَةُ لَاسَدِيدًا ٢

مَّفَرُ وفَا ٨

<sup>,</sup> said صلى الله عليه وسلم The Prophet : رضى الله عنه said (V.4:5) Narrated Al-Mughîrah ibn Shu'bah : "Allâh has forbidden for you: (1) To be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g. Zakât, charity) and (4) to beg of men (i.e. begging). And Allâh has hated for you: (1) Sinful and useless talk like backbiting or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking). (Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 591).

- 10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!
- 11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.
- 12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allah; and Allah is Ever All-Knowing, Most-Forbearing.
- 13. These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger

إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمُولَ ٱلْيَتَنَمَى ظُلُمَّا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِ مِّنَاكًا ۚ وَسَيَصْلَوْنَ سَعِيزًا ۞

يُوصِيكُ مُاللَّهُ فِي آَوْلَا كُثْرِ لِلْذَكِرِ مِثْلُ حَظِ الْأُنْتَيَيْنَ فَإِن كُنَّ نِسَاءً قَوْقَ الْفُنَتِيْ فَلَهُنَ مُلْنَامَا تَرَكُ وَلِن كِي فِينَهُ مَا السُّدُسُ مِمَّا تَرَكَ إِن وَلِأَجَوْنِهِ لِكُلِّ وَمِيدِ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَلُهُ وَلَدُّ فَإِن كَانَلُهُ وَلِدُّورَ فَلِاللَّهُ مُنَّ مِنَ التَّلُثُ فَإِن كَانَلُهُ وَلِمُونَ فَاللَّهُ مُنَا مَن مِنَا اللَّهُ مُنْ مِن التَدُوونَ أَيْهُمُ وَأَقْرَبُ لَكُونَ نَفَعًا فَرِيضَةً مِنَ اللَّهُ اللَّهُ مِنَا اللَّهُ الْمَالِقَةِ اللَّهُ مَن اللَّهُ اللَّهُ اللَّهُ مَن اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِلُولُ الْمُؤْمِلُولُ اللْمُؤْمِلَةُ الْمُؤْمِلُولَا اللْمُؤْمِلُولُولُ اللْمُؤْمِلَةُ ال

\* وَلَكُمْ يَضِفُ مَا تَرِكَ أَزُوجُكُمْ إِن لَّرَيكُن لَهُنَ وَلَهُ فَإِن كَانَ لَهُنَ وَلَهُ فَلَكُمُ الرُّبُعُ مِمَّا تَرَخْرَ مِن بَعْد وَصِيَةِ يُوصِين بِهَا أَوْدَيْنِ وَلَهُنَ الرُّيُعُ مِمَّا تَرَكْمُ تُرْان لَّر يَكُن لَكُمْ وَلَهُ فَإِن كان لَكُمْ وَلَهُ فَلَهُ فَاللَّهُ لَهُ مِنَ الشَّهُ اللَّهُ مُن مِمَّا وَلَهُ وَأَخُ أَوْ أَخْتُ فَلِكُمْ وَرَثُ كَلَلَهُ أَوْمَراً أَنَّ فإن كَان رَجُلٌ بُورَثُ كَلَلَهُ أَوْمَرَ مُنَالِكُهُ وَمَن فإن كَان أَخَ أَوْ أَخْتُ فَلِكُمْ وَحِدِيمَ نَهُ مَا السُّهُ مُنْ فإن كَان أَخَ أَوْ أَخْتُ فَلِكُمْ وَحِدِيمَ نَهُ مَا السُّهُ مُنْ فِي النَّلُهُ عَلِيهُ مِنْ بَعْد وَصِيتَة يُوصَى بِهَا وَاللَّهُ عَلِيهُ مُعَلِيمٌ فَي وَصِيتَة يُوصَى بِهَا وَلَيْهُ عَلِيهُ مُعَلِيمٌ فَي وَصِيتَة يُوصَى لِهَا وَلَيْهُ عَلِيهُ مُعَلِيمٌ مُضَا إِنَّ وَصِيتَة يُوصَى لِهَا

تِـلْكَ حُـدُودُ ٱللَّهِ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ

(Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

- 14. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم). and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.
- 15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.[1]
- 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. [2] And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.
- 17. Allâh accepts only the repentance of those who do evil in ignorance foolishness and repent soon (i.e. afterwards); it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.
- 18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.

يُدْخِلُهُ جَنَّاتٍ تَخِرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَالِدِينَ فِيهَأُ وَذَالِكَ ٱلْفَوْلُ ٱلْعَظِيمُ ٢

وَهَرِ. يَعْصِ ٱللَّهَ وَرَسُولُهُ وَيَتَعَكَّ حُدُودَهُ و يُدْخِلُهُ نَارًا خَلِلْدَافِيهَا وَلَهُ و عَذَابٌ مُّهِينٌ ١

وَٱلَّتِي مَأْتِينَ ٱلْفَحِشَةَ مِن نِسَآبِكُمْ فَٱسْتَشْهِدُولْ عَلَيْهِنَّ أَرْبَعَةَ مِّنكُمٌّ فَإِن شَهِدُواْ فَأَمْسِكُوهُنَّ فِ ٱلْبُيُوتِ حَتَّى يَتَوَفَّىٰ هُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ اللهُ لَكُرِّ سَعِلًا ١

وَٱلَّذَانِ يَأْتَيَٰ نِهَا مِنكُمْ فَعَاذُوهُ مَمَّا فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُواْعَنْهُمَأُّ إِنَّ ٱللَّهَ كَاتَ تَوَّالَاتِحِمَّا ١٠

إِنَّمَا ٱلتَّوَيُّهُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوَّةَ بِجَهَالَةِ ثُمَّ يَتُوبُونَ مِن قَرِيبِ فَأُوْلَتَهِكَ يَتُوبُ ٱللَّهُ عَلَيْهِ فُرُّ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ١

وَلَنْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيَّاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّي تُبْتُ ٱلْتَنَ وَلَا ٱلَّذِينَ يَـمُونُونَ وَهُـمۡكُفَّارُّ أُوْلَىكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١

<sup>[1] (</sup>V.4:15) The provision of this Verse has been abrogated by the Verse of Sûrat An-Nûr (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime.

<sup>(</sup>V.4:16) See (V.24:2).

الجزء ٤

- 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the Mahr<sup>[1]</sup> you have given them, unless they commit open Fahishah (illegal sexual intercourse or disobey their husbands); and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.
- 20. But if you intend to replace a wife by another and you have given one of them a Ointâr (of gold i.e. a great amount as Mahr) take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?
- 21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?
- 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.
- 23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your step-daughters under your guardianship, born of your wives to whom you have gone in, but there is no sin on you if you have not gone in them (to marry their daughters), the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمْ أَن تَدِيُّواْ ٱلنَّمَاءَكُرُهُ أُولَاتَعْضُلُوهُنَّ لِتَذْهَبُواْ بِبَعْضِمَا ءَاتَيْتُمُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَحِشَةِمُّبَيِّنَةً وَعَاشِرُوهُنَّ بِٱلْمَعَرُوفِ ۚ فَإِن كَرِهِتُ مُوهُنَّ فَعَسَيٓ أَن تَكُرَهُواْ شَيْءَا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كنارًا ١

وَإِنْ أَرَدِتُ مُ ٱسْتِنْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُ مِ إِحْدَاهُنَّ قِنطَ الْإِفَلَا تَأْخُذُواْمِنْهُ شَتَعًا أَتَأْخُذُونَهُ و يُفتَلَنَا وَإِثْمَا مُيكِنًا ٥

وَكَنْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضِ وَأَخَذْنَ مِنكُم مِينَاقًا غَلِيظًا ١

وَلَاتَنڪِحُواْ مَانَكَحَ ءَابَآؤُكُم مِّنَ ٱلنَّسَآيَهِ إِلَّامَاقَدْ سَلَفَ إِنَّهُ وكَانَ فَاحِشَةً وَمَقْتَا وَسَاءَ سَبِيلًا ١ حُرِّمَتْ عَلَيْكُمْ أُمَّهَا تُكُرُّ وَيَنَا تُكُمْ وَأَخَوَا تُكُمْ وَعَمَّاتُكُمْ وَخَلَلْتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَاتُكُمُ ٱلَّتِيَّ أَرْضَعْ نَكُمْ وَأَخَوَاتُكُم مِّتِ ٱلرَّضَاعَةِ وَأُمَّهَاتُ نِسَآ إِسَكُمْ وَرَبَآ بِبُكُمُ ٱلَّتِي فِي حُجُورِكُم مِّن يِّسَآبِكُمُ ٱلَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُواْ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُ مُ وَحَلَيْهِ لُ أَيْنَ آبِكُمُ ٱلَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُواْ بَيْنَ ٱلأَخْتَيْنِ إِلَّا مَاقَدْ سَلَفَّ إِنَّ ٱللَّهَ كَانَ عَفُوزَازُحِمًا اللَّهُ

<sup>(</sup>V.4:19) Mahr: Bridal-money given by the husband to his wife at the time of marriage.

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridalmoney given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

25. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, Auliyâ' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women.[1] This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft- Forgiving, Most Merciful.

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.

27. Allâh wishes to accept your repentance, but those who follow their lusts, wish that

\* وَالْمُحْصَنَكُ مِنَ النِّسَلَمِ إِلَّا مَا مَلَكَتْ أَيْمَنُكُمُّ كِتَبَالُنَّهِ عَلَيْكُوْ وَأُحِلَ لَكُوْمًا وَلَهَ وَلِكُولَ تَبْتَعُولُ بِأَمْوَلِكُم مُحْصِنِينَ عَيْرَ مُسَفِحِينَ فَمَا الْسَتَمْتَعْتُم بُوءِ مِنْهُنَ فَعَالُوهُنَ أُجُورَهُنَ فَرِيضَةً وَلَاجُنَاحَ عَلَيْكُو فِيمَا تَرَضَيْتُم بِهِء مِنْ بَعْدِ الْفَرِيضَةَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِمًا ۞

وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ الْمُخْصَنَاتِ الْمُؤْمِنَاتِ فِين مَّامَلَكَتْ الْمُؤْمِنَاتِ فِين مَّامَلَكَتْ الْمُؤْمِنَاتِ فَيْن مَّامَلَكَتْ الْمُؤْمِنَاتِ فَيْن مَّا يَمْضُكُمْ مِنْ بَعْضْ فَانكِحُوهُنَ بِإِذِن أَهْلِهِنَ وَءَالُوهُنَ أَجُورَهُنَ بِالْمَعْرُوفِ بِإِذِن أَهْلِهِنَ وَءَالُوهُنَ أَجُورَهُنَ بِالْمَعْرُوفِ مُخْصَنَاتٍ وَلَا مُتَخِذَاتِ فَلَا مُتَخِذَاتِ فِلْمُنْ مَاعَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابُ ذَلِكَ لِمَنْ خِشْقِ الْعَنْدَ مِن الْعَذَابُ ذَلِكَ لِمَنْ خَشْقِ الْمُحْصَنَاتِ مِنَ الْعَذَابُ ذَلِكَ لِمَنْ خَشْقِ الْمَعْرُولُ مَنْ مَنْ الْعَذَابُ ذَلِكَ لِمَنْ خَشْقِ الْمَعْرُولُ مَنْ مِنْ الْعَذَابُ ذَلِكَ لِمَنْ خَشْقِ الْمَعْمُ وَلَّ مَنْ مِنْ الْعَذَابُ ذَلِكَ لِمَنْ لَحَمْدُ مَنْ مَنْ الْعَذَابُ ذَلِكَ لِمَنْ لَحَمْدُ مِنْ الْعَذَابُ ذَلِكَ لِمَنْ لَحَمْدُ وَلَنْ تَصْمِرُولُ خَيْدُ لَا لَمُحْمَدُ مَنْ الْعَذَابُ ذَلِكَ لِمَنْ لَلْمُحْمِدُ فَيْ الْمُحْمَدِ مِنَ الْعَذَابُ ذَلِكَ لِمَنْ لَعْمُ مِلْمُ اللَّهُ مَنْ الْعَمْدُ الْمَعْمُ مَلْعُلُولُ الْمُعْرَالُ وَالْمَعْمُ وَلَقَالَ مَنْ مَنْ الْمُعْرَالُونَ مَنْ مَنْ الْمُحْمَدُ مَنْ مَنْ الْمُعْرَالُ مَنْ الْمُعْرَالُولُ اللَّهُ الْمُعْمُ اللَّهُ مُنْ الْمُعْرَالُ مِنْ الْمُعْرَالُ فَلَامُ الْمُعْرَالُ فَلِهُ الْمَالُولُ اللَّهُ الْمُعْرَالُ وَلَالَ الْمُعْرَالُ وَلِلْمُ الْمُؤْلِلُ الْمُعْرَالُ وَلَالَهُ مُنْ الْمُعْرَالُ الْمُنْ الْمُعْرَالُولُ الْمُعْرَالُولُ الْمُعْلَى الْمُعْرَالُ الْمُنْ الْمُعْرَالُ الْمُعْمَلُولُ الْمُعْمَالُولُ الْمُعْمَالُولُولُ الْمُعْرَالُولُ الْمُعْمَالُولُ الْمُعْمَالُولُ الْمُعْلِقِيلُولُ الْمُعْمَالُولُ الْمُعْرَالُولُ الْمُعْلِلْ الْمُعْمَالُولُ الْمُعْمِلُولُ الْمُعْمِلُولُ الْمُعْلِلَ الْمُعْمَالُولُ الْمُعْمِلُولُ الْمُعْمَالُولُ الْمُعْلِقُولُ الْمُعْمِلُولُ الْمُعْمُولُ الْمُعْلِقُولُ الْمُعْمِلُ الْمُعْمَالُولُ الْمُعْلِقُولُ أَلْمُولُولُ الْمُعْلِقُولُ اللَّهُ الْمُعْلِقُولُ الْمُعْلَى الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْمِلُولُ الْمُعْمِلُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلَى الْمُعْلِقُولُ الْمُعْلِقُولُولُ الْمُعْلَالُ الْمُعْلَقِلْمُ الْمُعْلِقُولُ الْمُعْلَالُولُ

يُرِيدُاللَّهُ لِيُحَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن فَبَلِكُمْ وَيَتُوبَ عَلَيْكُمُّ وَاللَّهُ عَلِيمُ حَكِيمٌ ۞

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ

<sup>&</sup>lt;sup>[1]</sup> (V.4:25) Female or male slaves (married or unmarried); if they commit illegal sexual intercourse, their punishment is fifty (50) lashes (half of that which is for free unmarried women); neither stoning to death nor exile.

you (believers) should deviate tremendously away (from the Right Path).

- 28. Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with women).
- 29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. [1]
- **30.** And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.
- 31. If you avoid the great sins<sup>[2]</sup> which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).
- **32.** And wish not for the things in which Allâh has made some of you to excel others.

يَتَّبِعُونَ ٱلشَّهَوَتِ أَن تَمِيلُواْمَيْلًاعَظِيمًا ٥

يُرِيدُاللَّهُ أَن يُحَقِّفَ عَنكُمُّ وَخُلِقَ الْإِنسَانُ ضَعِيفًا ۞

يَتَأَيُّهَا الَّذِينَ ءَامَنُواْ لَاتَأْكُالُواْ أَمْوَالَكُمُ بَيْنَكُم بِالْبَطِلِ إِلَّا أَنْ تَكُونَ يَجَدَرَةً عَن تَـرَاضِ مِّنكُواْ أَنفُسَكُمْ إِلَّا آللَهُ كَانَ بِكُمْ رَحِيكًا ۞

وَمَن يَفْعَلْ ذَلِكَ عُدُونًا وَظُلْمُنا فَسَوَفَ نُصْلِيهِ نَازًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۞

إِن تَخْتَنِبُواْكَبَآبِرَمَانُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنَكُرُسَيِّئَاتِكُمْ وَنُدْخِلْكُمِمُدُخَلًا كَرِيمًا ۞

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ عَ بَعْضَكُمْ عَلَى بَعْضِ

<sup>[1] (</sup>V 4:29) What is said about committing suicide.

a) Narrated Thâbit ibn Ad-Dahhak رضى الله عنه said, "Whoever intentionally swears falsely by a religion other than Islâm, then he is what he had said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron, will be punished with the same piece of iron in the Hell-fire."

b) Narrated Jundub: The Prophet صلى الله عليه وسلم said, "A man was inflicted with wounds and he commited suicide, and so Allâh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 445).

c) Narrated Abu Hurairah زرضى الله عنه said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire." (Sahîh Al-Bukhârî Vol.2, Hadîth No.446).

<sup>[2] (</sup>V.4:31) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه said: "Avoid the seven great destructive sins." They (the people) asked, "O Allâh's Messenger! What are they?" He said, "(1) To join partners in worship with Allâh, (2) to practise sorcery; (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmic law); (4) to eat up Ribâ\* (usury); (5) to eat up the property of an orphan; (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting and (7) to accuse chaste women who never even think of anything touching their chastity and are good believers." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 840).

<sup>\* (</sup>see the Glossary, Appendix I)

For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All-Knower of everything.

- **33.** And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those (also) with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiyyah* will)<sup>[1]</sup>. Truly, Allâh is Ever a Witness over all things.
- 34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they obey you, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.
- 35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well- Acquainted with all things.
- **36.** Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkîn* (the needy), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.

لِلرِّحَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُّوُّ أَوَلِلْسَاءَ نَصِيبٌ مِّمَّا ٱكْتَسَبُّنَّ وَسْنَلُواْ ٱللَّهُ مِن فَضْلِهُ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۞

وَلِكُلِّ جَعَلْنَا مَوَلِيَ مِمَّاتَ رَكَ ٱلْوَلِدَانِ وَٱلْأَقْرَبُونَْ وَٱلَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَالْوُهُمْ نَصِيبَهُمْ إِنَّ ٱللَّهَ كَانَ عَلَى كُلِّ شَيْءِ شَهِيدًا ۞

الرِّجَالُ قَوْمُونَ عَلَى النِسَآءِ بِمَا فَضَلَ اللَّهُ بَعْضَهُ مُعَلَى بَعْضِ وَبِمَا أَنفَ قُواْمِنَ أَمْرِلِهِمَّ قَالصَّ لِلِحَثُ قَائِنَتُ حَفِظتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَ فَعَظُوهُنَ وَاهْجُرُوهُنَّ فِي الْمَضَاحِعِ وَاضْرِ يُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلاَتَبْعُواْ عَلَيْهِنَ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيًّا كَيْبَا

وَإِنْ خِفْتُرْشِقَاقَ يَنِيْهِمَا فَٱبْصَثُواْ حَكَمَامِنْ أَهْلِهِ ـ وَحَكَمَا مِّنْ أَهْلِهَ آإِن يُرِيدَآ إِصْلَحَا يُوقِقِ اللَّهُ بَيْنَهُمَأُّ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ۞

\* وَاعَبُدُ وَالْلَهُ وَلَا تُشْرِكُواْ بِهِ عَشَيْتًا وَ بِالْوَالِهَ يَنِ إِحْسَنَا وَبِذِى الْقُرْقَ وَالْيَسَكَىٰ وَالْمَسَلِكِينِ وَالْجَارِ ذِى الْقُرْقَ وَالْجَارِ الْجُنُبِ وَالصَّاحِي بِالْجَنْبِ وَآيْنِ السَّيِيلِ وَمَا مَلَكَتْ أَيْمَنُ كُنْ السَّيْلِ لَوَمَا مَلَكَتْ اللَّهُ لَا يُحِدُمُنَ كَانَ مُغْتَ الْا فَحُولًا ۞

<sup>[1] (</sup>V.4:33) See for details Hadîth No. 489, Vol.3, Sahîh Al-Bukharî.

- 37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. [1]
- 38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has!
- 39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has provided them? And Allâh is Ever All-Knower of them.
- 40. Surely! Allâh wrongs not even of the weight of an atom (or a small ant), [2] but if

ٱلَّذِينَ يَبَخُ لُونَ وَيَأْمُرُونِ َ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآءَ اتَنْهُمُ ٱللَّهُ مِن فَضْ إِيَّهُ وَأَعْتَذَ اَلِلْكَافِينِ عَذَابًا مُهِينًا ۞

وَالَّذِينَ يُسْفِقُونَ أَمْوَلَهُمْ رِينَاةَ النَّاسِ وَلَايُؤْمِمُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرُّ وَمَن يَكُنِ الشَّيِطُولُ لُهُ, قَرِينَا فَسَلَةً قَرِينَا ۞

وَمَاذَاعَلَيْهِمْ لَوْءَامَنُواْ بِاللّهِ وَٱلْيَوْمِ ٱلْآخِدِ وَاَنْفَقُواْ مِمَّا ذَزَقَهُ مُرَالِّلَةُ وَكَانَ اللّهُ بِهِمْ عَلِيسًا ۞

إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةً وَإِن تَكُ حَسَنَةً

said, "Everyday صلى الله عليه رسلم :The Prophet رضي الله عليه مسلى الله عليه رسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (Sahîh Al-Bukhârî, Vol.2, Hadîth No.522).

<sup>[2] (</sup>V. 4:40); A) Narrated Abu Sa'îd Al-Khudrî رضي الله عنه During the lifetime of the some people said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet صلى الله عليه رسلم said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a fullmoon night when it is صلى الله عليه وسلم bright and there is no cloud in the sky?" They replied, "No." The Prophet said, "(Similarly) you will have no difficulty in seeing Allâh (عزوجل) on the Day of Resurrection, as you have no difficulty in seeing either of them." On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allah like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Uzair (Ezra), the son of Allah." It will be said to them, "You are liars, for Allâh has never taken anyone as a wife or a son. What do you want now?" They will say, "O our Lord! We are thirsty, so give us something to drink." They will be directed and addressed thus, "Will you drink" whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'îsâ (Jesus), the son of Allâh." It will be said to them, "You are liars, for Allah has never taken anyone as a wife or a son." Then it will be said to them, "What do you want now?" They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allah [Alone; the real Lord of the 'Alamîn

there is any good (done), He doubles it, and gives from Him a great reward.

- 41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?
- 42. On that day those who disbelieved and صلى الله disobeyed the Messenger (Muhammad عليه وسلم) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah. [1]
- 43. O you who believe! Approach not As-Salât (the prayer) while you are in a drunken state until you know (the meaning) of what you utter, nor while you are in a state of Janâba, (i.e. in a state of sexual impurity and have not vet taken a bath) except while travelling on the way (through a mosque), until you wash your whole body(Ghusl). And if you are ill, or on a journey, or one of you comes from the Ghâ'it(toilet), or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum)<sup>[2]</sup>. Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.
- 44. Have you not seen those who were given a portion of the Book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path?

مُضَاء فَهَا وَيُؤْتِ مِن لَّدُنَّهُ أَحْدًا عَظِيمًا ٢ فَكَيْفَ إِذَا حِنْنَا مِن كُلِّ أُمَّةِ بِشَهِيدٍ وَحِنْنَا بِكَ عَلَىٰ هَا كُونَ مِنْ عِيدًا ١٠٠٠

وَمَدِدِ يَوَدُّ ٱلَّذِينَ كَفَرُواْ وَعَصَوُاْ ٱلرَّسُولَ لَهُ تُسَتَى بِهِمُ ٱلأَرْضُ وَلَا يَكُتُهُونَ ٱللَّهَ حَدِيثًا @

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُهُ ٱلْاتَقْرَبُواْ ٱلصَّلَوْةِ وَأَنتُرُ سُكَرَىٰ حَتَّىٰ تَعَلَمُواْ مَاتَقُولُونَ وَلَاجُنُبًا إلَّا عَابِرِي سَبِيلِحَقَّىٰ تَغْتَسِلُوْاْ وَإِن كُنتُرُمَّرْضَيَ أَوْعَلَىٰ سَفَر أَوْجَاءَ أَحَدُ مِنكُمْ مِنَ ٱلْغَآبِطِ أَوْلَمَسْتُمُ النساآة فكرتج أوأمآة فتيكم وأصعيدا طيبا فَأَمْسَحُواْ يُوجُوهِكُمْ وَأَنْدِكُمُ اللَّهُ كَانَ عَفُةً اغَفُرًا ٢

أَلَةَ تَدَ إِلَى ٱلَّذِينَ أُوتُوا نَصِيبًا مِنَ ٱلْكِتَبِ يَشْتَرُونَ ٱلضَّلَالَةَ وَيُر بِدُونَ أَن تَضِلُواْ ٱلسَّسِلَ ١

(mankind, jinn and all that exists)], whether they were obedient or disobedient. Then Allah, [the Lord of the 'Alamîn (mankind, jinn and all that exists)], will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, "What are you waiting for? Every nation has followed what it used to worship." They will reply, "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." Allah will say, "I am your Lord." They will say twice or thrice, "We do not worship anything besides Allah." (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 105).

B) See the footnote of (V. 68:42)

<sup>&</sup>lt;sup>[1]</sup> (V.4:42) See footnote of (V. 3:85).

 $<sup>^{(2)}</sup>$  (V.4:43) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called Tayammum.

- **45.** Allâh has full knowledge of your enemies, and Allâh is Sufficient as a *Walî* (Protector), and Allâh is Sufficient as a Helper.
- 46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad صلى الله عليه) and disobey," and "Hear and let you (O Muhammad وسلم) hear nothing." And Râ'inâ with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.
- 47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad على الله الله ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers And the Commandment of Allâh is always executed [3]
- 48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh (in worship), he has indeed invented a tremendous sin. [4]

وَاللّهُ أَغْلُرُ بِأَغَدَ آبِكُوْ وَكَفَى بِاللّهِ وَلِيّا وَكَفَى بِاللّهِ وَلِيّا وَكَفَى بِاللّهِ نَصِيرًا ۞

مِّنَ الَّذِينَ هَادُواْ يُحَيِّوُنَ الْكَيْرَعُنَ مَّوَاضِعِهِ عَ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرُمُسْمَعِ وَرَعِنَا لَيًّا يِأْلْسِنَتِهِ وَطَعْنَا فِي الدِّيْزُ وَلَوْاَنَّهُمْ وَالْوُا سَمِعْنَا وَأَطْعَنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ حَيْرًا لَهُمْ وَأَقْرَرَ وَلَكِنَ لَمَنْهُ مُؤَلِّمَةً بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ وَلَقْرَرَ وَلَكِنَ لَمَنْهُ مُؤَلِّمَةً بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ

يَتَأَيُّهَا الَّذِينَ أُوتُواْ الْكِتَبَ الْمِثُواْ بِمَا نَزَلْنَا مُصَدِّقًا لِمَا مَعَكُم قِن قَبْلِ أَن نَظْمِسَ وُجُوهَا فَنَرُدَّهَا عَلَىٰٓ أَذْبَارِهَا أَوْ نَلْعَنَهُمُ كَمَا لَعَنَّا أَصْحَبَ السِّبْتِ وَكَانَ أَمْرُ اللَّهِ مَغْعُولًا ۞

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِء وَيَغْفِرُ مَادُونَ ذَالِكَ لِمَن يَشَاءً وَمَن يُشْرِكُ بِاللَّهِ فَقَدِ ٱفْتَرَى ٓ إِثْمًا عَظِيمًا ۞

<sup>[1] (</sup>V.4:46) Rå'inå: means in Arabic "Be careful, listen to us, and we listen to you", whereas in Hebrew, it means an insult.

 $<sup>^{[2]}</sup>$  (V.4:47) This Verse is a severe warning to the Jews and Christians, and an absolute obligation that they must believe in Allâh's Messenger Muhammad مسلى الله عليه رسلم and in his Message of Islâmic Monotheism and in this Qur'ân.

<sup>(</sup>V.4:47) See the footnote of the (V.3:85), and see (V.3:116), (V.8:39 and its footnote).

<sup>[4] (</sup>V.4:48) Narrated Anas عند رسلى الله عنه Said, "Allâh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes'. Then Allâh will say, 'While you were in the backbone of Adam, I asked you

- 49. Have you not seen those (Jews and Christians)<sup>[1]</sup> who claim sanctity for themselves? Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a thread in the long slit of a date-stone.
- **50.** Look, how they invent a lie against Allâh, and enough is that as a manifest sin.
- **51.** Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût*<sup>[2]</sup> and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).
- 52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,
- **53**. Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date-stone.
- 54. Or do they envy men (Muhammad صلى الله عليه رسلم and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Ibrâhîm (Abraham) the Book and Al-Hikmah (As-Sunnah Divine Revelation to those Prophets, not written in the form of a book), and conferred upon them a great kingdom.
- 55. Of them were (some) who believed in him ( Muhammad, صلى الله عليه وسلم); and of them were (some) who averted their faces from him (Muhammad صلى الله عليه وسلم ); and enough is Hell for burning (them)

ٱلْوَتَمَالِىَ ٱلَّذِينَ يُرَكُّنَ أَنفُسَهُمُّ بَلِ ٱللَّهُ يُسَرِّكِي مَن يَشَسَآهُ وَلَايُظْلَمُونَ فَتِيلًا۞

ٱنظرُكَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبِّ وَكَفَىٰ بِهِ ۚ إِنْمَامُ بِينًا ۞

ٱلْوَتَى إِلَى اَلَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْصِتَبِ يُؤْمِنُونَ بِالْحِبْتِ وَالطَّلْغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُواْهَ لَوُلَاّ ِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُواْسَبِيلًا ۞

ٱُولَتِهِكَ اَلَّذِينَ لَعَنَهُمُ اللَّهُ ۗ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ و نَصِيرًا ۞

أَمْ لَهُ مُرْصَيِبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْثُونَ النَّاسَ نَقِيرًا ۞

أَمْرِ يَحْسُدُونَ النَّاسَ عَلَى مَا ٓةَ اتَدْهُ مُرَالَقُهُ مِن فَضْلِيَّةً -فَقَدْ ءَانَيْنَا ۚ قَالَ إِنْرَهِيمَ الْكِتَـٰتَ وَلَلْحِكُمَـٰةً وَوَانَيْنَا هُرِمُلْكًا عَظِيمًا ۞

فَينْهُرمَّنْءَامَنَ بِهِ، وَمِنْهُرمَّن صَلَّعَنْهُ وَكَثَنَ بِجَهَنَّرَ سَعِيرًا ۞

much less than this, (i.e.not to worship others besides Me), but you insisted on worshipping others besides Me.' " (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 551).

<sup>[1] (</sup>V.4:49) See Tafsîr Ibn Kathîr.

<sup>&</sup>lt;sup>[2]</sup> (V.4:51) The words "Jibt and Tâghût" cover wide meanings: They mean anything worshipped other than the Real God (Allâh) i.e. all the false deities, it may be an idol, satan, graves, stone, sun, star, angel, saints, or any human being. [Please see *Tafsîr Ibn Kathîr* and the footnote of (V.2:256)].

<sup>[3](</sup>V.4:55). see the footnote of (V.3:85).

- 56. Surely! Those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever All-Mighty, All-Wise.
- 57. But those who believe (in the Oneness of Allâh Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwâjun Mutahharatun<sup>[1]</sup> (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise)<sup>[2]</sup>.
- 58. Verily, Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer.
- 59. O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.
- **60.** Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you? They wish to go for judgement (in their disputes) to the Taghal

إِنَّ ٱلَّذِينَ كَفَرُواْ بِعَا يَنِتَنَا سَوْفَ نُصْلِيهِمْ نَازَا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّ لَنَهُمْ جُلُودًا غَيْرُهَا لِيَدُوقُواْ ٱلْهَذَابُّ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ۞

ۅؘۘٲڵؘؽڹؘٵڡٮؙؗۄؗٲٷۘۼڶۅؙٲٲڞٙڸڂؾؚ؊ؙۮڂؙۣۿؙڡ۫ڔڂۜٮۜؾ ۼؖڿؚؽؽڹڠٙؾۼٵڵڶٲ۬ڣٚڒؙڔڂڸڍڽ۬ڣۿٲٲؽۘٲؖڶٞۿؙ؞۫ڣۿٵٞ ٲڒؘٷۼؙٞڟۿٙۯٙڐؙؙؙؖ۫ۅؙێؙڎڂؙؙۿؙڂڟؙؚڵٲڟڸڸڵ۞

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ ثَوْدُواْ الْأَمْنَنَتِ إِلَىٓ الْهَٰلِهَا وَإِذَاحَكُمْتُم بَيْنَ النَّاسِ أَن تَخَكُمُواْ بِالْعَدْلِ إِنَّ اللَّهَ نِهِمَا يَعِظُكُمْ بِيُّةً إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ۞

يَتَأَنَّهُا اَلَّذِينَ ءَامَنُواْ أَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ وَأُولِ اَلْأَمْرِيدَكُمْ فَإِن تَنْزَعْتُوفِ شَيْءِ فَرُدُوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِمُونَ بِاللَّهِ وَالْيُؤْمِ ٱلْإِخِرِّ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۞

ٱلْمَقَرَ إِلَى ٱلَّذِينَ يَرْعُمُونَ أَنَّهُمْءَ ٱمَنُواْ بِـمَّا أُنْزِلَ إِلَيْكَ وَمَآ اُنْزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكُمُوّاْ إِلَى ٱلطَّلْمُوتِ وَقَدْ أُمِرُوٓاْ أَن يَكْفُرُواْ بِهِدِّ وَيُرِيدُ

<sup>&</sup>lt;sup>[1]</sup> (V.4:57). having no menses, stools, urine, etc. See (V.2:25) and (V.3:15) and also see *Tafsîr Ibn Kathîr*, Vol. I, Page 63 and also see the footnote of (V.29:64).

<sup>(</sup>V.4:57) Narrated Anas ibn Mâlik رضى الله عليه وسلم :The Prophet رضى الله عليه وسلم said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No.474).

<sup>[3] (</sup>V.4:60) Taghût : See the footnote of (V.2:256)

(false judges) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astrav.[1]

- 61. And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم ) see the hypocrites صل الله عليه turn away from you (Muhammad صلى الله عليه وسلم) with aversion.
- **62.** How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh. "We meant no more than goodwill and conciliation!"
- 63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid cf Him) to reach their innerselves.
- 64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and Allâh's Forgiveness, begged and Messenger ( صلى الله عليه رسلم ) had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.
- 65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad judge in all disputes between (صلى الله عليه وسلم them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

ٱلشَّنْطَنُ أَن يُضلَّفُهُ ضَلَالْا بَعِيدًا ۞

وَإِذَا قِيلَ لَهُ مُرْتَعَ الْوَاْ إِلَى مَاۤ أَنَزَلِ ٱللَّهُ وَإِلَى ٱلتَسُهُ لِ رَأَيْتَ ٱلْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودَا 🕲

فَكِنْفَ إِذَآ أَصَابَتْهُ مِمُصِيبَةُ بِمَا قَدَّمَتْ أَنْدِبِهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِٱللَّهِ إِنْ أَرَدُنَاۤ إِلَّا احْسَاوَتَوْ فِيقًا ١

أُوْلَتَهِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِي قُلُوبِهِمْ فَأَعُ ضَ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسهِمْ قَوْلًا بَلِيغًا ١

وَمَآأَرُسَ لْنَامِرِ \_ زَّسُولِ إِلَّا لِيُطَاعَ بِإِذْ نِ ٱللَّهُ وَلَوْأَنَّهُ مُ إِذْ ظَلَّكُمُوا أَنفُسَهُمْ جَآءُوكَ فَأَسْتَغَفَرُواْ ٱللَّهَ وَأَسْتَغْفَ لَهُ مُ ٱلرَّسُولُ لَوَحَدُواْ ٱللَّهَ تَوَّابَ اتَحِيمًا ١

فَلَاوَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَبَيْنَهُ مِنْمُ لَا يَجِدُواْ فِي أَنفُسِهِمْ حَرَحًا مِّمًا قَضَمْتَ وَمُسَلِّمُواْ تَسْلِيمًا ١

<sup>(</sup>V.4:60) This verse was revealed in connection with a hypocrite claiming to be a Muslim, who had a dispute with a Jew and he wanted to take his case to a soothsayer rather than to the Prophet (Muhammad صلى الله عليه وسلم) for judgement — For details, see Tafsîr At-Tabarî.

66. And if We had ordered them (saying), "Kill yourselves (i.e. the innnocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

Sûrah 4. An-Nisâ'

- 67. And indeed We should then have bestowed upon them a great reward from Ourselves.
- 68. And indeed We should have guided them to a Straight Way.
- 69. And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddigûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are!
- 70. Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.
- 71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.
- 72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed, Allâh has favoured me in that I was not present among them."
- 73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say — as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; then I would have achieved a great success ( a good share of booty)."
- 74. Let those (believers) who sell the life of this world for the Hereafter fight in the

وَلُوْأَنَّا كَتَبْنَا عَلَيْهِ مْ أَنِ ٱقْتُلُواْ أَنفُسَكُمْ أَوَآخُرُجُواْمِن دِيَرِكُمْ مَّافَعَلُوهُ إِلَّاقَلِيلٌ مِّنْهُمَّ وَلَوْأَنَّهُمْ فَعَلُواْ مَا يُوعَظُونَ بِدِءلَكَانَ خَيْـرًا لَّهُمْ وَأَشَدَّتَنْسِتًا ١

وَإِذَا لَّاتَ يَنَاهُم مِن لَّدُنَّا أَجْرًا عَظِيمًا ١

وَلَهَدَيْنَاهُمْ صِرَطَامُ سَتَقيمًا ١

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأَوْلَنَ إِنَّ مَعَ ٱلَّذِينَ أَنْعَ مَ ٱللَّهُ عَلَيْهِ مِينَ ٱلنَّبِيِّينَ وَٱلصِّدِيقِينَ وَٱلشُّهَدَآهِ وَٱلصَّالِحِينَّ وَحَسُنَ أُوْلَنَهِكَ رَفِيقًا ١٠

ذَلِكَ ٱلْفَضْلُ مِنَ ٱللَّهُ وَكَفَىٰ بِٱللَّهِ عَلَيْمًا ۞

يَنَأَيُّهُاٱلَّذِينَءَامَنُواْخُدُواْ حِذْرَكُمْ فَأَنفِرُواْ ثُبَاتٍ أُوإَنِفِرُواْجِمِيعًا ١

وَإِنَّ مِنكُولَ مَن لَّبُطِّئَنَّ فَإِنْ أَصَابَتُكُم مُصِيبَةٌ قَالَ قَدَأَنْعَ مَاللَّهُ عَلَى ٓ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ٧

وَلَيِنْ أَصَابَكُو فَضَدُ مِنَ اللَّهَ لَيَقُولَنَّ كَأَن لَوْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ ومَودَّةٌ يُنَالَيْتَنِي كُنتُ مَعَهُمْ فَأَفُوزَ فَوَزًا عَظِيمًا ٢

\* فَلْمُقَايِّلْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ

Cause of Allah, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

75. And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated, and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of Tâghût (Satan).[1] So fight you against the friends of Shaitan (Satan). Ever feeble indeed is the plot of Shaitan (Satan).

77. Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salât (Iqâmat-as-Salât), and give Zakât, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to a scalish thread in the long slit of a date-stone.

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم.". Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word?

79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from

ٱلْحَيَوْةَ ٱلدُّنْيَا بِٱلْآخِرَةَ وَمَن يُقَايِلْ فِي سَبِيلِ ٱللَّهِ فَيُقْتَلُ أَوْ يَغْلِبُ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ١ وَمَالَكُو لَاتُقَتِلُونَ في سَبِيلَ اللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَاءِ وَٱلْوِلْدَنِ ٱلَّذِينَ يَقُولُونَ رَبِّنَا ٱخْرِجْنَامِنْ

هَاذِهِ ٱلْقَرْيَةِ ٱلظَّالِرِأَهْلُهَا وَآجْعَل لَّنَا مِن لَّدُنكَ وَلِيَّا وَأَجْعَلِ لِّنَامِنِ لَّدُنكَ نَصِيرًا ٢

ٱلَّذِينَءَامَنُواْيُقَايَلُونَ فِي سَبِيلِٱللَّهِ وَٱلَّذِينَ كَفَرُواْيُقَايَلُونَ فِي سَبِيلِ ٱلطَّلْعُوتِ فَقَاتِلُوٓا أَوْلِيَآءَ ٱلشَّيْطَانِّ إِنَّ كَيْدَ ٱلشَّيْطَانِ كَانَ ضَعِيفًا ۞

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُ مُركُفُوا أَيْدِيكُمْ وَأَقِيمُوا ٱلصَّلَوةَ وَءَاتُواْ ٱلزَّكُوةَ فَلَمَّا كُتِبَ عَلَيْهِ مُ ٱلْقِتَالُ إِذَا فَرِيٌّ مِنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْمَةِ ٱللَّهِ أَوْأَشَدَّخَشْمَةً وَقَالُواْ رَبَّنَا لِرَكَّتَبْتَ عَلَيْنَاٱلْقِتَالَ لَوْلَآ أَخَرَتَنَاۤ إِلَىۤ أَجَلِ قَرِيبٌ قُلْمَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَن اتَّقَى وَلَا تُظَامُونَ فَتِملًا ١

أَيْنَمَاتَكُونُواْ يُدْرِكُكُوا لَمَوْتُ وَلَوَكُنتُمْ فِي بُرُوجِ مُّشَيَّدَةً وَإِن تُصِيْهُ حَسَنَةٌ يَقُولُواْ هَلَذِهِ عِنْ عِندِ ٱللَّهِ وَإِن تُصِيبُهُمْ سَيِّئَةٌ يَقُولُواْ هَاذِهِ مِنْ عِندِكَ قُلُ كُلُّ مِّنْ عِندِ ٱللَّهِ فَمَالِ هَلَوُٰلَآءَ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿

مَّآأَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ

<sup>&</sup>lt;sup>[1]</sup> (V.4:76) See the footnote of (V.2.256).

yourself. And We have sent you (O Muhammad as a Messenger to mankind, and Allâh is Sufficient as a Witness. [1]

- 80. He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad مسلى الله عليه وسلم ) as a watcher over them.
- 81. They say: "We are obedient," but صلى الله عليه when they leave you (Muhammad رسلم,), a section of them spend all night in planning other than what you say. But Allâh records their nightly plots. So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs.
- 82. Do they not then consider the Qur'an carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.
- 83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only صلى الله ) they had referred it to the Messenger مليه وسلم) or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed Shaitan (Satan), except a few of you.
- صلى الله عليه Muhammad صلى الله عليه , in the Cause of Allâh, you are not tasked

فَمِن نَفْسِكَ وَأَرْسَلْنَكَ لِلتَّاسِ رَسُولًا وَكَفَى بِاللَّهِ

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ وَمَن تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَتُهُمْ حَفِظًا ٨

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُواْ مِنْ عِندِكَ بَيَّتَ طَآبِهَةٌ مِّنْهُمْ غَيْرَالَّذِي تَقُولُ ۖ وَاللَّهُ يُكْتُبُ مَا يُبَيِّتُونَّ فَأَعْرِضْعَنْهُمْ وَتَوَكَّلْعَلَى ٱللَّهَ وَكَعَلَى بَاللَّهِ وَكُلُّد اللهُ

أَفَلَايَتَدَبَّرُونَ ٱلْقُدْءَانَّ وَلَوْكَانَ مِنْ عِندِغَيْرِ ٱللَّه لَوَحَدُواْ فِهِ أَخْتِلَافًا كَثِيرًا ١

وَإِذَا جَآءَهُمُ أَمْرٌ مِنَ ٱلْأَمْنِ أَوَالْحَوْفِ أَذَا عُولْ بِيِّهُ وَلَوْرَدُوهُ إِلَى ٱلرَّسُولِ وَإِلَّ أُوْلِي ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنْبِطُونَهُ ومِنْهُمُّ وَلَوْلَافَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَلَاتَّبَعْتُهُ ٱلشَّيْطَانَ الاقلك ١

فَقَائِلْ فِي سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكُ وَحَرِّضِ

<sup>[1] (</sup>V.4:79) See the footnote (A) of the (V.2:252).

<sup>,</sup>said صلى الله عليه وسلم Allâh's Messenger : رضمي الله عنه Allâh's Messenger (V. 4:80) (X "Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh, and whoever obeys the ruler I appoint, he obeys me, and whoever disobeys him, he disobeys me." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 251).

said, "All my صلى الله عليه وسلم Allâh's Messenger رضي الله عنه said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 384).

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(held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in Might and Stronger in punishing.

- 85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything.
- 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things. [1]
- 87. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection, about which there is no doubt. And who is truer in statement than Allâh?
- 88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has

ٱلْمُؤْمِنِينِّ عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوًّا وَاللَّهُ أَشَـُدُ بَأْسًا وَأَشَدُ تَنكِيلًا ۞

مَن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَهُ, نَصِيبٌ مِنْهَأَوْمَن يَشْفَعَ شَفَاعَةً سَيِّئَةً يَكُن لَهُ, كِفْلٌ مِّنْهَا وَكَانَ اللّهُ عَلَى كُلِ شَيْءِ مُقِيتًا ۞

ۅٙٳ۬ڎٵڂؠۣٚؽٮؙؠؾڂؽٙۼۏؘڂؿؙۅ۠ٳ۫ۼۧۻڹؘڡؚڹ۫ۿٙٲٲۏۯڎؙۅۿؖٙ ٳڹۜٲڶؿٙڰٵڹؘڠڮؙڬؙڶۣۺٙؽۦٟڂڛؚؽٵ۞

ٱللَّهُ لَآ إِلَهَ إِلَّاهُوَ لَيَجْمَعَنَّكُمُ إِلَى يُومِ ٱلْقِيَّمَةِ لَارَيْبَ فِيةً وَمَنْ أَصْدَقُ مِنَ ٱلنَّهِ حَدِيثَا ۞

﴿ فَمَالَكُمْ فِي ٱلْمُنْفِقِينَ فِنْتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَاكَسَبُواً أَثْرِيدُونَ أَنْ نَهَدُواْمَنْ أَضَلَ اللَّهُوَّمَن يُضْلِلِ اللَّهُ فَانَ يَجَدَلُهُ سَبِيدًا ۞

Narrated Abu Hurairah درضى الله عليه وسلم said, "Allâh created Adam in His Image,\* sixty cubits (about 30 metres) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, "As-Salâmu 'Alaikum (peace be upon you)." They replied, "As-Salâmu 'Alaikum wa Rahmatullah (Peace and Allâh's Mercy be on you)." So they increased 'wa Rahmatullah.' "The Prophet مناه عليه وسلم added, "So, whoever will enter Paradise, will be of the shape and picture of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings) is being diminished continuously up to the present time." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 246).

\*"His Image" means that Adam has been bestowed with life, knowledge, power of hearing, seeing, understanding, but the features of Adam are different from those of Allân, only the names are the same, e.g., Allân has life and knowledge and power of understanding, and Adam also has them, but there is no comparison between the Creator and the created thing. As Allân says in the Qur'ân: "There is nothing like Him, and He is the All-Hearer, the All-Seer." (V.42:11), Allân does not eat or sleep, while Adam used to eat and sleep (for details See Fath Al-Bâri, Vol. 6, Page 108,9 and Vol.13, Page 238,9).

<sup>(</sup>V.4:86) How the Salâm (greeting) began.

made to go astray, you will never find for him any way (of guidance).

89. They wish that you reject Faith, as they have rejected Faith, and thus that you all become equal (like one another). So take not Auliyà' (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad صلى الله عليه وسلم). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither Auliyâ' (protectors or friends) nor helpers from them.

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. *Diya*) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance,

وَدُوْالْوَتَكُهُرُونَ كَمَاكَمُرُواْفَتَكُونُونَ سَوَأَةً فَلا تَتَّخِذُواْلِمِنْهُمْ أَوْلِيَآةً حَتَّى يُهَاجِرُواْ فِ سَيِيلٍ اللَّهَ فَإِن تَوَلَّوْاْ فَخُدُوهُرَوَاقْتُلُوهُرَ حَيْثُ وَجَدتُنُمُوهُرَّ وَلَاتَتَخِذُواْمِنْهُمْ وَلِيَاوَلاَضِيرًا ۞

إِلَّا اَلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمَ بَيْنَكُمُ وَيَيْنَهُ مِمِيَّقُ أَوْجَاءُ وكُمْ حَصِرَتْ صُدُورُهُمُّزَانُ يُقَاتِلُوكُمْ أَوْيُقَاتِلُواْ قَوَمَهُمْ وَلَوْشَاءَ اللّهُ لَسَلَطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنِ أَعْتَزَلُوكُمْ فَلَتْرِيُقَتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ ٱلسَّلَمَ فَمَاجَعَلَ اللّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۞

سَتَجِدُونَ احَرِينَ بُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُواْ قَوَمَهُمْكُلَّ مَارُدُواْ إِلَى الْفِتْنَةِ أُرْكِسُواْ فِيهَا فَإِن لَّرَيَعْ تَزِلُوكُمْ وَيُلْقُواْ إِلَيْكُمُ السَّلَمَ وَيَكُفُواْ أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِقْتُمُوهُمْ وَأُولَتَهِكُمْ خَخَذَنَا لَكُمْ عَلَيْهِمْ شَلْطَنَا مُبِينًا شَّ

وَمَاكَانَ لِمُوْمِنَ أَن يَفْتُلَ مُوْمِنًا إِلَّاخَطَئُا وَمَن قَتَلَ مُوْمِنًا خَطَانَا فَتَحْدِيرُ رَقِبَةٍ مُوْمِنَةٍ وَدِيةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ ۚ إِلَّا أَن يَصَمَّدُ فُوْأً فَإِن كَانَ مِن قَوْمٍ عَدُقِ لَّكُمْ وَهُوَمُوْمِنُ فَتَحْدِيرُ رَقِبَةٍ مُؤْمِنَةٍ وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُ مِيْنَقُ وَمِينَقُ فَذِيةٌ مُسَلَّمَةً إِلَىٰ أَهْلِهِ وَتَحْدِيرُ رَقِبَةٍ مُؤْمِنَةً فَمُونَا لَمْ يَعِنْ لَمِيْدَةً فَمَن لَمْ يَعِيدُ

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. [1]

94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Acquainted of what you do.

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, to those who sit (at home) by a huge reward.

96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is

فَصِياهُ شَهْرَيْنِ مُسَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهُ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا اللَّهُ

وَمَن يَفْ تُلُمُؤْمِنَا مُنَعَىمِدًا فَجَزَا وُهُ. جَهَ نَرْخَلِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَمَنَهُ، وَأَعَدَ لَهُ رَعَذَابًا عَظِيمًا ۞

يَتَأَيُّهُ اللَّذِينَ ءَامَنُواْ إِذَاضَرَبْتُ مْ فِي سَبِيكِ اللَّهِ فَتَ بَيَّنُ وُا وَلَا تَتَفُولُواْ لِمَنْ أَلْقَى الِيُسْحُمُ السَّلَامَ لَسْتَ مُؤْمِنَا تَبْتَعُونَ عَرَضَ الْحَيَوْقِ الدُّنْيَا فَعِنْ دَاللَّهِ مَعَى الِمُ حَيْرَةً حَدَالِكَ حَنْتُم مِن قَبْلُ فَمَنَ اللَّهُ عَلَيْحُمْ فَتَبَيِّنُواْ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿

لَّايَسْتَوِى اَلْقَعِدُونَ مِنَ اَلْمُؤْمِنِينَ غَيْرُأُولِ الضَّرَدِ
وَالْمُجْهِدُونَ فِ سَيِيلِ اللَّهِ بِأَمْوَلِهِ مُوَأَنْفُسِهِ مُّفْضَلَ
اللَّهُ الْمُجْهِدِينَ بِأَمْوَلِهِ مُ وَأَنْفُسِهِ مُعَلَى الْقَعِدِينَ دَرَجَةً
وَكُلَّا وَعَدَائِلُهُ الْمُسْنَى وَفَضَّلَ اللَّهُ الْمُجَهِدِينَ عَلَى
الْقَوْدِينَ أَجُرًا عَظِيمًا ۞
الْقَوْدِينَ أَجُرًا عَظِيمًا ۞

دَرَجَٰتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ عَفُورًا

<sup>(</sup>V.4:93): A) Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.2)

B) See the footnotes of (V.5:27, 32, 45 & 50).

Ever Oft-Forgiving, Most Merciful.

97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — What an evil destination!

- 98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.
- 99. These are they whom Allah is likely to forgive them, and Allâh is Ever Oft- Pardoning, Oft-Forgiving.
- 100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant to Allâh and His Messenger (صلى الله عليه وسلم), and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.
- 101. And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you, etc.), verily, the disbelievers are ever to you open enemies.
- 102. When you (O Messenger Muhammad (סלג ווג פעל ) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which

رِّحِمًا 🖫

إِنَّ ٱلَّذِينَ وَفَنْهُمُ ٱلْمَلْتَهِكَةُ ظَالِيقَ أَنفُسِهِمُ قَالُواْفِيمَ كُنُتُمُّ قَالُواكُنَّا مُسْتَضَعَفِينَ فِي ٱلْأَرْضَ قَالُواۤ الْمَرَّكُنُ أَرْضُ اللّهَ وَسِعَةَ مَنْهَا حِرُواْفِيهَا قَالُولَتِكَ مَأْوَنهُمْ جَهَذِّ وَسَاتَتْ مَصِمرًا ۞

إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَاءِ وَٱلْوِلَدُنِ
لَا يَسْتَطِيعُونَ حِلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۞ فَأُوْلَتِكَ عَسَى اللَّهُ أَنْ يَعْفُوعَنْهُمَّ وَكَانَ ٱللَّهُ عَفُوًّا عَفُولًا ۞

\*وَمَن يُهَاجِرْ فِ سَيِيلِ اللّهَ يَجِدْ فِي الْأَرْضِ مُرَعْمًا كَثِيرًا وَسَعَةً وَمَن يَخْرُجْ مِنْ بَيْتِهِ عُمُهَاجِرًا إِلَى اللّهِ وَتَسُولِهِ عُزِّيْدُ رِكُهُ الْمُوتُ فَقَدْ وَقَعَ أَجْرُهُ وَعَلَى اللّهِ ۗ وَكَانَ اللّهُ عَفُورًا رَجِيـمًا ۞

وَإِذَاضَرَيْتُمُ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُو جُنَاحُ أَن تَقْصُرُواْمِنَ ٱلصَّلَوْةِ إِنْ خِفْتُمُ أَن يَفْتِنكُمُ الَّذِينَ كَفَرُوَّا إِنَّ ٱلْكَيْفِرِينَ كَانُواْ لَكُوْعَدُوَّا شُهِينَا ۞

وَإِذَاكُنتَ فِيهِ مَقَاقَمْتَ لَهُمُ الصَّلَوَةَ فَلْتَقُمْ طَآبِهَ لَهُ يَنْهُ مِمَّعَكَ وَلِيَا خُذُوۤا أَسْلِحَتُهُ مُّ فَإِذَا سَجَدُواْ فَلَيْكُونُواْ مِن وَرَابِكُمْ وَلَتَأْتِ طَآبِهَ لُهُ أُخْرَىٰ لَمْ يُصَلُّواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَآخُذُواْ حِذْرَهُمْ وَأَشْلِحَتَهُمُّ وَقَلْ الَّذِينَ كَفْرُواْ

<sup>[1] (</sup>V.4:97) See the footnote of (V.3:149).

have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.[1]

103. When you have finished As-Salât (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger. perform As-Salât (Igamat-as-Salât), Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.

104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

105. Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم ) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation). so be not a pleader for the treacherous.

106. And seek the Forgiveness of Allâh. [2] certainly, Allâh is Ever Oft-Forgiving, Most Merciful.

107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not

لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُوْ وَأَمْتِعَتَّكُوْ فَيَهِيلُونَ عَلَيْكُم مَّيْلَةً وَيَحِدَةً وَلَاجُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذَى مِّن مَطَر أَوْكُنتُ مِمَّرْضَىۤ أَن تَضَعُوَّا أَسْلِحَتَكُم وَخُذُواْحِذْرَكُمُّ إِنَّ ٱللَّهَ أَعَدَ لِلْكَ فِينَ عَذَابًا مُّهِمنًا ١

فَاذَا قَضَيْتُهُ ٱلصَّلَوْةَ فَأَذْكُرُواْ ٱللَّهَ قِيكَمَا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنَتُمْ فَأَقِيمُواْ ٱلصَّلَوَةُ إِنَّ ٱلصَّلَوَةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كتنكا مَّهُ قُدُتَا ١

وَلَاتَهِنُواْفِ ٱبْتِغَآءِٱلْقَوْمِرِ إِن تَكُونُواْ تَأْلَمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَّ وَتَرْجُونَ مِنَ ٱللَّهُ مَا لَانَ جُونَّ وَكَانَ ٱللَّهُ عَلِيمًا حَكمًا ١

إِنَّا أَنِزَلْنَا إِلَيْكَ ٱلْكِتَابِ بِٱلْحُقِّ لِتَحْكُمُ بَيْنَ ٱلتَّاس مِمَا أَرَىٰكَ ٱللَّهُ وَلَاتَكُن لِلْخَابِنِينَ خصما

وَٱسْتَغْفِرُ اللَّهُ إِنَّ ٱللَّهَ كَانَ غَفُورًا تَحِيمًا ١

وَلَا يُحَدِلْ عَنِ الَّذِينَ يَخْتَ انُونَ أَنفُسَهُمْ إِنَّ ٱللَّهَ

<sup>[1] (</sup>V.4:102) See the footnote of (V.2:239).

seeking of Allâh's Forgiveness by daytime and at night. صلى الله عليه وسلم (V.4:106) The Prophet's Narrated Abu Hurairah مملى الله عليه وسلم ا heard Allah's Messenger مملى الله عليه وسلم saying: "By Allah! I seek Allah's Forgiveness and turn to Him in repentance for more than seventy times a day. "Sahîh Al-Bukhârî', Vol.8, Hadîth No.319).

like anyone who is a betrayer, sinner.

108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?

110. And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.

111. And whoever earns a sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad صلى الله الله الله الله ), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the Book (The Qur'ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things, i.e. the Prophet's Sunnah — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh to you (O Muhammad صلى الله عليه وسلم ).

114. There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who

لَايُحِبُّ مَن كَانَ حَوَّانًا أَثِيمًا ۞ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَايَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُومَعَهُمْ إِذْ يُمُيِّيتُونَ مَا لَايَرْضَىٰ مِنَ ٱلْقَوْلِ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ۞

هَٓأَنتُمْهُ فَوُلَآ ِ جَدَلَتُمْعَنهُمْ فِي ٱلْحَيَوٰةِ ٱلدُّنيَّا فَنَ يُجَدِلُ ٱللَّهَ عَنْهُمْ يَوْمَالْقِيَـمَةِ أَمِّضَيكُونُ عَلَيْهِمْ وَكِيلًا ۞

وَمَن يَعْمَلْ سُوَةًا أَوْيَظْلِمْ نَفْسَهُ وَثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ خَـ غُوزًا رَّحِيمًا ۞ وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ وَعَلَى نَفْسِهُ عَ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ۞

وَمَنيَكُسِبْخَطِيّنَةً أَوْإِثْمَاثُمَّ يَرْمِ بِهِ عَ بَرِيّنَافَقَدِٱحْتَمَلَ بُهُتَنَا وَإِثْمَامُبِينَا ۞

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ وَلَهَمَّتَ طَآبِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّوت إِلَّا أَنفُسَهُمُّ وَمَا يَضُرُّونَكَ مِن شَيْءٍ وَأَنزَلَ اللَّهُ عَلَيْكَ الْحِيَّتِ وَلَلْحُمَةً وَعَلَّمَكَ مَا لَرْتَكُن نَعَلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ۞

\* لَاخَيْرَ فِ كَثِيرِ مِّن نَجْوَلَهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْمَعْرُوفٍ أَوْ إِصْلَجٍ بَيْنَ النَّاسُ وَمَن يَفْعَلُ ذَلِكَ ٱبْيَغَاءَ مَرْضَاتِ اللَّهِ فَسَوْق does this, seeking the good Pleasure of Allâh, We shall give him a great reward.

115. And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!

- 116. Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.
- 117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân*. (Satan), a persistent rebel!
- 118. Allâh cursed him. And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves.
- 119. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes *Shaitân* (Satan) as a *Walî* (protector or helper) instead of Allâh, has surely suffered a manifest loss. [2]
- **120.** He [Shaitân (Satan)] makes promises to them, and arouses in them false desires; and Shaitân's (Satan) promises are nothing but deceptions.
- **121.** The dwelling of such (people) is Hell, and they will find no way of escape from it.
- 122. But those who believe (in the Oneness of Allâh Islâmic Monotheism) and do deeds of righteousness, We shall admit them

نُوْتِيهِ أَجْرًا عَظِيمًا ١

وَمَن يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَاتَبَيَّتَ لَهُ الْهُذَى وَيَشَّغِ عَيْرُ سَبِيلِ الْمُؤْمِنِينَ نُولِّهِ عَمَا وَلَى وَنُصُّلِهِ عَجَمَّةً مِنَّوسَاةً ثَ مَصِيرًا ۞

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ - وَيَغْفِرُ مَا دُونَ ذَالِكَ لِمَن يَشَ آءٌ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَالَكُ بَعِيدًا ۞

إِن يَدْعُونَ مِن دُونِهِ تِمَ إِلَّا إِنَّكَا وَإِن يَدْعُونَ إِلَّا شَيْطَنَا مَرِيدًا ۞

لَمَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا

وَلاَّضِلَنَهُمْ وَلاَّمُنِينَهُمْ وَلاَمُرَنَهُمْ فَلَيُبَتِّكُنَّ ءَاذَاكِ الْأَنْكَ وَلَاَمُرَنَّهُمْ فَلَيُغَيِّرُكَ خَلْقَ اللَّهِ وَمَن يَتَّخِذِ الشَّيْطُانَ وَلِيَّا مِن دُونِ اللَّهِ فَقَدْ خَسِرَخُسْرَانَا مُبْيِنَا ۞

يَعِـدُهُمْ وَيُمَنِّيهِ مِّرُّومَايَعِـدُهُمُ ٱلشَّيْطَنُ إِلَّاعُرُولًا ۞

أُوْلَتِكَ مَأْوَىٰهُ مُرجَهَ فَرُولًا يَجِدُونَ عَنْهَا مَحِيصًا ۞

وَٱلَّذِينَءَامَنُواْوَعَـمِلُواْالصَّلِيحَاتِ سَـنُدْ خِلُهُمْ جَنَّاتِ تَجْرِي مِن تَحْتِهَاٱلْأَنْهَــُارُخَالِدِينَ

<sup>&</sup>lt;sup>[1]</sup> (V. 4:115) See the footnote of (V.3:85).

<sup>[2] (</sup>V.4:119) See the footnote of (V.59:7).

to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none).

- 123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.
- 124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.
- 125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a gooddoer See V.2:112). And follows the religion of Ibrâhîm<sup>111</sup> (Abraham) *Hanîf* (Islâmic Monotheism to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalîl* (an intimate friend)!
- 126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.
- 127. They ask your legal instruction concerning women, say: "Allâh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans". And whatever good you do, Allâh is Ever All-Knower of it.

فِيهَآأَجَدُأَ ۚ وَعَدَاللَّهِ حَقَّاٰوَمَنۡ أَصۡدَقُمِرَ ٱللَّه قيلًا ۞

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيَ أَهْلِ ٱلْكِتَٰبُّ مَن يَعْمَلُ سُوّءًا يُجْرَز بِهِ، وَلَا يَجِدُلَهُ ومِن دُونِ اللَّهِ وَلِيَّا وَلَانَصِىرًا ۞

وَمَن يَعْمَلُ مِنَ ٱلصَّالِحَاتِ مِن ذَكَرٍ أَوْأَنثَىٰ وَهُوَمُؤْمِنُ فَأُوْلَتَإِكَ يَدْخُلُونَ ٱلْجُنَّةَ وَلَايُظَلَمُونَ نَقِيرًا ۞

وَمَنَ أَحْسَنُ دِينَا مِّمَنَأَسُلَمَ وَجُهَهُ أَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱنَّبَعَ مِلَةَ إِبْرَهِيــمَ حَنِيفًا ۖ وَٱتَّخَذَ اللَّهُ إِبْرَهِــيَمَخَلِيلًا۞

وَلِلَّهِ مَا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضِ وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۞

وَيَسْمَقُتُونَكَ فِي النِسَاءِ قُلِ اللهُ يُفْتِيكُمْ فِيهِنَّ وَمَايُتَلَى كَلْيَكُمْ فِي الْكِتَٰكِ فِي يَتَكَمَى النِّسَاءَ الَّتِي لاَتُؤْتُونَهُنَّ مَاكُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِكُوهُنَ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْمَانِ وَأَن تَقُومُواْ لِلْيَتَكَيْ بِالْقِسَطِ وَمَاتَفَعَلُواْ مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا اللَّهَ عَلَيْهُ اللَّهِ عَلَيْمَا اللَّهُ عَلَواْ

<sup>[1] (</sup>V.4:125) See the footnote of (V. 2:135), the narration of Zaid ibn 'Amr ibn Nufail.

- 128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do.
- 129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave (the other) hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh (by keeping away from all that is wrong), then Allâh is Ever Oft-Forgiving, Most Merciful.
- 130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' need, All-Wise.
- 131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then to Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.
- 132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs.
- 133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that.
- 134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life

وَإِنِ أَمْرَأَةُ خَافَتْ مِنْ مَعْلِهَ انشُورًا أَوْ إِعْرَاضَا فَلَا جُنَاحَ عَلَيْهِ مَا أَن يُصْلِحَا بَيْنَهُ مَا صُلْحَاً وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ وَإِن تُحْسِنُواْ وَتَتَقُواْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيْرًا ۞ تَعْمَلُونَ خَيْرًا

وَلَن تَسْتَطِيعُوّاأَن تَعْدِلُواْ بَيْنَ النِسَاءَ وَلَوْحَرَصْتُمْ فَلَاتَمِيلُواْكُلَّ الْمَثْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةُ وَإِن تُصْلِحُواْ وَتَتَّقُواْ فَإِنَّ اللّهَ كَانَ غَفُورًا رَحِيمًا ۞

وَإِن يَتَفَـزَقَايُغْنِ اللَّهُ كُلَّمْنِ سَعَتِهُ وَكَانَ اللَّهُ وَسِعًا حَكِيمًا ۞

وَلِلّهِ مَا فِي السَّمَوَاتِ وَمَا فِي اَلْأَرْضُّ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُواْ الْكِتَبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ التَّقُواْ اللَّهُ وَإِن تَكَفُرُواْ فَإِنَّ لِلَّهِ مَا فِي السَّمَوَتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ عَنِيبًا حَمِيدًا ۞

وَيَلَوَمَا فِي ٱلسَّـمَوَتِ وَمَا فِي ٱلْأَرْضِ ۚ وَكَفَى بِٱللَّهِ وَكِيَّا ۞

إِن يَشَأَيْذُهِ بَكُو أَيُّهَا النَّاسُ وَيَأْتِ بِعَاخَرِينَّ وَكَانَ ٱللَّهُ مَلَىٰ ذَلِكَ قَدِيرًا ۞

مَّن كَانَ يُرِيدُ قُوَابَ ٱلدُّنْيَا فَعِندَ ٱللَّهِ قَوَابُ ٱلدُّنْيَا

and of the Hereafter. And Allâh is Ever All-Hearer, All-Seer.

135. O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.[1]

136. O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم ), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scriptures (Books) which He sent down to those before (him): and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them to the (Right) Way.

138. Give the hypocrites the tidings that there is for them a painful torment.[2]

139. Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to وَٱلْآخِرَةُ وَكَانَ ٱللَّهُ سَمِيعًا بَصِيرًا ١

\* يَنَأَيُّهُا ٱلَّذِينَ ءَامَنُوا أَكُونُواْ قَوَّامِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِٱلْوَلِدَيْنِ وَٱلْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْفَقِيرًا فَأَلْلَهُ أَوْلَى بِهِمَّأُ فَلَاتَتَّعُواْ ٱلْهَوَىٰ أَن تَعْدِلُواْ وَإِن تَـافَوْاْ أَوْيُعْرِضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيْرًا ١

يَتَأَيُّهُا ٱلَّذِينَءَامَنُوٓاْءَامِنُواْ بِٱللَّهِ وَرَسُولِهِ، وَٱلْكِتَكِ ٱلَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ عَ وَٱلْكِتَكِ ٱلَّذِيَ أَنزَلَ مِن قَبِّلُ وَمَن يَكُفُرُ بِٱللَّهِ وَمَلَتَهَكَتِهِ عَ وَكُتُبُهِ ٤ وَرُسُلِهِ ٤ وَٱلْيَوْمِ ٱلْآخِرِ فَقَدْضَلَّ ضَلَالًا بَعَدًا ١

إنَّ ٱلَّذِينَ ءَامَنُواْتُعَّ كَفَرُواْتُعَّرَءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّاَنْدَادُواْكُفْرًا لَّمْرِيكُنِ اللَّهُ لِيَغْفِرَلَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِلًا 🕲

بَشِرُ الْمُنَفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَنْفِرِينَ أَوْلِيَّآءَ مِن دُونِ ٱلْمُؤْمِنِينَۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمعًا الله

<sup>[1] (</sup>V.4:135) Narrated Anas رضى الله عنه was asked about the great sins. He said, "They are:

a)To join others in worship with Allâh.

b)To be undutiful to one's parents.

c)To kill a person (which Allâh has forbidden to be killed i.e.to commit the crime of murdering).

d) And to give a false witness."

<sup>(</sup>Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 821).

<sup>[2] (</sup>V.4:138) See "Hypocrisy" — Appendix 2.

Allâh belongs all honour, power and glory.

140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.

- 142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.
- 143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth Islâm).
- 144. O you who believe! Take not for Auliyâ' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?
- 145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. [2]

وَقَدْنَزَلَ عَلَنَكُوفِ ٱلْكِتَنبِأَنْ إِذَا سَيغَتُمَ َ الِئتِ اللّهِ يُكُفّرُهُ اللّهِ اللّهِ اللّهِ اللّهَ تَقْعُدُواْ مَعَهُمْ حَتَى يَخُوضُواْ فِي حَديثٍ عَيْرِهِ إِنَّكُرُ إِذَا مِثْلُهُمْ إِنَّا اللّهَ جَامِعُ ٱلْمُنَفِقِينَ وَالْكَفِرِينَ فِي جَهَنَمَ جَمِيعًا ۞ جَمِيعًا ۞

الَّذِينَ يَتَرَبَّصُوتَ بِكُرْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُواْ الْوَنَكُنْ مَعَكُرْ وَإِن كَانَ لِلْكَيْفِرِينَ نَصِيبٌ قَالُواْ الْوَنْسَتَحْوِذْ عَلَيْكُرْ وَنَمْنَعْ كُرُ مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَعْكُرُ بَيْنَكُمْ يَوْمَ الْقِيدَمَةُ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَفِرِينَ عَلَى الْمُؤْمِنِينَ سَهِيلًا ۞ سَهِيلًا ۞

إِنَّ ٱلْمُنَنفِقِينَ يُخَلِيعُونَ ٱللَّهَ وَهُوَ خَلِيعُهُ وَلَاَ قَامُواْ إِلَى ٱلصَّلَوْةِ قَامُواْ كُسَالَى يُرَآهُ وِنَ ٱلنَّاسَ وَلَإِيذَكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ۞

مُذَبَذَبِينَ بَيْنَ ذَلِكَ لَآ إِلَىٰ هَـُؤُلِآءٍ وَلِآ إِلَىٰ هَـُؤُلَآءٍ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِـدَ لَهُ رسَبِيلًا ۞

يَّتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَا تَتَخِذُواْ ٱلْكَغِينَ أَوْلِيَآ اَ مِن دُونِ ٱلْمُؤْمِنِينَّ أَثَرِيدُونَ أَن تَجْمَلُواْ لِلَّهِ عَلَيْصُعْ سُلْطَكَنَا مُبِينًا ۞

إِنَّ ٱلْمُنَفِقِينَ فِي ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن يَجَدَ لَهُ رُضَيرًا ۞

<sup>[1] (</sup>V.4:142) See (V.57:12-15).

<sup>:</sup>The Prophet صلى الله عليه وسلم The Prophet : رضي الله عنهما said (V.4:145) a) Narrated 'Abdullah ibn 'Amr

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.

147. Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower.

149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, — verily, Allâh is Ever Oft-Pardoning, All-Powerful.

150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.

إِلَّا اَلَّذِينَ تَابُواْ وَأَصْلَحُواْ وَاعْتَصَمُواْ بِاللَّهِ وَأَخْلَصُواْ دِينَهُمْ لِلَّهِ فَأُوْلَتِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْمِنِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۞

مَّايَفْعَلُٱللَّهُ بِعَذَابِكُمْ إِنشَكَرْتُمْ وَءَامَنتُمْ وَكَانَٱللَّهُ شَاكِرًاعَلِيمًا ۞

\* لَا يُحِبُ اللَّهُ اَلْجُهْرَ بِالسُّوِّءِ مِنَ الْقَوْلِ إِلَّا مَن ظُلِمٌ وَكَانَ اللَّهُ سَبِيعًا عَلِيمًا ۞

ٳڹڗؙۮۅٛڶڂؘؽڒٲڷٛٷٛۼٚٷۄؙٲ۫ۊؾٙڠٷٳؙؖڠڹڛؗۊۼ؋ٳڹۜٙٲڶڡۜٙۘ ڪٙٲڹۼٷٞڴۊۮڽڒڰ

إِنَّ ٱلَّذِينَ يَكُفُرُونَ بِاللَّهِ وَرُسُلِهِ ۽ وَيُرِيدُونَ أَن يُفَرِّ قُوْا بَيْنَ ٱللَّهِ وَرُسُلِهِ ۽ وَيَقُولُونَ نُوْمِنُ بِبَعْضِ وَيَنَصَّفُنُ بِبَعْضِ وَيُرِيدُونَ أَنْ يَتَّخِذُواْ بَيْنَ ذَلِكَ سَبِيلًا ۞

<sup>&</sup>quot;Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

<sup>1.</sup> Whenever he is entrusted, he betrays (proves dishonest).

<sup>2.</sup> Whenever he speaks, he tells a lie.

<sup>3.</sup> Whenever he makes a covenant, he proves treacherous.

<sup>4.</sup> Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 33).

b)See the footnote of (V.9:54).

c)Narrated Abu Hurairah رضى الله عنه said, "The worst people before Allâh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 84).

- 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.
- 152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.
- 153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.
- 154. And for (breaking) their covenant, We raised over them the Mount and (on the other occasion) We said to them: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant [11].
- 155. Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers

أُوْلَتِكَ هُوُٱلْكَفِرُونَ حَقَّاً وَأَعْتَدْنَا لِلْكَفِينَ عَذَابَامُهِينَا ۞

وَالَّذِينَ ءَامَنُواْ إِللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُواْ بَيْنَ أَحَدِمِنَهُمْ أُوْلَتِيكَ سَوْفَ يُوْيِتِهِمْ أُجُورَهُزُ وَكَانَ اللَّهُ عَفُورًا تَحِيمًا ۞

يَسْعَلُكَ أَهْلُ ٱلْكِتَبِ أَن تُنْزِلَ عَلَيْهِمْ كِيَنْبَايِّنَ ٱلسَّمَاءِ فَقَدْ سَأَلُواْمُوسَىٰ أَكْبَر مِن ذَلِكَ فَقَالُوَاْ أَرْيَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّيْعِقَهُ يُظْلِمُ هِرْ ثُمَّ الْتَحَدُّواْ ٱلْمِجْلَ مِنْ بَعْدِ مَاجَآة تُهُمُ ٱلْمِيْتَتُ فَعَفَوْنَا عَن ذَلِكُ وَءَاتَيْنَا مُوسَىٰ سُلْطَنَا مُسنَا هَا

وَرَفَعْنَافَوْقَهُمُ الطُّورَ بِعِيثَقِهِمْ وَقُلْنَالَهُمُ الْدُخُلُواْ ٱلْبَابَسُجَّدَا وَقُلْنَالَهُمُ لَاتَعَدُواْ فِي ٱلسَّبْتِ وَأَغَذَنَا مِنْهُم قِيثَ قَاغَلِيظًا ۞

فَيِمَانَقْضِهِم مِّيَنَاقَهُرُوكَكُوهِم بِنَابَتِ اللَّهِ وَقَتْلِهِمُ ٱلأَنْبِيَةَ بِغَيْرِحَقِ وَقَوْلِهِمْ قُلُوبُنَاعُلْفُّأَ بَلْطَبَعَٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَايْؤِمِنُونَإِلَّا قِلِيلًا ۞

<sup>[1] (</sup>V. 4:154) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "It was said to Banî Israel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and say: 'Repentance', but they changed the word and entered the town crawling on their buttocks and said: 'A wheat grain in the hair'\*." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 615).

<sup>\*</sup>They said so just to ridicule Allâh's Order as they were disobedient to Him. So Allâh punished them severely by sending on them punishment, most probably in the form of (an epidemic of) plague (See *Tafsîr At-Tabarî*).

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say)" — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

156. And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), "We killed the Messiah 'Îsâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Îsâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Îsâ (Jesus), son of Maryam (Mary) عليهما السلام

158. But Allâh raised him ['Îsâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Îsâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being]<sup>11</sup> before his ['Îsâ (Jesus) عليه or a Jew's or a Christian's] death<sup>12</sup> (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Îsâ (Jesus)] will be a witness against them

160. For the wrong-doing of the Jews, We made unlawful for them certain good foods

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ١

وَقَوْلِهِمْ إِنَّاقَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْفَرَرُسُولَ الَّهَ وَمَاقَتَلُوهُ وَمَاصَلَبُوهُ وَلَكِين شُبِهَ لَهُمْ وَإِنَّ وَمَاقَتَلُوهُ وَلَكِين شُبِهَ لَهُمْ وَإِنَّ اللَّهِينَ الْمُعْمِدِهِ مِنْ عِلْمِ إِلَّا اَبْبَاعَ ٱلظَّنِّ وَمَاقَتَلُوهُ يَقِينًا ۞ عِلْمٍ إِلَّا اَبْبَاعَ ٱلظَنْ وَمَاقَتَلُوهُ يَقِينًا ۞

بَل رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِمًا ١

ۅٙٳڹ؈ٚۯؘؙۿڸٲڶڮٮؘۜٮؚٳڵۘ۩ؽٚۏۣؠڹؘڹۧۑڡؚۦڣۜڹڶؘڡٚۏۣؿؖؖ ۅؘڽٚۄٞؗؠٱڵؚ۬ڡؾٮؘڡٙڎؚؾػؙۅؙڹؙؗعؘڶؽۿؚ؞ٝۺؘۿؚۑۮٳ۞

فَيِظُلْمِرِمِنَ ٱلَّذِينَ هَادُواْ حَرَّمْنَاعَلَيْهِمْ طَيِّبَتٍ

<sup>[1] (</sup>V.4:159) See the footnote of (V.3:55).

<sup>&</sup>lt;sup>[2]</sup> (V.4:159) "Before his death," has two interpretations: before Jesus' death after his descent from the heavens, or a Jew's or a Christian's death, at the time of the appearance of the Angel of Death when he will realize that 'Îsâ (Jesus) was only a Messenger of Allâh, and had no share in Divinity.

which had been lawful for them - and for their hindering many from Allâh's Way;

161. And their taking of Ribâ (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

162. But those among them who are wellgrounded in knowledge, and the believers. believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform As-Salât (Iqâmat-as-Salât), and give Zakât (obligatory charity) and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.

163. Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم الله عليه وسلم as We sent the revelation to Nûh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and Al-Asbât [the offspring of the twelve sons of

أَحِلَّتَ لَهُمْ وَيِصَدِّهِ مِرْعَن سَبِيلُ اللَّهِ كَثِيرًا 🏵

وَأَخْذِهِمُ الرِّبَوٰا وَقَدْنُهُ واْعَنْهُ وَأَحْيِهِمُ الرِّبَوٰا وَقَدْنُهُ واْعَنْهُ وَأَحْيِلِهِمْ أَمْوَلَ ٱلنَّاسِ بِٱلْبَطِلُّ وَأَعْتَدُ نَالِلْكَ يَفِرِينَ مِنْهُمْ عَذَابًا أَلْمَا اللهُ

لَكِن ٱلرَّسِحُونَ فِ ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ ۚ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ وَٱلْمُهُ تُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْبُوْمِٱلْآخِر أُوْلَدَكَ سَنُوْتِيهِمْ أَجْلِ عَظِيمًا ١

\* إِنَّا أَوْحَيْنَا ٓ إِلَيْكَ كُمَّا أَوْجَيْنَا ٓ إِلَىٰ فُوحٍ وَٱلنَّبِيِّنَ مِنْ بَعْدِهُ وَأُوْحَيْنَا إِلَىٰ إِبْرَهِيمَ وَإِسْمَاعِيلَ وَإِسۡحَٰقَ وَيَعۡـُقُوبَ وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُشَى وَهَكُ وِنَ وَسُلَتِمَانًا وَءَاتَيْنَا دَاوُرِدَ 1555

, Narrated 'Umar ibn Al-Khattâb صلى الله عليه وسلم I heard Allâh's Messenger صلى الله عليه وسلم saying "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 1).

رضي Al-Hârith ibn Hishâm رضي الله عنها Narrated 'Âishah, the mother of the faithful believers O Allâh's Messenger! How is the Divine : صلى الله عليه وسلم asked Allâh's Messenger الله عنه replied, "Sometimes it is صلى الله عليه وسلم replied, "Sometimes it is (revealed) like the ringing of a bell, this form of revelation is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Âishah رضي الله عنها added: being inspired divinely and noticed the sweat صلى آلله عليه وسلم Verily, I saw the Prophet dropping from his forehead on a very cold day as the revelation was over." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 2)

<sup>&</sup>lt;sup>[1]</sup> (V.4:163) Ash-Shaikh Al-Imâm Al-Hâfiz Abu 'Abdullâh Muhammad ibn Ismâ'îl ibn Ibrâhîm ibn Al-Mughîrah Al-Bukhârî (may Allâh عزو جل be Merciful to him) said: How the Divine And the Statement of صلى الله عليه وسلم And the Statement of as (صلى الله عليه وسلم Indeed, We have sent the revelation to you (O Muhammad: تعالى as We sent the revelation to Nûh (Noah) and the Prophets after him." (V.4:163).

Ya'qûb (Jacob)], 'Îsâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mûsâ (Moses) Allâh spoke directly.

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.

166. But Allâh bears witness to that which He has sent down (the Qur'ân) to you (O Muhammad صلى الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad (صلى الله عليه وسلم) and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the Path of Allâh (Islâmic Monotheism); they have certainly strayed far away. (Tafsîr Al-Qurtubî).

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad (صلی الله علیه وسلم) and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor will He guide them to any way — (Tafsir Al-Qurtubî).

169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh.<sup>[1]</sup>

وَرُسُلَا فَدْ قَصَصْنَهُ مْعَلَيْكَ مِن فَبَّلُ وَرُسُلَا لَوْنَقْصُصْهُ مُعَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَصْلِمَا هَ

ڒؙۺؙڵؘٲڡؙٞۺؘڔۣؽڹؘۅؘمُنذِرِين لِعَلَا يَكُونَ لِلنَّاسِ عَلَىاللَّهِ حُجَّةٌ بُعَدَ الرُسُلِّ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۞

لَكِنِ ٱللَّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْكُ أَنزَلُهُ و بِعِلْمِةً - وَالْمَالَةِ مَا اللَّهُ اللَّهُ اللَّ

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْعَن سَبِيلِ ٱللَّهِ قَدْضَلُّواْضَلَلَا بَعِيدًا ۞

إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَرَيكُنِ ٱللَّهُ لِيَغْفِرَلَهُمْ وَلَالِيَهْدِيَهُمْ طَرِيقًا ۞

إِلَّاطَرِيقَ جَهَـٰ ثَرَخَالِدِينَ فِيهَآأَبَدَأَ وَكَانَ ذَلِكَ عَلَىٰ اللَّهِ يَسِيرًا ۞

<sup>[1] (</sup>V.4:169) See the footnote of (V. 3:85).

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Îsâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) [1] created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One Ilâh (God), glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs [2]

يَتَأَيُّهُا ٱلنَّاسُ قَدْجَاءَ كُوالرَّسُولُ بِالْحَقِّ مِن ذَيِّكُمْ فَعَامِنُواْ خَيْرًا لَّكُمُّ وَإِن تَكَفُّرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّمَوَّتِ وَٱلْأَرْضِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِمًا ۞

<sup>[1] (</sup>V.4:171) *Rûh-ullâh*: According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

a) When one of the two nouns is Allâh, and the other is a person or a thing, e.g. Allâh's House (Bait-ullâh); Allâh's Messenger (Rasûl-ullâh); Allâh's slave ('Abdullâh); Allâh's spirit (Rûh-ullâh), the rule for the above words is that the second noun, e.g., house, messenger, slave, spirit is created by Allâh and is honourable in His Sight, and similarly, Allâh's spirit may be understood as the spirit of Allâh, in fact it is a soul created by Allâh, i.e. 'Îsâ (Jesus). And it was His Word: "Be!" — and he was.[i.e. 'Îsâ (Jesus) was created like Adam].

b) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh e.g. Allâh's Knowledge ('Ilm-ullah); Allâh's Life (Hayât-ullâh); Allâh's Statement (Kalâm-ullâh); Allâh's Self (Dhat-ullâh).

<sup>(</sup>V.4:171) Narrated 'Ubadah نصلی الله علیه وسلم 'The Prophet صلی الله علیه وسلم said, "If anyone testifies that Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad صلی الله علیه is His slave and His Messenger, and that Jesus علیه السلام is Allâh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Mary and a spirit (Rûh) created by Him, and that Paradise is the truth, and Hell is the truth — Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "'Ubâdah added: 'Such a person can enter Paradise through any of its eight gates he likes.'") (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 644).

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself.

173. So, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did deeds of righteousness, He will give them their (due) rewards and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad from your Lord; and We sent (صلى الله عليه وسلم down to you a manifest light (this Qur'an).

175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.

176. They ask you for a legal verdict. Say: "Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is All-Knower of everything."

لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًالِتَهِ وَلَا ٱلْمَلَكِ كُنَّ ٱلْمُقَرَّبُونَ وَمَن يَسْتَنكِفُ عَنْ عباديه وكستكبر فستخشره اليه جَمعًا ١ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَنزِيدُهُم مِّن فَضْلِهُ وَأَمَّا ٱلَّذِينَ أَسْتَنَكُفُواْ وَأَسْتَكُمْ رُواْ فَنُعَذِّبُهُ مَعَذَاتًا أَلِيمَا وَلَا يَجِدُونَ لَهُم مِن دُونِ ٱللَّهِ وَلِيَّا وَلَانَصِيرًا ١

يَتَأَيُّهَا ٱلنَّاسُ قَدْجَاءَكُم بُرْهَانٌ مِّن زَيَّكُو وَأَنزَلْنَآ التَّحُمْ فُرَّامُّينَا ١

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ بٱللَّهِ وَٱعْتَصَهُواْ بِهِ وَفَسَدُدْ خِلْهُمَ فى رَحْمَةِ مِّنْهُ وَفَضْلِ وَيَهْدِيهِمْ إِلَيْهِ صِرَطًا مُستقسمًا ١

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُونِي ٱلْكَلَّالَةِ إِن ٱمْرُؤُلْ هَلَكَ لَيْسَ لَهُ، وَلَدٌ وَلَهُ وَأَهُرَأُخْتُ فَلَهَا نِصْفُ مَادَ كَ وَهُوَيَرِثُهَا إِن لَّرْيَكُن لَّهَا وَلَدُّ فَإِن كَانَتَا ٱثْنَتَيْن فَلَهُمَا ٱلثُّلْثَانِ مِمَّاتَرَكِّ وَإِن كَانُوٓ الْحُوةَ رَجَالًا وَيْسَاءَ فَللذَّكَرِمِثْلُ حَظِّ ٱلأَنْشَانُ يُبَيِّنُ ٱللَّهُ لَكُمْ أَنْ تَضِلُوا أُواُللَهُ بِكُلِ شَحْءٍ عَلِيمٌ ٥

## Sûrat Al-Mâ'idah (The Table Spread With Food) V

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm[1] for Haji (pilgrimage). Verily, Allâh *'Umrah* commands that which He wills.
- 2. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals<sup>[2]</sup>, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrâm* (of *Hajj* or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-Al-Harâm (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Tagwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh, Verily, Allâh is Severe in punishment.
- 3. Forbidden to you (as food) are: Al-Maitah (the dead animals — cattle beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and



تَأَبُّهُا ٱلَّذِينَ ءَامَنُهَ ٱلْوَقُواْ بِٱلْعُقُودُ أَجِلَّتْ لَكُم بَهِيمَةً ٱلْأَفْهُ وِ إِلَّامَايُتْلَى عَلَيْكُمْ عَثِيرَمُحِلِّي ٱلصَّيْدِ وَأَنتُ مْ حُدُرُهُم إِنَّ ٱللَّهَ يَحْكُرُمَا يُرِيدُ ٥

تَأْتُهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَلَيرَ ٱللَّهِ وَلَا الشَّهْرَا لُخْرَامَ وَلِا الْهَدْى وَلَا الْقَلْبِدَ وَلَا ءَامِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلَامِّن زَيِّهِ وَويضُونَأُولِذَا حَلَلْتُهُ فَأَصْطَادُواْ وَلَايَجْرِمَنَّكُو شَنَعَانُ قَوْمِ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ أَن تَعْتَدُواْ وَيَعَا وَثُواْعَلَى ٱلْبَرِ وَٱلتَّقُوكَ وَلَاتَعَاوَنُواْعَلَى ٱلْإِثْمِ وَٱلْعُدُوانَ وَأُتَّقُواْ أُلِلَّهُ إِلَّا لَيْهُ أَلِيَّهُ أَلِيَّهُ أَلِيهُ ٱلْمِقَابِ ٢

حُرِّمَتْ عَلَيْكُوْ ٱلْمَبْتَةُ وَٱلدَّمُ وَلَحْدُ ٱلْخِنزير وَمَآ أَهِلَّ لغَيْرُ اللَّه بِهِ عَ وَٱلْمُنْ خَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَّةُ وَٱلنَّطِيحَةُ وَمَا أَكَلَ ٱلسَّبُعُ إِلَّامَاذَكَّيْتُمُ وَمَاذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُواْ بِٱلْأَزْلَامِ ذَالِكُوْ فِسْقُّ ٱلْيُوْمَ يَبِسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُوْ فَلَا تَخْشَهُ هُوْ وَأَخْشَوْنُ ٱلْهُوْمَ أَكْمَلُتُ لَكُوْ دِينَكُو وَأَتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُوا ٱلْإِسْلَاهَ دِينَأَ فَمَن

<sup>[1]</sup> See glossary

<sup>&</sup>lt;sup>[2]</sup> (V.5:2) Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security

that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death), and that which is sacrificed (slaughtered) on An-Nusub[1] (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh Oft-Forgiving, Most Merciful.

4. They ask you (O Muhammad عليه وسلم) what is lawful for them (as food). Say: "Lawful to you are At-Tayyibât [all kinds of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

5. Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians)

ٱڞ۫ڟڗۧڣۣڡؘڂ۫ڡؘڝٙڐٟۼؘؿۯؙڡٛؾؘڿڶؚڹڣؚڵٟٳؿٝۄؚ؋ٙٳڹۧٲڶێٙۘڎ عَفُوژُنَجِيـ ؓ ۞

يْسَنَاوْنَكَ مَاذَا أَجِلَ لَهُمِّ قُلْ أُجِلَ لَكُمُ الطَّيِبَتُ وَمَاعَلَمْتُ مِنْنَا لَجُوَاجٍ مُكِلِّيِن تُعَلِّمُونَهُنَّ مِمَّا عَلَمَكُواللَّهُ فَكُلُولُمِمَّا أَشَكَرْعَلَيْكُو وَاذَكُرُوا السَّمَاللَهِ عَلَيْهُ وَاَتَقُواْ اللَّهَ إِنَّ اللَّهَ سَرِيعُ ٱلْحِسَابِ ۞

الْيَوْمَأُمِيلَ لَكُوالطَّلِيَّبَتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَبَ حِلُّ لَكُوْ وَطَعَامُكُوحِلُّ لَهُمِّ وَالْمُحْصَنَتُ مِنَ الْمُؤْوَمَٰتِ وَالْمُحْصَنَتُ مِنَ اللَّذِينَ أُوتُوا الْكِتَبِ مِن قَيْلِكُو إِذَا ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ عَيْرَ مُسَفِحِينَ وَلَامُتَخِذِى أَخْدَانٍ وَمَن يَكُفُرُ مُسَفِحِينَ وَلَامُتَخِذِى أَخْدَانٍ وَمَن يَكُفُرُ بِأَلْإِيمَنِ فَقَدَّحَيِطَ عَمَلُهُ، وَهُوفِى الْآخِرَةِ مِنَ

<sup>[1] (</sup>V.5:3) See the footnotes of (V.2:135) and (V.5:90).

before your time when you have given them their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows. rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles[1]. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the Ghâ'it (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. [2] Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

يَتَأَيُّهُ الَّذِينَ عَامَنُواْ إِذَا فُمْتُمْ إِلَى الصَّلَوْ قَاعَسُمُ إِلَى الصَّلَوْقِ
فَاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُواْ بِرُهُ وسِكُمْ وَأَرْجُلَكُمْ إِلَى الْمَرَافِقِ
وَان كُنتُمْ حُبُنَا فَاظَّهَرُواْ وَإِن كُنتُمُ مَنَ الْغَابِطِ
الْوَعَلَىٰ سَفَرٍ أَوْجَاءَ أَحَدٌ قِنصُمُ مِنَ الْغَابِطِ
الْوَعَلَىٰ سَفَرٍ أَوْجَاءَ أَحَدٌ قِنصُمُ مِنَ الْغَابِطِ
الْوَلْمَسَنُهُ اللِّسَاءَ فَالْرَعِدُواْ مَلَى فَتَيَمَمُواصِعِيدًا
عَلِيمُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ فِي وَلَيْسِينَا
مَايُرِيدُ لَيْطَقِ مَرُدُّ وَلِيُتِمْ فِعْمَتُهُ عَلَيْكُمْ وَلَكِينَ الْعَلَيْكُمْ وَلَيْسِينَا
مُرْدِدُ لِيطَقِ مَرُدُّ وَلِيُتِمْ فِعْمَتَهُ وَعَلَيْكُمْ وَلَلْكِن لَكُومَ اللَّهُ لِيَعْمَلُهُ عَلَيْكُمْ مَنْ حَرَجِ وَلَكِن الْعَلَيْكُمْ وَلِيكُمْ عَلَيْكُمْ مَنْ حَرَجٍ وَلَكِينَ الْعَلَيْكُمْ مَنْ حَرَجٍ وَلَكُونَ اللَّهُ لِيَعْمَلُهُ مَنْ مَنْ حَرَجٍ وَلَكُونَ الْعَلَيْكُمْ اللَّهُ لِلْمَعْلَى عَلَيْكُمْ مَنَا مُعَلِيكُمْ الْعَلَيْكُمْ الْمَلْكِينَ الْعَلْمُ الْمَلْكُونَ الْمُؤْلِقُ وَلِيْتَمْ فِي مَنَا مُولِكُونَ الْمُؤْلِقُ مَلَا عَلَيْكُمْ الْمُؤْلِكُونَ الْمَلْقِيلِيكُمْ الْمُؤْلِقُ مَلَى الْمُسْتُولُ الْمُؤْلِقِيلُونَا الْمُؤْلِقُ الْمُؤْلِقِ مَلْ عَلَيْكُمْ مَنْ حَدَى الْمَلْمُ الْمُؤْلِقِ مَنْ مَنَالِكُمْ الْمُؤْلِقِيلُ الْمَقْولَةُ وَالْمُؤْلِقِيلُ الْمُؤْلِقِيلُ الْمُؤْلِقُ مَلَى الْمَلْمُ الْمَالِيلُونِ الْمُؤْلِقِيلُونَا الْمَلْمُؤْلِكُمْ الْمُؤْلِقُ الْمُؤْلِقُ الْمَلْمُ الْمَالِمُ الْمَعْلِيلُهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُعْمَلُ الْمَلْعِيلُونَا الْمِلْمُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُعْمَلِيلُونَا الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُولِيلُونَا الْمُؤْلِقُ الْمُؤْلِقِيلُونَا الْمُؤْلِقُ الْمُؤْلِقِيلِيلِيلُولِيلُونَا الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُلْمُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِ

<sup>&</sup>lt;sup>[1]</sup> (V.5:6) The superiority of ablution. And *Al-Ghurr-ul-Muhajjalûn* (the parts of the body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Narrated Nu'aim Al-Mujmir: Once I went up the roof of the mosque along with Abu Hurairah Nu'aim المنافعة. He performed ablution and said, "I heard the Prophet صلى الله عنه saying, 'On the Day of Resurrection, my followers will be called Al-Ghurr-ul-Muhajjalun from the traces of ablution and whoever can increase the area of his radiance\* should do so (by performing ablution in the most perfect manner).'" (Sahîh Al-Bukhârî, Vol.1, Hadîth No.138).

<sup>\*</sup>The Prophet صلى الله عليه رسلم did not increase the area more than what is washed of the body parts while doing ablution as Allâh ordered to be washed in the Qur'ân. [For details about Wudu (ablution), see Sahîh Al-Bukhârî, Vol.1, (The Book of Ablution)].

<sup>&</sup>lt;sup>[2]</sup> (V.5:6) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face: this is called *Tayammum*.

- 7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in the (secrets of your) breasts.
- 8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.
- 9. Allâh has promised those who believe (in the Oneness of Allâh Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).
- 10. And those who disbelieve and deny our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.
- 11. O you who believe! Remember the Favour of Allâh to you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.
- 12. Indeed, Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform As-Salât (Iqâmat-as-Salât) and give Zakât and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."
- 13. So, because of their breach of their covenant, We cursed them and made their

وَآذَكُوْ الْمِعْمَةُ اللَّهِ عَلَيْكُمْ وَهِيتَّقَهُ الَّذِي وَاتَّفَكُمْ بِهِ ۚ إِذْ قُلْتُمْ سَمِعْتَ اوَأَطَعْنَا وَاتَّعُواْ اللَّمَّ إِنَّ اللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۞

يَّتَأَيُّهُا الَّذِينَ ءَامَنُواْ كُونُواْ قَوَمِينَ لِلَّهِ شُهَدَاَةً بِالْفِصْلُولُ قَوْمِ عَلَى بِالْفِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَانُ قَوْمِ عَلَىَ اَلَّاتَعْدِلُواْ اُعْدِلُواْ هُوَاْقُرَبُ لِلسَّقُوكِ لَّ وَاَتَّـعُواْ اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَاتَعْمَلُونِ ۞

وَعَدَاللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ لَهُم مَّغْفِرَةٌ وَأَجْرُ عَظِيمٌ ۞

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِعَايَدِتَنَا أُوْلَتِهِكَ أَضحَبُ ٱلجَحِيرِ ۞

يَّتَأَيُّهَا الَّذِينَ ءَامَنُواْ اَذْكُرُواْ يَهْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمُ أَن يَبْسُطُواْ إِلَيْكُمْ أَيْدِيَهُمْ فَكُفَّ اَيْدِيَهُمْ عَنكُمْ وَاتَّ مُوااللَّهُ وَعَلَى اللَّهِ فَلْيَسْتَوَكِّلِ الْمُؤْمِنُونَ اللَّ

\* وَلَقَدُ أَخَذُ اللّهُ مِيثَقَ بَخِت إِسْرَّةٍ بِلَ وَبَعَشْنَا مِنْهُ مُ اثْفَق عَشَرَ نَقِيبِبًّا وَقَالَ اللّهُ إِنِّ مَعَكُمُّ لَهِنَ أَقَمْتُ مُ الصَّلَوْةَ وَءَا تَنِتُمُ الزَّكُوةَ وَءَ امَنتُ مِيُسُلِي وَعَزَّرْتُمُوهُمْ وَقَدَرَ شُنُهُ اللّهَ قَرَضًا حَسَنًا لَأَكُمْ فِي مَن سَيِّعَارَ صُحُمْ وَلَأَذُ خِلَنَكُمْ جَنَّتِ بَخْرِي مِن فَقَدْ ضَلَّ الْأَنْهَانُ فَعَن صَحَقَرَ عُمْدَ ذَلِكَ مِنكُمْ فَقَدْ ضَلَّ اللَّهُ اللَّهُ مِنْ السَّعِيلِ قَ

فَيِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا

hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. It And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves Al-Muhsinûn (good-doers - See V.2:112).

14. And from those who call themselves Christians. We took their covenant, but they have abandoned a good part of the Message that was sent to them. 121 So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم ) and a plain Book (this Qur'an).

16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to a Straight Way (Islâmic Monotheism).

قُلُوبَهُمْ قَلْسِيَةً يُحَرِّفُونَ ٱلْكَلِمَعَن مَّوَاضِعِهِ ء وَبَسُواْ حَظَّا مِّمَّا ذُكِّرُواْ بِدُّ ع وَلَاتَزَالُ تَطَلِعُ عَلَىٰ خَآبِنَةِ مِنْهُمْ إِلَّاقَلِيلًا مِنْهُمَّ فَأَعْفُ عَنْهُمْ وَأَصْفَحُ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ٢

وَمِنَ ٱلَّذِينِ قَالُواْ إِنَّا نَصَارَيَّ أَخَذْنَا مِينَاقَهُمْ فَنَسُواْ حَظَّامِ مَّا ذُكِّرُواْ بِهِ عَفَأَغُرَيْنَا يَنْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ إِلَى يَوْمِ ٱلْقَدَىمَةَ وَسَوْفَ يُنَبِّئُهُهُ ٱللَّهُ بِمَاكَانُواْ يَصِّنَعُونَ 🗓

يَنَأَهُلَ ٱلْكِتَابِ قَدْجَاءَ كُمْ رَسُولُنَا سُرِّهِ لَكُوْكَثِيرًا مِمَّاكُنتُو تُخَفُونَ مِنَ ٱلۡكِتَبِ وَيَعۡفُواْعَنَكَثِيرً قَدْجَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَابٌ مُبِنِّ ١

يَهْ دِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضُوَانَهُ وسُبُلَ ٱلسَّلَمِ وَيُخْرِجُهُ مِيِّنَ ٱلظُّلُمَاتِ إِلَى ٱلنُّورِ بِإِذْ نِهِ وَيَهْدِيهِمْ إِلَى صِرَطِ مُستَقِيمِ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.5:13)

a) i.e. the Jews were ordered in the Taurât (Torah) to follow Prophet Muhammad صلى الله عليه when he would come as a Messenger of Allah to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46)

<sup>(</sup>V.5:14) a) The Christians were ordered in the Injeel (Gospel) to follow Prophet Muhammad صلى الله عليه وسلم when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46)

الجزء ٦

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary)<sup>[1]</sup>. Say (O Muhammad صلی الله علیه وسلم): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلی الله علیه وسلم) making (things) clear to you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner. [2]" But now has come to you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Âlamîn' (mankind and jinn, of your time-period in the past)."

لَقَدْ كَفَرَ الذِيرِ قَالُوَ إَلَ اللَّهَ هُوَ الْمَسِيحُ البَّنُ مَرْدَحَ فُلُ فَحَن يَسْفِلكُ مِنَ الْمَسِيحُ الْبَرْدِي مَرْدَحَ فُلُ فَحَن يَسْفِلكُ الْمَسِيحَ الْبَرْدِينَ الْمَرْدِينِ الْأَرْضِ الْمَرْدَةِ مُلْكُ السّمَدَوْتِ وَالْأَرْضِ حَمِيعًا وَلِلَّهُ مُلْكُ السّمَدُوْتِ وَالْأَرْضِ وَمَا بَيْنَهُمُ أَيْمَ لَكُ السّمَدُوْتِ وَاللَّهُ عَلَى كُلِ

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَرَىٰ نَحْنُ أَبْنَاؤُا اللَّهِ وَأَحِبَّلُؤُهُ وَلَّا فِلْمَ يُعَذِّبُكُمْ بِدُنُوبِكُرِّ بَلَ أَسُمُ بَشَرٌ مِمَّنَ خَلَقَّ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاذُ وَلِلَهِ مُلْكُ ٱلشَّمَوْتِ وَٱلْأَرْضِ وَمَابَيْنَهُمَّاً وَالْيَوالْمَصِيرُ ۞

يَتَأَهْلَ ٱلْكِتَنبِقَدْ جَآءَكُوْ رَسُولُنَا يُبَيِّنُ لَكُوْعَلَى فَثَرَةِ مِّنَ ٱلرُّسُلِ أَن تَقُولُواْ مَاجَآةَ نَا مِنْ بَشِيرِ وَلَانَذِيرِ فَقَدْ جَآءَكُو بَشِيرٌ وَنَذِيرٌُّ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۞

وَإِذْقَالَ مُوسَىٰ لِقَوْمِهِ، يَنقَوْمِ أَذْكُرُواْ نِعْمَةً ٱللَّهِ عَلَيْكُمُ إِذْجَعَلَ فِيكُو أَنْبِيَاةً وَجَعَلَكُمُ مُلُوكًا وَءَاتَنكُمُ مَالَمُ يُؤْتِ أَحَدًامِّنَ ٱلْعَالَمِينَ ۞

<sup>[1] (</sup>V. 5:17) See the footnotes of (V. 4:171).

<sup>&</sup>lt;sup>[2]</sup> (V.5:19) :

a) See the footnote of (V.3:85) and see (V.3:116).

b) See the footnote (B) of (V.2:252).

- 21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers."
- 22. They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."
- 23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوشع و كالب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed."
- 24. They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."
- 25. He [Mûsâ (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fâsiqûn (rebellious and disobedient to Allâh)!"
- **26.** (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)."
- 27. And (O Muhammad رصلی الله علیه وسلم recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl-Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from one but not from the other. The latter said to the former: "I will surely kill you. [1]" The former said:

يَعَوْمِ الدُّخُلُواْ الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّواْ عَلَىٓ أَدْبَارِكُمْ فَتَنقَلِمُواْ خَيْدِينَ ۞

قَالُواْيَنُمُوسَىٰٓإِتَ فِيهَاقَوْمَاجَبَارِينَ وَإِنَّالَن نَدْخُلَهَاحَتَّى يَخْرُجُواْمِنْهَافَإِن يَخْرُجُواْمِنْهَافَإِنَّا دَخِلُونَ ۞

قَالَرَجُلانِمِنَ ٱلَّذِينَ يَخَافُونَ أَضَمَ اللَّهُ عَلَيْهِمَا ٱدْخُلُواْعَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ طَلِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُواْ إِن كُنْتُمُوْفَ إِنَّكُمْ فَوْمِدِينَ ۞

قَالُواْيَنُمُوسَى إِنَّالَنَ نَدْخُلَهَآ أَبَدَا مَّادَامُواْفِيهَا فَاذْهَبْ أَنتَ وَرَبُكَ فَقَالِيلاۤ إِنَّاهَاهُنَا قَاحِدُونَ ۞

قَالَ رَبِّ إِنِّى لَاَ أَمْلِكُ إِلَّا نَفْسِى وَأَخِیُّ فَٱفْـُرُقْ بَیْنَـَنَا وَبَیۡرِیَ ٱلْفَوْمِ ٱلْفَسِیقِینَ ۞

قَالَ فَإِنَّهَامُحَرَّمَةُ عَلَيْهِمْ أَرْبَعِينَ سَنَةٌ يَتِيهُونَ فِ ٱلْأَرْضُ فَلَاتَأْسَ عَلَى الْقَوْمِ الْفَسِقِينَ ۞

﴿ وَاتُلُ عَلَيْهِ مِنَبَأَ اَبَنَى عَادَمَ بِالْحَقِّ إِذْ فَوَافُوْانَا فَتُقْبِلَ مِنْ أَحَدِهِ مَا وَلَمْ يُتَقَبَّلُ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَكِّ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَقِّنَ ۞

said, "None (no مسلم الله عليه رسلم said, "None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qâbîl)." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.6)

"Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious — See V.2:2)."

- 28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the 'Âlamîn (mankind, jinn, and all that exists)."
- 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (wrong-doers)."
- **30.** So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.
- 31. Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.
- 32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!<sup>[1]</sup>

لَهِنْ بَسَطَتَ إِلَّىَ يَدَكُ لِتَقْتُنِي مَا أَنَّا بِبَاسِطِ يَدِىَ إِلَيْكَ لِأَقْتُاكَّ إِنِّ أَخَافُ أَلَهَ رَبَّ ٱلْعَالَمِينَ ۞

إِنَّ أُرِيدُ أَن تَبُوٓ أَبِإِنْمِي وَإِنْمِكَ فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِ وَذَلِكَ جَزَّوُا ٱلظّلِمِينَ ٢

فَطَوَّعَتْ لَهُ ونَفْسُهُ وقَتْلَ أَخِيهِ فَقَتَلَهُ وَفَأَصْبَحَ مِنَ ٱلْخَسِرِينَ ۞

فَبَعَثَ اللَّهُ غُرَابَايِبَحَثُ فِى الْأَرْضِ لِبُرِيَهُ وَكَيْفَ يُؤُرِى سَوْءَةَ أَخِيهُ قَالَ يَوْيَلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا ٱلْفُرَابِ فَأُورِى سَوْءَةَ أَخِيَّ فَأَصْبَحَ مِنَ الْنَادِمِينَ ۞

مِنْ أَجْلِ ذَالِكَ كَتَبْنَا عَلَىٰ بَنِى إِسْنَ عِلَ أَنْهُۥ مَن قَتَلَ نَفْسًا لِغَيْرِ نَفْسٍ أَوْفَسَا دِفِي ٱلْأَرْضِ فَكَأَنَّ مَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَخْيَاهَا فَكَأَنَّمَا أَخْيَا ٱلنَّاسَ جَمِيعًا وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُم بَعْدَ ذَلِكَ فِي ٱلْأَرْضِ لَمُسْرِفُونَ ۚ

b) Narrated 'Abdullâh ibn 'Umar رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "After me (i.e., after my death), do not become disbelievers, by striking (cutting) the necks of one another." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.7).

<sup>[1] (</sup>V.5:32) Narrated Anas ibn Mâlik رضى الله عنه The Prophet ملى الله عليه وسلم said, "The biggest of *Al-Kabâ'ir* (the great sins) are: (1) To join others as partners in worship with Allâh,

- 33. The recompense of those who wage war against Allâh and His Messenger (عليه وسلم) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter
- **34.** Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.
- **35.** O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. [1]
- **36.** Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. [2]
- 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.
- 38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Mighty, All-Wise.
- 39. But whosoever repents after his crime and does righteous good deeds (by obeying

إِنَّمَاجَزَّ وَالْأَذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَن يُقَتَّلُواْ أَوْيُصَلِّبُواْ أَوْتُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنَ خِلَافٍ أَوْيُنفَوْامِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِنْ يُّ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِزَةِ عَذَابُ عَنْ الْهُمْ فِي الْآخِورَةِ عَذَابُ

إِلَّا ٱلَّذِينَ تَابُولُونَ قَبْلِ أَن تَقْدِرُواْ عَلَيْهِمَّرُ فَاعُلَمُواْ أَنَّ ٱللَّهَ عَنْفُورٌ تَحِيثٌ ۞

يَّتَأَيُّهُا الَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَاَبْتَغُوَاْ إِلَيْهِ الْوَسِيلَةَ وَجَهِدُواْ فِسَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ۞

إِنَّ الَّذِينَ كَفَرُوا لَوَأَنَّ لَهُم مَّافِي اَلْأَرْضِ جَمِيعَاوَمِثْلَهُ، مَعَهُ، لِيَفْتَدُواْ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيكَمَةِ مَا تُقُبِّلَ مِنْهُ مِّ وَلَهُمْ عَذَابُ أَلْمَّهُ ۞

يُرِيدُونَ أَن يَغَرُّحُواْ مِنَ النَّارِ وَمَاهُم بِخُرِجِينَ مِنْهًا وَلَهُمْ عَذَابٌ مُّقِيدٌ ۞ وَالسَّارِقُ وَالسَّارِقَةُ فَأَقْطُعُواْ أَيْدِيهُ مَاجَزَآءٌ

بِمَاكَنِّسَبَانَكَلَّا مِّنَاللَّهُۗ فَاللَّهُۗ فَاللَّهُ عَزِيْزُ حَكِيمٌ ۞

فَمَن تَابَمِنْ بَعْدِ ظُلْمِهِ ، وَأَصْلَحَ فَإِنَّ ٱللَّهَ

<sup>(2)</sup> to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.10).

<sup>&</sup>lt;sup>[1]</sup> (V.5:35) See the footnote of (V.2:186).

<sup>[2] (</sup>V.5:36) See the footnote of (V.3:91).

Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.

- **40.** Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.
- ملى الله عليه Messenger (Muhammad ملي الله عليه Let not those who hurry to fall into! disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in Al-Fitnah (error, because of his rejecting of Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is disgrace in this world, and in the Hereafter a great torment.
- 42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly.
- 43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.
- 44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets,

يَتُوبُ عَلَيْهِ إِنَّ أَللَّهَ غَ فُورٌ رَّحِيثُم ٥

ٱلْمَرْتَصْلَمْ أَنَّ ٱللَّهَ لَهُ مُلْكُ ٱلسَّـمَوَتِ وَٱلْأَرْضِ يُعَذِّبُ مَن يَشَاهُ وَيَغْفِرُ لِمَن يَشَاءٌ وَٱللَّهُ عَلَىٰ كُلِّ شَحْءٍ وَيَرِيرُ ۞

سَمَّعُونَ لِلْكَذِبِ أَكَّلُونَ لِلسُّحْتُ فَإِن جَاءُ وكَ فَأَحْكُم بَيْنَهُ مْ أَوْأَعْرِضْ عَنْهُ مُّ وَإِن تُعْرِضْ عَنْهُ وْفَان يَضُرُّ وَكَ شَيْئًا وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم إِلْفِسَطِّ إِنَّ اللهَ يُحِبُ الْمُقْسِطِينَ ۞

وَكَيْفَ يُعَكِّمُونَكَ وَعِندَهُمُ التَّوَرَنةُ فِيهَا حُكْرَاللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَٰلِكَ وَمَا أَوُلَتَبٍكَ بِالْمُوْمِنِيرِتِ ۞

إِنَّا أَنْزَلْنَا ٱلتَّوْرَكَةَ فِيهَاهُدًى وَنُورٌ أَيَحَكُمُ بِهَا

who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers — of a lesser degree as they do not act on Allâh's Laws). [1]

**45**. And We ordained therein for them: "Life for life, <sup>121</sup> eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the  $Z\hat{a}lim\hat{u}n$  (polytheists and wrong-doers — of a lesser degree).

46. And in their footsteps, We sent 'Îsâ (Jesus), son of Maryam (Mary), [3] confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before

النَّبِيُّوتَ الَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ وَالرَّبَّنِينُونَ وَالْأَحْبَارُ بِمَا اَسْتُحْفِظُواْنِ كِتَّنِ اللَّهِ وَكَانِّهُ اللَّهِ شُهَدَاءً فَلاَتَّخْشُواْ النَّاسَ وَاَحْشَوْنِ وَلَاتَشْتَرُواْ بِحَايَتِي ثَمَنَا قَلِيلًا وَمَن لِّرَيْحُكُم بِمَا أَذْنَلَ اللَّهُ فَافُولَتِهِكَ هُمُ الْكَنْفِرُونَ ۞

وَكَتَبْنَاعَلَيْهِ مْفِهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأَذُنَ بِالْأُذُنِ وَاليَّسِ َ بِاليَّسِنِ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ ۖ فَهُوَكَفَارَةٌ لَٰهُۥ وَمَن لَرَّيَعْكُم بِمَا أَنزَلَ اللَّهُ فَأَوْلَنَهِكَ هُمُ الظّلالِمُوت ۞ الظّلالِمُوت ۞

وَقَفَيْنَاعَلَىٰٓءَاتَوْهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقَالِمَا بَيْنَيَدَيْهِ مِنَ الْتَوْرَنَةِ وَءَاتَيْنَهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَيِّقًا لِمَا اِيْنَ يَدَيْهِ مِنَ الْتَوْرَىٰةِ وَهُدَى وَمُوْعِظَةً لِلْمُتَقِينَ ۞

<sup>&</sup>lt;sup>(1)</sup> (V.5:44) For different degrees of *Kufr* (Disbelief) see Appendix 2, "Polytheism and Disbelief".

<sup>[2] (</sup>V. 5:45) Narrated 'Abdullâh رضى الله عليه رسلم Allâh's Messenger صلى الله عليه رسلم said, "The blood of a Muslim who confesses that *Lâ ilaha illallâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, cannot be shed except in three cases: 1) Life for life in case of intentional murder without right [i.e. in *Qisâs* (Law of Equality in punishment)],

A married person who commits illegal sexual intercourse, and

<sup>3)</sup> The one who reverts from Islâm (an apostate) and leaves the group of Muslims (by innovating heresy, new ideas, new things in the Islâmic Religion). (See *Fath Al-Barî*, Vol. 15, page No.220, for details). (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No.17).

it, guidance and an admonition for Al-Muttaqûn (the pious — See V.2:2).

- 47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed, (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].
- 48. And We have sent down to you (O Muhammad صلى الله عليه وسلم the Book (this Qur'ân) in truth, confirming the Scriptures (Books) that came before it and Muhaiminan (trustworthy in highness and a witness) over them (old Scriptures)[1]. So judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.
- 49. And so judge (you O Muhammad الله عليه وسلم among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).
- **50.** Do they then seek the judgement of (the days of) Ignorance? And who is better

وَلۡيَحۡكُمُ أَهۡلُ ٱلۡإِخِيلِ بِمَاۤأَنزَلَ ٱللّهُ فِيهُ وَمَن لَّرَيۡحَـُكُم بِمَاۤأَنزَلَ ٱللّهُ فَأُوۡلَٰتَهِكَ هُـمُ ٱلۡفَسِقُونَ ۞

وَأَنْزَلْنَا إِلَيْكَ الْكِتَبَ وَالْمَةِ مُصَدَقًا لِمَابَيْنَ
يَدَيْهِ مِنَ الْكِتَبِ وَمُهَيْمِنًا عَلَيْهً فَاحْكُم
بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّجَ أَهْوَلَة هُرْ عَمَاجَآة كَمِنَ
الْمَثِيَّ لِكُلِّ جَعَلْنَامِنَكُمْ شِرْعَة وَمِنْهَاجًا
وَلُوشَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَبِحِدَةً وَلَيْنِ
لِيّبَلُوكُمْ فِي مَا ءَاتَنَكُمْ فَيْ فَاسْتَيْقُوا ٱلْحَيْرَتُ إِلَى
لَيْبَلُوكُمْ بِمَا كُثَنَمُ فِيهِ
عَنْلِقُونَ اللَّهُ مَعْمِعًا فَيُنْتِئَكُم بِمَا كُثَنَمُ فِيهِ
عَنْلِقُونَ الْكَالَةُ لَا اللَّهُ الْمُؤْتَّ فَالْمَاكَثَمُ فِيهِ

وَأَنِ اَحَكُم بَيْنَهُ م بِمَا أَنزَلَ اللّهُ وَلاَتَنَبِعْ أَهْوَاءَ هُمْزِوَا حَدَرْهُمْ أَن يَفْيَثُولَوَ عَنْ بَعْضِ مَا أَنزَلَ الشّهُ إِلَيْكُ فَإِن وَلَوْافَا عَلَمْ أَنْسَائُرِيدُ اللّهُ أَن يُصِيبَهُم بِبَعْضِ دُنُوبِهِ مُّرِّوانَ كَذِيرًا مِنَ النّاسِ لَفَنسِ قُونَ ۞

أَفَى الْمُ الْمُهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ

<sup>[1] (</sup>V.5:48) Muhaimin: that which testifies the truth that is therein and falsifies the falsehood that is added therein.

<sup>(</sup>V.5:50): Narrated Ibn 'Abbâs رضى الله عنهما The Prophet صلى الله عليه وسلم said, "The most hated persons to Allâh are three: (1) A person who deviates from the right conduct, i.e., an

in judgement than Allâh for a people who have firm Faith

- 51. O you who believe! Take not the Jews and the Christians as Auliva' (friends, protectors, helpers), they are but Auliva' of each other. And if any amongst you takes them as Auliva', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and uniust).
- 52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.
- 53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.
- 54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.
- 55. Verily, your Walî (Protector or Helper) is none other than Allah, His Messenger (ملى

حُكْمًا لَقَوْمِ رُوقِنُونَ ٥

و تَأَنُّهُ ٱلَّذِينَ ءَامَنُواْ لَا تَتَغِذُواْ الْيَهُودَ وَالنَّصَدَىٰ أَوْلِيَآءُ بَعْضُهُ ۚ أَوْلِيَآءُ بَعْضَ وَمَن بَتَوَلَّهُم مِّنكُ ۚ فَانَّهُ مِنْهُمَّ إِنَّ ٱللَّهَ لَانَقِدِي ٱلْقَدْمَ ٱلظَّالِمِينَ ٥

فَتَرَىٱلَّذِينَ فِى قُلُوبِهِ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ غَفْتَىٰۤ أَن تُصِيبَنا َدَايِرَةٌ فَعَسَىٱللَّهُ أَن يَأْتِى ٱلْفَتْحِ أَوْاَمْرِ مِّ عنده، فَصْبِحُواْعَلَ مَا أَسَةُ وافْ آنفُسِهِ نَلِيمِينَ ٢

وَيَقُولُ ٱلَّذِينَ ءَامَنُهَا أَهَاؤُلآمِ ٱلَّذِينَ أَقْسَمُواْ بِٱللَّهِ جَهَّدَ أَمْنَاهِ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُواْ خسرينَ ٢

تَأَتُّهُا اللَّذِينَ ءَامَنُواْ مَن يَرْتَدَ مِنكُمْ عَن دِينِهِ عَلَيْهُ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمِ يُحِبُّهُ مْ وَيُحِبُّونَهُ وَأَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَفِرِينَ يُجَهِدُونَ فِي سَبِيلُ لللهِ وَلَا يَخَافُونَ لَهْ مَةَ لَآبِهِ ذَالِكَ فَضَلُ أَللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَٱللَّهُ وَاسِعُ عَلَدُ (ق)

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَاللَّذِينَ ءَامَنُواْ الَّذِينَ يُقِيمُونَ

evil doer, in the Haram (sanctuaries of Makkah and Al-Madinah); (2) a person who wants that the traditions of the pre-Islâmic period of Ignorance should remain in Islâm; and (3) a person who seeks to shed somebody's blood without any right." (Sahîh Al-Bukhârî, Vol. 9. Hadîth No. 21).

الله عليه وسلم), and the believers, — those who perform As- $Sal\hat{a}t$  ( $Iq\hat{a}mat$ -as- $Sal\hat{a}t$ ), and give  $Zak\hat{a}t$ , and they are  $R\hat{a}ki$ ' $\hat{u}n^{[1]}$  (those who bow down or submit themselves with obedience to Allâh in prayer).

- **56**. And whosoever takes Allâh, His Messenger (صلى الله عليه وسلم ), and those who have believed, as Protectors, then the party of Allâh will be the victorious.<sup>[2]</sup>
- 57. O you who believe! Take not as Auliyâ' (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers.
- **58.** And when you proclaim the call for As- $Sal\hat{a}t$  [call for the prayer  $(Adh\hat{a}n)$ ], they take it (but) as a mockery and fun; that is because they are a people who understand not. [3]
- 59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh,

ٱلصَّلَوٰةَ وَيُؤَتُّونَ ٱلرَّكُوٰةَ وَهُمۡرَكِعُونَ ۞

وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ. وَالَّذِينَ اَمَنُواْ فَإِنَّ حِرْبَ اللَّهِ هُوُالْغَلِبُونَ ۞

يَتَأَنَّهُا الَّذِينَ اَمَنُواْ لَاسَتَخِذُ واْالَّذِينَ اَتَخَذُ واْدِينَكُمْ هُزُوَا وَلِيمَا مِنَ الَّذِينَ أُونُواْ الْكِئنبَ مِن قَبْلِكُمْ وَالْكُفَارَ أَوْلِيَا ۚ وَالْتَقُواْلِمَةَ إِنْ كُمُنُمُ فُوْمِنِينَ ۞

ۅٙڸۮٙۘڶڬٳۮؾؗؿؙٳڶٲڝۜڶۅۊٵػٙۜڂؗۅۿٵۿڒؙٷۘٳڡٙڵؚۼڹۧ۠۠ڎؘڸڬ ؠۣٲ۫ۺؘؙۯڨٙٷٞٞڒؖڲؘؠٙڡؚٙڶؙۅڹ۞

قُلْ يَتَأَهۡلَٱلۡكِتَابِهَلۡتَنقِمُونَمِتَاۤإلَّاۤ أَنۡءَامَنَا بِاللّهِ وَمَآاُزلَ إِلَيۡنَاوَمَاۤاُزلَ مِن قَبُلُوۡلَنَۤاۡكُ ثَرُوۡ

<sup>&</sup>lt;sup>[1]</sup> (V.5:55) See the footnote of (V.2:43).

<sup>[2] (</sup>V 5.56) See the footnotes (A) and (B) of (V.27:59).

 $<sup>^{[3]}</sup>$  (V.5:58) How the  $Adh\hat{a}n$  (the call to prayer)\* for the prayer was started. And the Statement of Allah غز و جل

<sup>&</sup>quot;And when you proclaim the call to prayer (Adhân) they take it (but) as a mockery and fun; that is because they are a people who understand not." (V.5:58).

And also the Statement of Allâh عز و جل "When the call (*Adhân*) for the prayer is proclaimed on the day of Friday." (V.62:9).

Narrated Anas رضى الله عنه The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians, then Bilâl was ordered to pronounce Adhân for the prayer by saying its wordings twice (in doubles), and for the Iqâmah (the call for the actual standing for the prayers in rows) by saying its wordings once (in singles) (Iqâmah is pronounced when the people are ready for the prayer). (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 577).

<sup>\*</sup>The wording of Adhân: Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilah illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammad-ar-Rasûl-Ullâh, Ash-hadu anna Muhammad-ar-Rasûl-Ullâh; Hayya-'alas-Salâh, Hayya 'alas-Salâh; Hayya 'alal-Falâh, Hayya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.

and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fâsiqûn [rebellious and disobedient (to Allâh)]?"

- 60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh? Those (Jews) who incurred the Curse of Allah and His Wrath. and those of whom (some) He transformed into monkeys and swines, and those who worshipped Tâghût<sup>[1]</sup> (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."
- 61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding.
- 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and Ribâ (usury)]. Evil indeed is that which they have been doing.
- 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.
- 64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands<sup>[2]</sup> are widely outstretched. He spends

قُلْ هَلْ أَنْبَتُكُمُ بِشَرَيِّن ذَلِكَ مَثُوبَةً عِندَاللَّهِ مَن لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَاذِيرَ وَعَبَدَ ٱلطَّاعُهُ تَّ أَوْلَدَكَ شَرُّ مَّكَانَا وَأَضَا عَن سَوَاءِ السّبيل ١

وَإِذَاجَاءُ وَكُمْ قَالُوَاْءَامَنَا وَقَد دَّخَلُواْ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُواْ بِهِ ءَوَاللَّهُ أَعْلَمُ بِمَاكَانُواْ يَكْتُمُونَ ١

وَتَرَيْ كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي ٱلْإِثْمِ وَٱلْعُدُوانِ وَأَكْلِهِمُ ٱلسُّحْتُ لِيشَ مَاكَانُواْ يَعْمَلُونَ ٢

لَوْلَا يَنْهَا هُمُ ٱلرَّبَّانِيُّونَ وَٱلْأَحْبَارُعَن قَوْلِهِ مُٱلْإِثْرَ وَأَكْلُهُ وَأَلْسُحُتَّ لَبِئْسَ مَا كَانُواْ يَصْنَعُونَ اللَّهُ

وَقَالَتِٱلۡيَهُودُ يَدُٱللَّهِ مَغۡلُولَةٌ غُلَّتَٱیۡدِیهِمۡ وَلُعِنُواْ بِمَا قَالُهُ أُمَلُ بَدَاهُ مَنْسُوطَتَانِ يُنِفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أَنْزِلَ إِلَيْكَ مِن زَّيِّكَ طُغْيَنَا وَكُفْرَّا وَٱلْقَيْنَا

<sup>(</sup>V.5:60) Tâghût: See the footnote of (V.2:256).

<sup>[(</sup>V.5:64) Sifât-ullâh صفات الله عز وجل (Qualities of Allâh): [See the footnote of (V.3:73)].

said, "On the Day of صلى الله عليه وسلم Allah's Messenger رضي الله عنهما said, "On the Day of Resurrection, Allah will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, 'I am the King' ".

(of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the *Mufsidûn* (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلی الله علیه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become Al-Muttaqûn (the pious — See V.2:2), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad عليه as 'Abdullâh ibn Salâm<sup>11</sup> وسلم as 'Abdullâh ibn Salâm<sup>11</sup>, but many of them do evil deeds.

بَيْنَهُمُ الْعَدَوَةَ وَالْبَغْضَاءَ إِلَى يَوْمُ الْقِيَمَةُ كُلَّمَا أَوْقَدُولُنَازًا لِلْحَرْبِ أَطْفَأُهَا ٱللَّهُ وَيَسْعَوْنَ فِي ٱلأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ۞

وَلَوَٰأَنَّ أَهۡلَ ٱلۡكِتَٰبِءَامَـُواۡوَاَتَـٰعَوْا لَكَهَٰزَنَا عَنْهُمْ سَيِّعَاتِهِمْ وَلَأَدْخَلْنَهُمْرَجَنَّتِ ٱلنَّعِيرِ ۞

وَلْوَأَنْهُ ۗ مَا الْمُعْوَالُهِ عَلَى الْعَلَى اللَّهُ الْزِلَ إِلَيْهِ مَ اللَّهِ اللَّهِ مَنْ ذَيْهِ مَلَ أَنزِلَ إِلَيْهِ مَ مِن ذَيْهِ مَ وَمِن نَحْتِ مِن فَوْقِهِ مُ وَمِن نَحْتِ اللَّهِ مُلْمَتُ مُفْتَصِدةً ۗ وَكَثِيرٌ مَنْهُ مُ الْمُنْهُ مُفْتَصِدةً ۗ وَكَثِيرٌ مَنْهُ مُ اللَّهُ مُلُوت ﴿

Abu Hurairah said, "Allâh's Messenger صلى الله عليه وسلم said, 'Allâh will grasp the (planet of) earth' " (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 509).

صلى الله عليه When the news of the arrival of the Prophet وسلم in Al-Madinah reached 'Abdullâh ibn Salâm, he went to him (i.e. the Prophet وسلم الله عليه in Al-Madinah reached 'Abdullâh ibn Salâm, he went to him (i.e. the Prophet وسلم to ask him about certain things. He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet صلى الله عليه وسلم replied, "Jibrael (Gabriel) has just now informed me of that." Ibn Salâm said, "He [i.e. Jibrael (Gabriel)] is the enemy of the Jews from amongst the angels." The Prophet صلى الله عليه وسلم said, "As for the first sign of The Hour, it will be a fire that will collect (or gather) the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child

who disbelieve

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- صلى الله عليه Muhammad مسلى الله عليه Proclaim (the Message) which has been! sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people
- (صلى الله عليه وسلم Muhammad): "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.
- 69. Surely, those who believe (in the of Allâh, in His and all that صلى الله عليه وسلم was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, -- whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.[1]

\* يَنَأَيُّهَاٱلرَّسُولُ بَلِّغْ مَآأُنزِلَ إِلَيْكَ مِن زَّيْكَ ۖ وَإِن لَوْ تَفْعَلُ فَمَا بَلَّغْتَ رِسَالْتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي ٱلْقَوْمَ ٱلْكَفِينَ ١

قُلْ يَنَأَهُلَ ٱلۡكِتَٰبِ لَسۡتُرۡعَلَىٰشَىٰءٍ حَتَّىٰ تُقِيمُولْ ٱلتَّوْرَىٰةَ وَٱلۡإِنجِيلَ وَمَاۤ أُنْزِلَ إِلَيْكُمُ مِّن زَيِّكُمُّ وَلَمَزِيدَنَّ كَثِيرًا مِنْهُ مِمَّا أَنْزِلَ إِلَيْكَ مِن زَّبِّكَ طُغْتَنَاوَكُفُرًا فَلَاتَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَافِرِينَ ۞

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّاحِئُونَ وَٱلنَّصَدَىٰ مَنْءَامَنَ بِٱللَّهِ وَٱلْيُوهِ الْآخِر وَعَمِلَ صَلِحًا فَلَاحَوْفٌ عَلَيْهِ مْ وَلَاهُمْ يَحْزَنُونَ ۞

attracts the similarity to the woman." On this, 'Abdullâh ibn Salâm said, "I testify that Lâ ilâha illallâh (none has the right to be worshipped but Allâh) and that you are the Messenger of Allâh", and added, "O Allâh's Messenger! Jews make such lies as make one astonished, so please ask them about me before they know about my conversion to Islâm." The Jews came and the Prophet صلى الله عليه وسلم said, "What kind of man is 'Abdullâh ibn Salâm among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet صلى الله عليه وسلم said, "What would you think if 'Abdullâh bin Salâm should embrace Islâm?" They said, "May Allâh protect him from that." The Prophet صلى الله عليه وسلم repeated his question and they gave the same answer, then 'Abdullah came out to them and said. "I testify that Lâ ilâha illallah (none has the right to be worshipped but Allâh), and that Muhammad صلى الله عليه رسلم is the Messenger of Allah!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. 'Abdullah ibn Salam) said, "It is this that I was afraid of, O Allah's Messenger." (Sahah Al-Bukhari, Vol.5, Hadith No.275).

[1] (V.5:69) This verse (V. 5:69) and (Verse 2:62) should not be misinterpreted by the reader as mentioned by Ibn 'Abbâs (Tafsîr At-Tabarî ) that the provision of this Verse was abrogated by the (V. 3:85). And after the coming of Prophet Muhammad مسلى الله عليه وسلم, no other religion except Islâm will be accepted from anyone.

70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, - a group of them they called liars, and others among them they killed.

71. They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allah turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allâh is All-Seer of what they do.

72. Surely, they have disbelieved who say: "Allâh is the Messiah ['Îsâ (Jesus)], son of Maryam (Mary)." But the Messiah ['Îsâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode 11. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God -Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful. [2]

75. The Messiah ['Îsâ (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)]

لْقَدْأَخَذْنَا مِيثَاقَ بَنِيٓ إِسْرَاءِيلَ وَأَرْسَلْنَاۤ إِلَيْهِمُ رُسُلًاۗ كُلَّمَا عَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَيَّ أَنفُسُهُمْ فَيقًا كَذَّبُواْ وَفَرِيقَايَقُتُلُونَ ۞

وَحَسِبُوٓ أَلَّا تَكُونَ فِتَنَةٌ فَعَمُواْ وَصَمُّواْ ثُمَّ تَابَ ٱللَّهُ عَلَيْهِ وَثُمَّ عَمُواْ وَصَمُّواْ كَثِيرٌ يِّنَّهُمُّ وَٱللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ١

لَقَدْكَفَرَالَّذِينَ قَالُوَا إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمِّ وَقَالَ ٱلْمَسِيحُ يَنبَنِيٓ إِسْرَاءِيلَ ٱعْبُدُواْٱللَّهُ رَبِّي وَرَبَّكُمُّ إِنَّهُ وَمَن يُشْرِكَ بِٱللَّهِ فَقَدْحَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْحَنَّةَ وَمَأْوَيْهُ ٱلنَّارُّ وَمَا لِلظَّالِمِينَ من أنصار ١٠٠٠

لَّقَدْ كَفَرَالَّذِينَ قَالُواْ إِنَّ اللَّهَ قَالِثُ ثَلَاثَةُ وَمَامِنْ إِلَٰهِ إِلَّا إِلَهٌ وَحِدٌ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلنَّينَ كَفَرُواْمِنْهُمْ عَذَاكُ أَلَمُ ١

أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْـتَغْفِرُونَـهُۥ وَٱللَّهُ غَفُورٌ رِّحِيرٌ 🕲

مَّاٱلْمَسِيحُ ٱبنُ مَرْيَمَ إِلَّارَسُولٌ قَدْخَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُ، صِدِّيقَةٌ كَانَا يَأْكُلَانِ ٱلطَّعَامُّ ٱنظُرْ

<sup>[1] (</sup>V.5:72); See the footnote of (V.2:165).

said, "Allâh (V.5:74) Narrated Anas ibn Mâlik رضي الله عنه Allâh's Messenger صلى الله عليه وسلم is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 321).

was a Siddîqah [i.e. she believed in the Words of Allâh and His Books (See Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

76. Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, the All-Knower."

77. Say (O Muhammad الصلى الله عليه وسلم "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of a people who went astray before and who misled many, and strayed (themselves) from the Right Path."

78. Those among the Children of Israel<sup>[1]</sup>

كَيْفَ نُبَيِّنُ لَهُمُ ٱلْآيَاتِ ثُمَّ ٱنظُرُأَنَّى يُؤْفَكُونَ ۞

قُلْ اَتَقَبُدُونَ مِن دُونِ اللَّهِ مَالَا يَمْلِكُ لَكُوُضَرًّا وَلانَفَعًا وَاللَّهُ هُوَ السَّحِيعُ الْعَلِيمُ ۞

قُلْ يَتَأَهْلَ الْكِتَنبِ لَاتَغُلُواْفِ دِينِكُمْ عَيْرَالَحْقَ وَلَا تَتَبِعُوَا أَهْوَا َ قَرْمِ قَدْصَلُواْ مِنقَبُلُ وَأَصَلُوا كَثِيرًا وَصَلُواْعَنسَوَا السّيبِ لِي ۞

لُعِنَ ٱلَّذِينَكَ فَنُرُواْ مِنْ بَنِينَ إِسْرَاءِيلَ

,saying صلى الله عليه وسلم that he heard Allah's Messenger رضى الله عنه saying "Allâh willed to test three Israelis who were a leper, a blind man and a bald headed man. So, He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels.' So he (i.e., the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allâh bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied 'Cows.' The angel gave him a pregnant cow and said, 'May Allâh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allâh may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eyesight. The angel asked him, What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah

 $<sup>^{\</sup>text{fil}}$  (V.5:78). The tale of a leper, a bald man and a blind man:

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who disbelieved were cursed by the tongue of Dâwûd (David) and 'Îsâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.

- 79. They used not to forbid one another from *Al-Munkar* (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.
- **80.** You see many of them taking the disbelievers as their *Auliyâ*' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.
- 81. And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliyâ' (protectors and helpers); but many of them are Fâsiqûn (rebellious, disobedient to Allâh).
- **82.** Verily, you will find the strongest among men in enmity to the believers

عَلَىٰ لِسَانِ دَاوُرَدَ وَعِيسَى أَبْنِ مَرْيَـ كَذَٰ الِكَ بِمَا عَصَواْ وَّكَ انُواْ يَعْتَدُونَ ۞

كَانُواْ لَايَتَنَاهَوْنَ عَن مُنكِرٍ فَعَـُلُوهُ لَبِشَ مَاكَانُواْ يَفْعَلُونَ ۞

تَرَىٰ كَثِيرًا مِنْهُمْ يَتَوَلَّوْتَ الَّذِينَ كَفَرُواْ لِيَشْمَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ أَنسَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِهُمْ خَلُدُونَ ۞

وَلَوَّكَانُواْنُوْمِنُونَ بِاللَّهِ وَالنَّيِّ وَمَاۤ أَنزِلَ إِلَيْهِ مَااَتَّخَذُوهُمْ أَوْلِيَآ وَلَكِنَّ كَثِيرًا مِنهُمْ وَفَاسِقُونَ ۞

\* لَتَجِدَنَّ أَشَدَّ ٱلنَّى اسِ عَدَاوَةً لِلَّذِينَ ءَامَنُواْ

and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination." The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allâh gave me back my eyesight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allah is pleased with you and is angry with your two companions." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 670).

(Muslims) the Jews and those who are Al-Mushrikûn, [1] and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

- 83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم) you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.
- 84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the صلى الله righteous people (Prophet Muhammad صلى الله ". (رضى الله عنهم and his Companions عليه وسلم
- 85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinûn (the good-doers).
- 86. But those who disbelieved and denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.
- 87. O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.
- 88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.

ٱلْيَهُودَ وَٱلَّذِينَ أَشْءَكُوًّا وَلَتَجِدَنَّ أَقْرَبَهُ م مَّوَدَّةً لِلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَارَئُ ذَلِكَ بِأَنَّ مِنْهُمْ قِسَسِينَ وَرُهْبَ أَنَّا وَأَنَّهُمْ لَاسَتَكُرُونَ ٥

وَإِذَا سَمِعُواْ مَآ أَنْزِلَ إِلَى ٱلرَّسُولِ تَرَيّ أَعْيُسْنَهُمْ تَفِيضُمِنَ ٱلدَّمْعِ مِمَّاعَ رَفُواْ مِنَ ٱلْحَقِّ يَقُولُونَ رَبَّنَا عَامَنَا فَأَكْتُبُنَامَعَ ٱلشَّنعدينَ 🕾

وَمَالَنَا لَانُؤْمِنُ بِٱللَّهِ وَمَاجَآءَ نَامِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّلِحِينَ ٥

فَأَثَبَهُ مُ ٱللَّهُ بِمَاقَالُواْ جَنَّاتِ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَلِدِينَ فِيهَأَ وَذَلِكَ جَزَاءُ ٱلْمُحْسِنِينَ ٢

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِعَا يَكِيِّنَاۤ أُوْلَآ بِكَأَصْحَابُ ٱلجَجِير ٥

يِّنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَاتُّحَــُ رَّمُواْ طَيِّبَتِ مَآ أَحَلَّ اللَّهُ لَكُمْ وَلَا يَعْتَدُوَّأُ إِنَّ اللَّهَ لَا يُحِتُ ٱلْمُعْتَدِينَ ٨

وَكُواْ مِمَّارَزَقَكُ مُأْلَقَهُ حَلَالًا طَيِّبًّا وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي أَنتُم بِهِ مُؤْمِنُونَ ٥

<sup>[1] (</sup>V.5:82) Al-Mushrikûn: idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans.

be grateful.

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89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten *Masâkîn* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn<sup>[1]</sup>. And protect your oaths (i.e. do not swear much). <sup>[2]</sup> Thus Allâh make clear to you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may

**90.** O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al- $Ans\hat{a}b^{[3]}$ , and Al- $Azl\hat{a}m$  (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful<sup>[4]</sup>

لائۇاخِدُكُمُ اللَّهُ وَاللَّغُوفِى آَيْمَنِكُوْ وَلَكِن يُوْاخِدُكُم بِمَاعَقَدْ ثُوَّالَاَيْمَنَّ فَكَفَّرَتُهُ، إِظْعَامُ عَشَرَةُ مَسَكِينَ مِنْ أَوْسَطِ مَالْطُعِمُونَ أَهْلِيكُوْ أَوْكِسُورُتُهُمْ أَوْتَخْرِيرُ رَفَبَ أَوْمَنِ مَنَ أَرْيَعِدْ فَصِيَامُ ثَلَاثَةِ أَيَّا إِذَاكَ كَفَّرَةُ أَيْمَنِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُواْ أَيْمَنَكُونَ كَفَّرَةُ أَيْمَنِكُمْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمِنْ الْمُنْ الْمُنْمُ اللَّهُ

يَتَأَيُّهُا الَّذِينَ َءَامَنُوتَا إِنَمَا الْحَيْمُرُواَلْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلُهُ رِجْسٌ ثِنْ عَمَلِ الشَّيْطَنِ فَالْجَتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۞

<sup>[1] (</sup>V.5:89) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection." Allâh's Messenger صلى الله عليه وسلم also said, "By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allâh's consideration than that of dissolving his oath and making its expiation with that which Allâh has commanded. (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 621).

<sup>&</sup>lt;sup>[2]</sup> (V.5:89) It is better not to take oaths, but if you have taken them, and later you find a better solution for the problem, then act according to the better one and give expiation for the oath.

<sup>[3] (</sup>V.5:90) Animals that are sacrificed (slaughtered) on An-Nusub\* and for the idols.

Narrated 'Abdullâh عنه ناه عنه Allâh's Messenger صلى الله عنه said that he met Zaid ibn 'Amr ibn Nufail at a place near Baldah and this had happened before Allâh's Messenger صلى الله عليه وسلم received the Divine Revelation. Allâh's Messenger الله عليه وسلم presented a dish of meat (that had been offered to him by the pagans) to Zaid ibn 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (Ansâb) nor do I eat except that on which Allâh's Name has been mentioned on slaughtering." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.407). [See also the footnote of (V.2:135)].

<sup>\*</sup> An-Nusub were stone-altars at fixed places or graves, whereon sacrifices were slaughtered on certain occasions in the name of idols, jinn, angels, pious men, saints in order to honour them, or to expect some benefit from them.

<sup>&</sup>lt;sup>[4]</sup>(V.5:90) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

- 91. Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?
- 92. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.
- 93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.
- 94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test him who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.
- **95.** O you who believe! Kill not the game while you are in a state of *Ihrâm* [for *Hajj* or '*Umrah* (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the *Ka'bah*, of an eatable

إِنَّمَايُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَّوَةَ وَالْبَغْضَلَةَ فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَوْةَ فَهَلْ أَنتُم مُنتَهُونَ ۞ مُنتَهُونَ ۞

وَأَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأَحْذَرُواْ فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوَاْ أَنَّمَا عَلَىٰ رَسُولِتَ الْبَلَــُعُ الْمُبِينُ ۞

لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ جُنَاحٌ فِمَا طَعِمُواْ إِذَامَا ٱتَّقَواْ وَءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ ثُمَّ ٱتَّقَواْ وَءَامَنُواْثُ مَّ ٱتَّقُواْ وَأَحْسَنُواْ وَاللَّهُ رُحِتُ ٱلْمُحْسِنِينَ ۞

يَّتَأَيُّهُا الَّذِينَ ءَامَنُواْ لَيَبَلُونَكُمُ اللَّهُ بِثَنَىءِ مِّنَ الصَّيْدِ تَنَالُهُ: أَيْدِيكُو وَرِمَا حُكُورِ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ وِالْغَيْبُ فَمَنِ اغْتَدَىٰ بَعْدَدَالِكَ فَلَهُ وَعَذَابُ أَلْـمُ ۞

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَانَقْتُلُواْ ٱلصَّيْدَ وَأَنسُهُ حُرُثُّ وَمَن قَتَلُهُ, مِنكُم مُتَعَيِّدًا فَجَزَآءٌ مِثْلُمَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِدِءذَوَا عَدْلِ مِنكُرِهَدْ يَابَلِغَ

Narrated Abu 'Âmir or Abu Mâlik Al-Ash'ari that he heard the Prophet صلى الله عليه وسلم saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allâh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.494B)

cow, camel) animal (i.e. sheep, goat, equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masâkîn (needy persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. forgiven what is past, Allâh has whosoever commits it again, Allâh will take And Allâh him. retribution from All-Mighty, All-Able of Retribution.

96. Lawful to you is (the pursuit of) water-game and its use for food -- for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihrâm (for Hajj or 'Umrah'). And fear Allâh to Whom you shall be gathered back.

97. Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g. Hajj and 'Umrah) for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is All-Knower of each and everything.

- 98. Know that Allah is Severe punishment and that Allah is Oft-Forgiving, Most Merciful.
- 99. The duty of the Messenger [i.e. Our whom صَلَى الله عليه وسلم Wessenger Muhammad We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal.
- 100. Say (O Muhammad صلى الله عليه وسلم): "Not equal are Al-Khabîth (all that is evil and bad as regards things, deeds, beliefs, persons

ٱلْكَعْبَةِ أَوْكَفَّرَةٌ طَعَامُ مَسَكِينَ أَوْعَدُلُ ذَالِكَ صِيَامَالِيَدُوقَ وَبَالَ أَمْرِةً عَفَا اللَّهُ عَمَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَتَنتَقَهُ ٱللَّهُ مِنْهُ وَٱللَّهُ عَزيزٌ ذُو أَنتِقَامِ ٥

أُحِلَّ لَكُوْصَيْدُ ٱلْبَحْرِ وَطَعَامُهُ و مَتَنعًا لَّكُمْ وَلِلسَّيَّارَّةِ وَحُرَمَ عَلَيْكُمْ صَيْدُ ٱلْبَرَ مَادُمْتُمْ حُرُمًّا وَأُتَّقُواْ ٱللَّهَ ٱلَّذِي إِلَيْهِ تُحْشَدُونَ ١

\*جَعَلَ اللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيكَمَا لِلنَّاسِ وَٱلشَّهْرَ ٱلْحُرَامَ وَٱلْهَدْىَ وَٱلْقَلَتِيدَّ ذَاكِ لِتَعْلَمُواْ أَنَّ ٱللَّهَ يَعْلَمُ مَافِي ٱلسَّمَوَتِ وَمَافِي ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ٧

ٱعۡلَمُوٓاْأَنَّ اللَّهَ شَدِيدُ ٱلۡعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٌ

مَّاعَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَخُ ۗ وَٱللَّهُ يَعْلَوُمَا تُبَدُونَ وَمَاتَكُتُمُونَ ١

قُل لَاسَتَوى ٱلْخَبيثُ وَالطَّتِّ وَلَوْأَعْجَكَ

and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabîth* may please you." So fear Allâh, [1] O men of understanding in order that you may be successful.

- 101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.
- 102. Before you, a community asked such questions, then on that account they became disbelievers.
- 103. Allâh has not instituted things like  $Bah\hat{i}rah^{[2]}$ , or  $S\hat{a}'ibah^{[3]}$ , or  $Was\hat{i}lah^{[4]}$ , or a  $H\hat{a}m^{[5]}$ , (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.
- 104. And when it is said to them: "Come to what Allâh has revealed and to the Messenger (Muhammad صلى الله عليه وسلم for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever nor guidance.

كَثْرَةُ ٱلنَّذِيثِ فَأَتَّعُواْ اللَّهَ يَتَأُولِهِ ٱلأَلْبَبِ لَتَلَكُمْ تُفْلِحُونَ ۞

يَتَأَيُّهُا الَّذِينَ ءَامَنُواْ لَا تَسَعَلُواْ عَنْ أَشْيَاءَ إِن تُبَدَ لَكُو تَسُؤُكُو وَإِن تَسْعَلُواْ عَنْهَا حِينَ يُنزَّلُ الْقُرْءَ انْ تُبُدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَنُورُ حَلَّمٌ اللَّهِ

قَدْسَأَلَهَاقَوْمُرْمِن قَبْلِكُوثُمَّ أَصْبَحُواْ بِهَاكَفِرِينَ ۞

مَاجَعَلَ اللَّهُ مِنْ بَحِيرَةِ وَلَاسَآيِبَةِ وَلَاوَصِيلَةِ وَلَاحَامِ وَلَكِنَّ الَّذِينَ كَفَرُواْ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبِّ وَأَكْثَرُهُمْ لَايَعْقِلُونَ ۞

وَإِذَاقِيلَ لَهُمْرَعَا لَوْاْ إِلَى مَا أَنْزِلَ اللّهُ وَلِى ٱلرَّسُولِ قَالُواْ حَسَّبُنَا مَاوَجَدْنَا عَلَيْهِ ءَابِئَاءَ ثَأَ أَوَلَوْكَانَ ءَابَا وُهُمْ لَا يُعْلَمُونَ شَيْئَا وَلَا يَهْ مَدُونَ ۞

<sup>[1] (</sup>V.5:100) Fear Allah: i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much (perform all kinds of good deeds which He has ordained).

 $<sup>^{[2]}</sup>$  (V.5:103) Bahîrah: a she-camel whose milk was spared for the sake of the idols and nobody was allowed to milk it.

<sup>&</sup>lt;sup>[5]</sup> (V.5:103) Sâ'ibah: a she-camel let loose for free pasture for their false gods, e.g. idols and nothing was allowed to be carried on it.

<sup>(</sup>V.5:103) Wasîlah: a she-camel set free for idols because it has given birth to a she-camel at its first delivery and second delivery.

<sup>(</sup>V.5:103) Hâm: a stallion-camel freed from work for the sake of their idols, after it had finished a number of copulations assigned for it.

Part 7

105. O you who believe! Take care of your ownselves<sup>[1]</sup>. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you do not find) two others from outside, while you are travelling through the land and death befalls on you. Detain them both after As-Salât (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e. ordained by) Allâh, for then indeed we should be of the sinful."

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers."

108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the يِّتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُكُمُ مِّن ضَلَّ إِذَا ٱهْتَدَيْتُمُّ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَكُنَدُّ عُكُم بِمَا كُنتُهُ تَعْمَلُونَ ٥

يَّأَيُّهُا ٱلَّذِينَ ءَامَنُواْ شَهَادَةُ بَيْنِكُ إِذَا حَضَرَ أَحَدَّكُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَاعَدْلِ مِنكُور أَوْءَاخَرَانِ مِنْ غَيْرُكُو إِنَّ أَنتُهُ ضَرَّبْتُ مْ فِي ٱلْأَرْضِ فَأَصَلِبَتْكُمْ مُصِيرَةُ ٱلْمَوْتِ تَحْبِسُونِهُمَامِنْ بَعْدِ ٱلصَّلَاةِ فَيُقْسِمَانِ بِٱللَّهِ إِن ٱرْتَبْتُمُ لَانَشُ تَرِي بِهِ عَنَّمَنَا وَلَوْ كَانَ ذَا قُهُ إِنَّ وَلَا نَكْتُهُ شَهَدَةَ ٱللَّهِ إِنَّا إِذَا لَّمِنَ ٱلْآثِمِينَ ٢

فَإِنْ عُبْرَ عَلَىٓ أَنَّهُمَا ٱسۡتَحَقّاۤ إِثْمًا فَعَاخَرَان بَقُومَان مَقَامَهُمَامِنَ ٱلَّذِينَ ٱسْتَحَقَّى عَلَيْهِمُ ٱلْأَوْلَيَنِ فَيُقْسِمَانِ بِٱللَّهِ لَشَهَادَ تُنَاّ أَحَقُّ مِن شَهَادَتهمَا وَمَا أَعْتَدَيْنَآ إِنَّا إِذَا لَّمِنَ ٱلظَّلَمِينَ ٢

ذَلِكَ أَدْنَىٰٓ أَن يَأْتُواْ بِٱلشَّهَادَةِ عَلَىٰ وَجْهِهَٱ أَوْيَخَافُواْ أَن تُردِّ أَيْمَانُ بَعَدَ أَيْمَانِهُمُّ وَاتَّقُواْ أَلْلَهُ وَأَسْمَعُوُّا وَاللَّهُ لَايَهْ مِي ٱلْقَوْمَ ٱلْفَسِقِينَ ٢

<sup>(</sup>V 5:105) Take care of yourselves i.e. do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

people who are Al-Fâsigûn (the rebellious and disobedient).

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)."

110. (Remember) when Allâh will say (on the Day of Resurrection). "O 'Îsâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rûh-ul-Qudus [Jibrîl (Gabriel)] so that you spoke to the people in the cradle 111 and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: 'This nothing but evident magic."

111. And when I (Allâh) revealed to Al-Hawâriyyûn [the disciples of 'Îsâ (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims"

112. (Remember) when Al-Hawâriyyûn (the disciples) said: "O 'Îsâ (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Îsâ (Jesus) said: "Fear Allâh, if you are indeed believers."

\* يَوْمَ يَجْمَعُ اللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَاۤ أَجِبُتُمُّ قَالُواْ لَاعِلْمَ لَنَّأً إِنَّكَ أَنتَ عَلَكُمُ ٱلْغُمُوبِ ١

إِذْ قَالَ ٱللَّهُ يَاعِسَى آنَ مَرْيَعَ ٱذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَلِدَتِكَ إِذْ أَيَّدتُكَ بِرُوحِ ٱلْقُدُسِ تُكَنَّهُ ٱلنَّاسَ فِي ٱلْمَفِدِ وَكَفِّلًا وَإِذْ عَلَّمْتُكَ ٱلْكِتَابَ وَٱلْمِكَمَةَ وَٱلْتَوْرَبِيَّةً وَٱلْانِحِيلِّ وَإِذْ تَخْ لُقُ مِنَ الطِينِ كَهَيْءَةِ ٱلطَّيْرِ بِإِذْ فِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْ فِي وَتُنْرِئُ ٱلْأَكْمَةَ وَٱلْأَبْرَصَ بِإِذْنِيِّ وَإِذْ تُخْرِجُ ٱلْمَوْتَكِ باذْنَّ وَإِذْ كَفَفْتُ بَنِي إِسْرَاءِيلَ عَنكَ إِذْ جِئْتَكُم بِٱلْمِيْنَاتِ فَقَالَ ٱلَّذِينَ كَفَرُواْ منهُمْ إِنْ هَاذَا إِلَّاسِحْرُّمُّيِينٌ ١

وَإِذْ أَوْحَيْتُ إِلَى ٱلْحُوَارِيِّعِنَ أَنْءَامِنُواْ بِي وَبِرَسُولِي وَالْهُوْ عَامَةً اوَاشْهَدُ مِأْنَنَا مُسْلِمُونَ اللَّهِ

ازْقَالَ ٱلْحَوَارِيُّونَ يَنعِيسَى أَبْنَ مَرِّيَ مَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآبِدَةً مِّنَ ٱلسَّمَآءُ قَالَ ٱتَّقُواْ ٱللَّهَ إِن كُنْتُم مُّؤْمِنِينَ ١

<sup>&</sup>lt;sup>[1]</sup> (V. 5:110) See the footnote of (V. 3:46).

113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

114. 'Îsâ (Jesus), son of Maryam (Mary), said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers."

115. Allâh said: "I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Âlamîn (mankind and jinn)."

116. And (remember) when Allâh will say (on the Day of Resurrection): "O 'Îsâ (Jesus), son of Maryam (Mary)! Did you say to men: 'Worship me and my mother as two gods besides Allâh?' "He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

118. "If You punish them, they are Your slaves, and if You forgive them, verily You,

قَالُوْانُرِيدُ أَن نَأْكُلَ مِنْهَا وَتَطْمَيْنَ قُلُوبُنَا وَبَعْلَمَ أَن قَلُوبُنَا وَبَعْلَمَ أَن قَلْدُ اللهَ المَيْدِينَ اللهَ اللهُ الله

قَالَ عِيسَى أَبْنُ مَرْيَحَاللَّهُ مَرَبَّنَا أَنِلْ عَلَيْنَا مَآيِدَةً مِّنَ السَّمَةِ تَكُونُ لَنَاعِيدًا لِإَقْلِنَاوَوَ اخِرِنَاوَ اللَّهُ مِنكِّ وَازْزُقْنَا وَأَنتَ خَيْرُ الزَّزِقِينَ ۞

قَالَ اللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكُفُرُ بَعْدُ مِنكُو فَإِنِّ أُعَذِّبُهُ وَعَذَابًا لَآ أُعَذِّبُهُ وَأَعَدَامِنَ الْعَالَمِينَ ۞

وَإِذْ قَالَ اللَّهُ يَعِيسَى اَبْنَ مَرْيَمَ عَأَنتَ قُلْتَ لِلنَّاسِ اَتَخِّ لُدُونِي وَأُمِّى إِلَهَا يَنِ مِن دُونِ اللَّهِ قَالَ سُبْحَنكَ مَا يَكُونُ لِنِ أَنَّ اَقُولَ مَا لَيْسَ لِي بِحَقِّ إِن كُنتُ قُلْتُهُ، فَقَدْ عَلِمْ مَنْهُ رَفَعَ لَمُ مَا فِي نَفْسِى وَلَا أَعَلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلَمُ الْفُهُونِ ۞

مَاقُلْتُلُهُمْ إِلَامَاأَمْرَتِي بِهِءَأَنِاعُبُدُواْ ٱللَّهَ رَبِّ وَرَبَّكُوْوُكُنْتُ عَلَيْهِ مْ شَهِيدًا مَّادُمْتُ فِيهِمُّ فَلَمَّا تَوَقَّنَتَنِكُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىُ كُلِّ ثَنَّيَءِ شَهِيدُ ۞

إِن تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكٌّ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنتَ

ٱلْعَزِيزُلُلْتِكِيمُ ۞

only You, are the All-Mighty, the All-Wise<sup>[1]</sup>."

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise) [2]

120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

## قَالَ ٱللَّهُ هَاذَا يَوْمُ يَنفَعُ ٱلصَّادِقِينَ صِدْقُهُمُّ لَهُمْ جَنَّتُ تَحْرى مِن تَحْتِهَا ٱلْأَنْهَ رُخَالِينَ فيهَ ٱلْدَرَّ زَضِي ٱللَّهُ عَنْهُمْ وَرَضُواْعَنَّهُ ذَٰ إِلَى ٱلْفَوْزُ ٱلْعَظِيمُ ۞

للَّه مُلْكُ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَمَافِيهِنَّ وَهُوَعَلَاكُلُ شَيْءِ قَدِينٌ ١

## Sûrat Al-An'âm (The Cattle) VI

In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. All praise and thanks are Allâh's, Who (Alone) created the heavens and the earth. and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord
- 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).
- 3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)
- 4. And never an Ayah (sign) comes to them from the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of



أللَّهِ ٱلرَّحَمَٰزِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَهَ إِن وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَتِ وَٱلنُّورَّ ثُمَّ ٱلَّذِينَ كَفَرُولِبْرَتِهِمْ تَعْدَلُونَ ٥

هُوَ ٱلَّذِي خَلَقَكُمْ مِّنطِين ثُرُّقَضَيْ أَجَلًا وَأَجَلُ مُسَمَّ عِندَةً وَتُوالَّهُ اللهُ عَندَةً وَتُولَا اللهُ

وَهُوَٱللَّهُ فِي ٱلسَّمَوَتِ وَفِي ٱلْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَفِي كُونِ وَمَعْلَوُ مَا تَكْسِمُونَ ٢

وَمَاتَأْتِيهِم مِّنْءَايَةِمِّنْ ءَايَتِ رَبِّهِمْ إِلَّاكَانُواْ عَنْهَا مُعْرِضِينَ ١

said, "You will be صلى الله عليه وسلم The Prophetرضي الله عنهما: said, "You will be مسلى الله عليه وسلم gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave ['Îsâ (Jesus)] said: And I was a witness over them while I dwelt amongst them. ... the All-Mighty, the All-Wise." (V.5:117,118) (Sahîh Al-Bukhârî, Vol.6, Hadîth No. 150).

<sup>&</sup>lt;sup>[2]</sup> (V. 5:119) See the footnotes of (V. 2:116, V. 4:40, V. 68:42).

their Lord, but that they have been turning away from it.

- 5. Indeed, they rejected the truth (the Qur'ân and Muhammad معليه وسلم الله عليه وسلم when it came to them, but there will come to them the news of that (the torment) which they used to mock at.
- 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and We created after them other generations.
- 7. And even if We had sent down to you (O Muhammad صلى الله عليه وسلم) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"
- 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.
- 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad وصلع الله عليه وسلم).
- 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.
- 11. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth."

فَقَدْكَذَبُواْ بِٱلْحَقِّ لَمَّاجَآءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَـّقُواْ مَاكَانُواْ بِهِ- يَسْـتَهْنُءُونَ۞

ٱلْزِيَرَوْاُكُوْأَهَٰلَكُنَامِن فَيَالِهِ مِثِن فَرَنِ مَّكَنَّاهُرُفِ ٱلْأَرْضِ مَالَمُ نُمَكِن لَكُو وَأَرْسَلْنَاٱلسَّمَاءَ عَلَيْهِم قِدْرَارُا وَجَمَلْنَا ٱلْأَنْهَرَ جَرِي مِن تَخْتِهِمْ فَأَهْلَكُنَاهُم بِذُوْبِهِمْ وَأَنشَأْنَا مِنْ بَعْ مِهِمْ فَرَنًا ءَاخَرِينَ ۞

ۅؘڷۊؘڒؘڗٞڶؾٵۼۘڷۣػڲؾۘڹٵڣۣڨؚڗڟٳڛڡؘٚڶڡۜڛؗۅؙ؞ۑڶؘؽڍۑڡؚٮٚ ڶڨٙڶٲڶۜڐؚؽڹؘڰؘڞؙۯٷٳ۫ٳڽ۫ۿۮؘٲٳڵٙٳڛڂڗۨۺؙؠڽؙٛ۞

وَقَالُواْلُوْلَآ أَنْزِلَ عَلَيْهِ مَلَكُ ۗ وَلَوَاْنَزَلْنَا مَلَكًا لَقُضِىَ ٱلأَمْرُثُمَّ لَا يُنظَرُونَ ۞

وَلْوَجَعَلْنَهُ مَلَكَ الجَعَلْنَهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِ مِمَّا يَلْسِمُونَ ۞

وَلَقَدَاْسَتُهْزِئَ بِرُسُلِمِّن قَتْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْمِنْهُمِمَّاكَانُواْبِهِ. يَسْتَهْزِءُونَ ۞

قُلْسِيرُواْ فِي ٱلْأَرْضِ ثُمَّ انظارُواْ كَيْفَكَانَ عَيْمَهُ ٱلْمُكَذِّبِينَ ۞

<sup>[1] (</sup>V. 6:5) See the footnote of (V.3:85) and also see (V.3:116).

- 12. Say (O Muhammad صلى الله عليه وسلم): "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself.[11] Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allâh as being the only *llâh* (God). as being one صلى الله عليه وسلم as being one of His Messengers, and in Resurrection].
- 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."
- 14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a Walî (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." صلى الله عليه And be not you (O Muhammad وسلم) of the Mushrikûn [polytheists, pagans. idolaters and disbelievers in the Oneness of Allâh]. (Tafsîr Al-Qurtubî)
- 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."
- 16. He who is averted from (such a torment) on that Day, (Allâh) has surely been Merciful to him. And that would be the obvious success.
- 17. And if Allâh touches you with harm, none can remove it but He, and if He touches

قُل لِمَن مَّا فِي ٱلسَّمَوَتِ وَٱلْأَرْضُ قُل يَلَهُ كَتَبَ عَلَىٰ نَفْسِهُ ٱلرَّحْمَةُ لَيَجْمَعَنَّكُمْ إِلَىٰ تَوْمِ ٱلْقَدَمَةِ لَارَبْبَ فِيهُ ٱلَّذِينَ خَيدُ وَالْنَفُسَهُمْ وَهُ وَ لَائَةُ مِنْهِ رِينَ إِنَّ مِنْهِ رِينَ إِنَّ اللَّهِ

> ﴿ وَلَهُ مَاسَكَنَ فِي ٱلَّيْلِ وَٱلنَّهَارُ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ الْ

قُلْ أَغَيْرُ ٱللَّهَ أَتَّخِذُ وَلَتَافَاطِرِ ٱلسَّمَاءَ ت وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ فُلُهِ إِنَّ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَاتَكُونَنَ مِنَ ٱلْمُشْدِكِينَ ١

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ ۗ ۗ ۦ ۗ مَّن يُصْرَفِّ عَنْهُ يَوْمَ إِذِ فَقَدْ رَحِمَةُ ۥ وَذَالِكَ ٱلْفَوْزُ ٱلْمُينُ ١

وَإِن يَمْسَسْكَ أَلْلَهُ بِخُرّ فِلْا كَاشِفَ لَهُ وَ إِلَّاهُوَّ وَإِن

<sup>[1] (</sup>V.6:12)

A) Narrated Abu Hurairah رضى الله عليه رسلم I heard Allâh's Messenger رضى الله عنه saying, "Allâh has divided Mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.29).

said, "When Allâh صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "When Allâh completed the creation, He wrote in His Book which is with Him on His Throne: 'Verily, My Mercy has overcome My Anger.' " (Sahîh Al-Bukhârî, Vol.4, Hadîth No.416).

you with good, then He is Able to do all things.

- 18. And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, the Well-Acquainted (with all things).
- 19. Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allâh there are other âlihah (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one Ilâh (God). And truly I am innocent of what you join in worship with Him."
- 20. Those to whom We have given the Scripture (Jews and Christians) recognize as a صلى الله عليه وسلم as a Messenger of Allâh, and they also know that there is no Ilâh (God) but Allâh and Islâm is Allâh's religion), as they recognize their own sons. Those who have lost (destroyed) believe.[1] (Tafsîr will not themselves At-Tabarî)
- 21. And who does more aggression and wrong than he who invents a lie against Allâh or rejects His Avât (proofs, evidences, verses, lessons or revelations)? Verily, the Zâlimûn (polytheists and wrong-doers) shall never be successful.
- 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allâh)?"

يَمْسَسْكَ بِخَيْرِفُهُوَعَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۞

وَهُوَ ٱلْقَاهِ وُوْقَ عِسَادِهُ ء وَهُوَ ٱلْحَكِهُ كَفِيرُ ۞

قُلْ أَيُّ شَيْءٍ أَكْبُرُشَهَادَةً قُلُ اللَّهُ شَهِيدُ أَيَّنِي وَيَنْكُوْ وَأُوحِي إِلَىٰٓهَٰذَا ٱلْقُرَءَانُ لِأَنْذِرَكُمْ بِهِۦ وَمَنْ بَلَغَ أَيِتَكُمُ لِلَتَشْهَدُونَ أَنَّهَعَ ٱللَّهِ ءَالِهَةً أُخْرَئُ قُل لَّا أَشَّهَذُ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَحِدٌ وَإِنَّنِي بَرِيٓ ءُيِّمَّاتُشْرِكُونَ ١

ٱلَّذِينَ ءَاتَيْنَاهُمُ ٱلْكِتَابَ يَعْرِفُونَهُ وَكَمَا يَعْرِفُونَ أَيْنَاءَ هُمُ ٱلَّذِينَ خَسِهُ وَأَلْفُسَهُمْ فَهُمِّ لَا يُؤْمِنُونَ ٥

وَمَنْ أَظْلَمُ مِمَّنِ أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْكَذَّبَ بِعَايَلَتِهُ ۚ إِنَّهُ وَلَا يُقْلِمُ ٱلظَّلِامُونَ ١

وَيَوْمَ نَحْشُرُهُمْ جَمِيعَا ثُمَّزَنَقُولُ لِلَّذِينَ أَشْرَكُوٓاْ أَيْنَ شُرِّكَآوُكُمُ ٱلَّذِينَ كُنتُهُ مِّزَعُمُونَ ۞

<sup>[1] (</sup>V.6:20) See the footnote of (V.3:85).

- 23. There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh "
- 24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.
- 25. And of them there are some who listen to vou; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe therein: to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."
- 26. And they prevent others from him صلى الله (from following Prophet Muhammad) صلى and they themselves keep away from him, and (by doing so) they destroy not but their ownselves, yet they perceive (it) not.
- 27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Avât (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"
- 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed, they are liars.
- 29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."
- 30. If you could but see when they will be held (brought and made to stand) in front of

تُوَلَوْتَكُن فِتَنَتُهُمْ إِلَّا أَن قَالُواْ وَٱللَّهِ رَبِّنَا مَاكُنَّا مُنْه كِينَ ٢

ٱنظُلْ كَدَفَ كَذَبُواْعَلَ ٓ أَنفُسِهم ۗ وَصَلَّ عَنْهُم مَاكَانُواْ يَفْمَ وُنَ ٢

وَمِنْهُ مِثَن يَسْتَمِعُ إِلَيْكُ وَجَعَلْنَاعَلَىٰ قُلُوبِهِ مِرْأَكِنَةً أَن تَفْقَهُوهُ وَفي ءَاذَانِهِمْ وَقُرَأُ وَإِن يَرَوُا كُلَّ ءَايَةِ لَّا نُوْمِنُهُ أَبِهَا حَتَّىٰ إِذَا جَاءُوكَ يُحِيدِ لُونَكَ بَقُولُ ٱلَّذِينَ كَفَوُوا إِنْ هَلِذَا إِلَّا أَسَطِيرُ ٱلْأَوَّلِينَ ٥

وَهُمْ يَنْهُوْنَ عَنْهُ وَيَنْعُوْنَ عَنْهُ وَإِن يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَانَشْعُرُونَ ١

وَلَوْتَرَيِّ إِذْ وُقِفُواْ عَلَى ٱلنَّارِ فَقَالُواْ يَلَيْتَنَا نُرَدُّ وَلَانُكَذِبَ بِنَايَتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١

بَلْ بَدَالَهُم مَّاكَانُواْ يُخْفُونَ مِن قَبِّلٌّ وَلَوْرُدُّ واْلْعَادُواْ لِمَانُهُواْعَنْهُ وَإِنَّهُ مُلَّكَذِبُونَ ١

> وَقَالُوٓا ۚ إِنْ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ ىمَنْغُوثِينَ 🕲

وَلَوْتَرَيْ إِذْ وُقِفُواْ عَلَىٰ رَبِّهِ مُّرْقَالَ أَلَيْسَ هَلِذَا بِٱلْحُقُّ

their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."

- 31. They indeed are losers who denied their Meeting with Allâh,[1] until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!
- 32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttagûn (the pious - See V.2:2). Will you not then understand?
- 33. We know indeed the grief which their ords cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'an) of Allah that the Zalimûn (polytheists and wrong-doers) deny.
- 34. Verily, (many) Messengers were صلى الله عليه denied before you (O Muhammad صلى الله عليه وسلم), but with patience they bore the denial, and they were hurt till Our Help reached alter the Words none can them, and (Decisions) of Allâh. Surely there has reached you the information (news) about the Messengers (before you).
- 35. If their aversion (from you, and from that صلى الله عليه وسلم with which you have been sent) is hard for you, (and you cannot be patient with their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so

قَالُواْبَكَىٰ وَرَبِّنَأَقَالَ فَذُوقُواْ ٱلْعَذَاتِ بِمَاكَنْتُمْ تَكُفُّونَ ٢

قَدْخَسِرَٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِ ۖ حَتَّى إِذَا جَآءَ تَهُمُ ٱلسَّاعَةُ مَغْمَةً قَالُواْ يَحَسْمَ تَنَاعَلَ مَافَرَ طَنَافِهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَاظِهُورِهِمَّ أَلَاسَاءَ مَايِزُرُونَ 📆

وَمَا ٱلْحَكُوهُ ٱلدُّنْكَ إِلَّا لَعَتْ وَلَهُو ۗ وَلَلدَّارُ ٱلْآخِرَةُ خَتِ"لِلَّذِينَ يَتَّعُونَ أَفَلَا تَعْقِلُونَ ١

> قَدْنَعْلَمُ إِنَّهُ لِيَحْزُنُكَ ٱلَّذِي يَقُولُونَّ فَإِنَّهُمْ لَائِكَذِّبُونِكَ وَلِيكِنَّ ٱلظَّالِمِينَ بِعَايَتِ ٱللَّهِ يَخْجَدُونَ ٢

وَلَقَدَّكُذِّبَتْ رُسُلٌ مِّن قَبَلكَ فَصَيَرُ وَاْعَلَ مَاكُذُنُواْ وَأُوذُواْحَتَّىٰ ۚ أَتَلَهُمْ نَصَّرُ نَأُولَاهُ مَدَلَ لِكَاهَاتِ ٱللَّهُ وَلَقَدْ جَآءَكَ مِن نَبَاعُ ٱلْمُرْسَلِينَ

وَإِن كَانَ كَبُرَعَلَيْكَ إِعْرَاضُهُ مَوْإِنِ ٱسْتَطَعْتَأَن تَبْتَغِيَ نَفَقَافِي ٱلْأَرْضِ أَوْيُسِلِّمَافِي ٱلسَّمَاءِ فَتَأْبَهُم بِعَايَةً وَلَوْشَاءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَيَّ فَلَا تَكُونَنَّ مِنَ ٱلْجِتِهِلِينَ ٥

said, "Whoever loves صلى الله عليه وسلم The Prophet : رضى الله عنه said, "Whoever loves the Meeting with Allah, Allah too loves the Meeting with him; and whoever hates the Meeting with Allâh, Allâh too hates the Meeting with him." (Sahîh Al-Bukhârî, Vol.8, Hadîth No. 515).

that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant).

- **36**. It is only those who listen (to the Message of Prophet Muhammad صلی الله علیه), will respond (benefit from it), but as for the dead (i.e. disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense).
- 37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."
- 38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered.
- **39**. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.
- 40. Say (O Muhammad صلى الله عليه وسلم):
  "Tell me if Allâh's Torment comes upon you,
  or the Hour comes upon you, would you then
  call upon any one other than Allâh? (Reply)
  if you are truthful!"
- 41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!
- 42. Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health

\* إِنَّمَايَسَتَجِيبُ ٱلَّذِينَ يَسَمَعُونُ وَٱلْمَوْنَى يَبْعَثُهُرُ ٱللَّهُ ثُوَّالِيّهِ يُرْجَعُونَ ۞

وَقَالُواْ لَوَلَا نُزِلَ عَلَيْهِ ءَايَةٌ مِن زَيِهِ ء فُلْ إِنَّ اللَّهَ قَادِرُ عَلَىٰ أَن يُنَزِّلَ ءَايـَةً وَلِكِنَّ أَحْتَرُهُمْ لَا نَعْلَمُونَ ۞

وَمَا مِندَآبَةِ فِي ٱلْأَرْضِ وَلَاطَلَيْرِيَطِيرُ بِجَنَاحَيْهِ إِلَّا أَمُّهُ أَمَّنَاكُمُ مَّافَرَطَنَافِى ٱلْكِتَٰبِ مِنشَىۤءُثُمَّ إِلَىٰ رَقِهِمْ يُحۡشَرُونَ ۞

وَٱلَّذِينَ حَـَذَهُ الْمِعَايَتِيَّا صُمُّرُوهُ كُثُرُ فِي ٱلظُّلُمَتُّ مَن يَشَا إِلَنَهُ يُضْلِلُهُ وَمَن يَشَأْيَجَعَلَهُ عَلَى صِرَطِ مُسْتَقِيرِ

قُلْ أَزَءَ يْتَكُو إِنْ أَتَنكُوعَذَاكُ أَللَّهِ أَوْأَتَنكُو ٱلسَّاعَةُ أَغَيْرَاللَّهِ تَدْعُونَ إِن كُنتُمُ صَلِيقِينَ ۞

بَلَ إِيَّاهُ تَدْعُونَ فَيَحَشِفُ مَاتَدْعُونَ إِلَيْهِ إِن شَآهَ وَتَسَوْنَ مَاتُشُرِكُونَ ۞

وَلَقَدُ أَرْسَلُنَا إِلَى أَمْرِمِن قَبَلِكَ فَأَخَذُنَهُم وَلَقَدُ أَنْسُكُم وَلَا اللَّهُ مَا يَتَضَرَّعُونَ اللَّهُ مُ يَتَضَرَّعُونَ اللَّهُ مُ يَتَضَرَّعُونَ اللَّهُ مُ يَتَضَرَّعُونَ اللَّهُ مُ اللَّهُ مُ يَتَضَرَّعُونَ اللَّهُ مُ اللَّهُ اللَّهُ مُ اللَّهُ مُ اللَّهُ مُ اللَّهُ مُ اللَّهُ اللَّهُ اللَّهُ مُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ

(with calamities) so that they might humble themselves (believe with humility).

- 43. When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and Shaitan (Satan) made fairseeming to them that which they used to do.
- 44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.
- 45. So the root of the people who did wrong was cut off. And all praise and thanks are Allâh's, the Lord of the 'Alamîn (mankind, jinn, and all that exists).
- 46. Say (to the disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there - an ilâh (a god) other than Allâh who could restore them to you?" See how variously We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.
- 47. Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zâlimûn (polytheists and wrong-doing) people?"
- 48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.
- 49. But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their

فَلَهُ لَآ إِذْ جَاءَهُم بَأْسُنَا تَضَرَّعُواْ وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيِّنَ لَهُهُ ٱلشَّيْطِنُ مَاكَانُواْيِعْمَلُونَ ۞

فَلَمَّا نَسُواْمَاذُكِّرُواْ بِهِ - فَتَحْنَا عَلَيْهِ مَأْتُوابَ كُلِّشَىْءِ حَقَّتَ إِذَا فَرَحُواْ بِمَٱأُوتُوۤٱأَخَذَنَهُم بَغْتَةً فَإِذَا هُرِمُّبُلِسُونَ ١

فَقُطِعَ دَابِرُٱلْقَوْمِٱلَّذِينَ ظَلَمُواْ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ ٢

قُلْ أَرَةَ يْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مِّنْ إِلَاهُ غَيْرُالِلَّهِ يَأْتِيكُمْ بِفُوْ أَنظُرْ كَيْفَ نُصَرِّفُ ٱلْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ١

قُلُ أَرْءَ لَتَكُو إِنْ أَتَنَكُو عَذَابُ أَلَّهِ بَغْتَةً أَوْجَهْرَةً هَاْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّلْمُونَ ١

وَهَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينٍّ فَنَ ءَامَنَ وَأَصْلَحَ فَلَاخَوْفُ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ ۞

وَٱلَّذِينَ كَذَّهُواْ بِعَايِكِيْنَا يَمَشُهُمُ ٱلْعَذَابُ بِمَا كَانُواْ

disbelief<sup>11</sup> (and for their belying the Message of Muhammad صلى الله عليه وسلم ) . [Tafsir Al-Ourtubil.

- : (صلى الله عليه وسلم O Muhammad) "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen: nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?"
- 51. And warn therewith (the Qur'an) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).
- 52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zâlimûn (unjust).
- 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?
- 54. When those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salâmun 'Alaikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful.

رَفْسُ قُدُنَ 🛈

قُل لَّا أَقُولُ لَكُمْ عِندِي خَزَآ بِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلْغَيْبَوَلِآ أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنْ أَتَّبِعُ إِلَّامَا يُوجَىۤ إِلَّا قُلُهَلْ يَسْتَوِيٱلْأَعْمَىٰ وَٱلْمَصِيرُ @ 5,5\$ [ VI

وَأَنذِرْبِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَدُوٓا ۚ إِلَّكَ رَبِّهِمْ لَيْسَ لَهُم مِن دُونِهِ عَ وَكِنٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونِ ﴾

وَلَا تَظْرُرِ اللَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوْةِ وَٱلْعَشِي رُ بدُونَ وَجْهَةً مَاعَلَيْكَ مِنْ حِسَابِهِ وِمِّن شَيْءٍ وَمَامِنْ حِسَابِكَ عَلَيْهِم مِن شَيْءِ فَتَطْرُدُهُمْ وَ يَكُونَ مِنَ ٱلظَّالِمِينِ ٥

وَكَذَاكَ فَتَنَّا بَعْضَهُم بَبَعْضِ لَيَقُولُوٓا أَهَا وُلَآ مَنَّ اللَّهُ عَلَيْهِم مِّنْ بَيْنِنَأَ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ مَالشَّنِكِينِ ١

وَإِذَا حَاءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِعَايَلِتِنَا فَقُلْ سَلَاقًا عَلَيْكُو ۗ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوَّءًا بِجَهَالَةٍ ثُمَّ تَابَمِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ وَغَفُورٌ تَحِيرٌ

<sup>[1] (</sup>V.6:49) See the footnote of (V.3:85).

55. And thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimûn (criminals, polytheists, sinners) may become manifest.

56. Say (O Muhammad صلى الله عليه وسلم): "I have been forbidden to worship those whom you invoke (worship) besides Allâh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

57. Say (O Muhammad صلى الله عليه وسلم): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges."

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the Zâlimûn (polytheists and wrong-doers)."

59. And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is (written) in a Clear Record.

60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) to Him will be your return. Then He will inform you of that which you used to do.

61. He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels وَكَنَالِكَ نُفَصِّلُ ٱلْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ٢

قُلْ إِنِّي نُهِيتُ أَنَّ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهَ قُل لَّا أَتَّبِعُ أَهْوَآءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَامِنَ ٱلْمُفتدين ٥

قُلْ إِنِّي عَلَىٰ بَيِّنَةِ مِّن زَيِّي وَكَذَّبْتُم بِدِّء مَاعِندِي مَا تَسْتَعْجِلُونَ بِؤَءَ إِنِ ٱلْحُصَّمُ إِلَّا بِلَّهِ يَقُصُ ٱلْحَةَ وَهُوَ خَتْرُ ٱلْفَاصِلِينَ ٥

قُللَّوْ أَنَّ عِندِى مَاتَسْتَعْجِلُونَ بِهِءَ لَقُضِيَ ٱلْأَمُّرُ بَيْنِي وَبَيْنَكُمُ مُّواَلِلَهُ أَعْلَمُ بِٱلظَّلِمِينَ ۞

\* وَعِندَهُ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُ هَاۤ إِلَّاهُوَّ وَيَعْلَمُ مَا فِ ٱلْبَرِّ وَٱلْبَحْرُ وَمَا لَسَفُطُ مِن وَرَقَةٍ إِلَّا يَعَلَمُهَا وَلَاحَبَّةِ فِي ظُلْمَتِ ٱلْأَرْضِ وَلَارَطْبِ وَلَايَابِسٍ إِلَّا فِي كِتَبِ مُّبِينِ ٥

وَهُوَٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُرُمَا جَرَحْتُم بِٱلنَّهَارِثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلُ مُّسَمَّىٰ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَيِّئُكُمْ بِمَاكْنَتُمْ تَعْمَلُونَ ٢

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِقَاء وَيُرْسِلُ عَلَيْكُ حَفَظَةً

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guarding and writing all of one's good and bad deeds) over you, [1] until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

- 62. Then they are returned to Allâh, their True Maula [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.
- 63. Say (O Muhammad صلى الله عليه وسلم): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."
- 64. Say (O Muhammad صلى الله عليه وسلم): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh."
- 65. Say: "He has power to send torment on you from above you or from under your

حَةً إِذَا عَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتُهُ رُسُلُنَا وَهُمْ لَانْفَةِ طُونَ ١

ثُمَّرُدُواْ إِلَى ٱللَّهِ مَوْلَكُهُ مُ ٱلْحَقُّ أَلَالَهُ ٱلْحُكُمُ وَهُوَ أَسْرَعُ ٱلْحَسِينَ اللهُ

قُلْ مَن يُنَجِيكُ مِن ظُلْمَتِ ٱلْبَرِ وَٱلْمَحْرِ تَدْعُونَهُ تَضَيُّعًا وَخُفْيَةً لَيْنَ أَخِلنَامِنْ هَلِيهِ عَلَيْكُونَا مِنَ ٱلشَّكِينَ 🕏

قُلِٱللَّهُ يُنَجِيكُم مِنْهَا وَمِن كُلِّ كَرْبِ ثُمَّاأَنتُمْ تُشْرِكُونَ ١

قُلْهُوٓ ٱلْقَادِرُعَلَىٓ أَن يَبْعَثَ عَلَيْكُرْعَذَابًا مِّن فَوْقِكُوۤ أَوْمِن

narrating about his Lord صلى الله عليه وسلم The Prophet : رضي الله عنهما narrating about his Lord said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account)." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.498).

b) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه رسلم said, "Angels come (to you) in succession by night and day, and all of them get together at the time of Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend to Allah Who asks them (and He knows the answer better than them): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet مىلى الله عليه وسلم added: "If anyone of you says *Amîn* (during the prayer at the end of the recitation of Sûrat Al-Fâtihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 446)

<sup>(1) (</sup>V.6:61):

a) Whoever intended to do a good deed or a bad deed.

feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayât (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.

- 66. But your people (O Muhammad صلى have denied it (the Qur'an) though it is the truth. Say: "I am not a Wakîl (guardian) over you."
- 67. For every news there is a reality 11 and you will come to know.
- صلى الله 68. And when you ( Muhammad عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers).
- 69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allah (and refrain from mocking at the Qur'ân). [The provision of this Verse was abrogated by the Verse 4:140].
- 70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'an) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be

تَحْتِ أَرْجُلِكُوْ أَوْبَلْسَكُوْ بِشَكَاوَنُدْقَ بَعْضَكُم بَأْسَ بَعْضُ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْآيِكَ لَعَلَّهُمْ الله الله الله الله الله الله

وَكَذَّبَ بِهِ عَقَوْمُكَ وَهُوَ ٱلْحَقُّ ثُل لَّسْتُ عَلَيْكُم بوَكِيل 📆

لِكُلِّ نَبَا مُسْتَقَرُّ وَسَوْفَ تَعَلَمُونَ ١

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِيٓ اَينَيْنَا فَأَعْرِضَ عَنْهُمْرَحَتَّى يَخُونُهُواْ فِي حَدِيثِ غَمْرِةِ ءَوَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطِينُ فَلَا تَقْعُدُ بَعْدَ ٱلذِّتْ كَرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ ۞

وَمَاعَلَى ٱلَّذِينَ سَتَّ قُونَ مِنْ حِسَابِهِ مِن شَيْعٍ وَلَكِن ذِكِ كَالْعَلَّمُ مُنَّقَوْرِي ١

وَذَرِٱلَّذِينَ ٱتَّخَذُواْ دِينَهُ مْ لَعِبًا وَلَهُوَا وَغَرَّتْهُ مُ ٱلْحَكَوٰةُ ٱلدُّنْيَأُ وَذَكِرْ بِهِءَأَنِ تُنْسَلَ نَفْسُلُ مِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُوبِ ٱللَّهِ وَإِنَّ وَلَاشَفِيهٌ وَإِن تَعْدِلْ كُلُّ عَدْلِ لَّا يُؤْخَذُ مِنْهَأَّ أَوْلَتَكِ ٱلَّذِينَ أَنْسِلُواْبِمَاكَسَرُواْ لَهُمْ شَرَابٌ مِّنْ حَمِيمِ وَعَذَابٌ أَلِيمٌ بِمَا كَاذُ أَنَّكُهُ وَنَ ۞

<sup>(</sup>V.6:67): i.e. for everything there is an appointed term, and for every deed there is a recompense

a drink of boiling water and a painful torment because they used to disbelieve.

71. Say (O Muhammad (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allâh has guided us (to true Monotheism)?—like one whom the Shayâtîn (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' "Say: "Verily, Allâh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Âlamîn (mankind, jinn and all that exists);

**72.** And to perform As-Salât (Iqâmat-as-Salât), and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered.

73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, the Well-Acquainted (of all things).

74. And (remember) when Ibrâhîm (Abraham) said to his father Âzar: "Do you take idols as *âlihah* (gods)? Verily, I see you and your people in manifest error. [1],"

قُلْ أَنْتَعُواْ مِن دُونِ اللّهِ مَا لا يَنْفَعُنَا وَلاَ يَضُدُّنَا وَبُرِدُ عَلَىٰ أَعْقَامِنَا بَعْدَ إِذْ هَدَ لِنَا اللّهُ كَالَّذِى اسْتَهُوَرْتُهُ الشَّيَطِينُ فِ الْأَرْضِ حَيْرَانَ لَهُ وَ أَصْحَابٌ يَدْعُونَهُ وَإِلَى الْهُدَى آشَيْنًا قُلْ إِنَّ هُدَى اللّهِ هُوَ الْهُدَى قُلُورُنَا لِلسُّلِمَ لِرَبِ الْمُنكِينَ ٣

> وَأَنْ أَقِيمُواْ ٱلصَّلَوٰةَ وَٱتَّقُوهُ وَهُوَالَّذِيّ إِلَيْهِ تُحْشَرُونَ ۞

وَهُوَ الَّذِي حَلَقَ السَّمَوَتِ وَالْأَرْضَ بِالْحَقِِّ وَيُوْمَ يَقُولُ كُن فَيَكُونُ فَوَلَهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَحُ فِ الصَّورُ عَلِيمُ الْغَنبِ وَالشَّهَدَةُ وَهُو الْحَكِيمُ الْحَبِيرُ الْحَبِيرُ

\* وَإِذْ وَالْ إِنْرَهِ مُرِلِأَ بِيهِ ۚ الْزَرِ أَتَتَخِذُ أَصْنَامًا عَالِهَةً إِنِّ أَرَبُكَ وَقَوْمَكَ فِي صَلَالِ مُعِينِ ۞

<sup>(</sup>V.6:74) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه رسلم said, "On the Day of Resurrection Ibrâhîm (Abraham) will meet his father Âzar whose face will be dark and covered with dust. (The Prophet) Ibrâhîm (Abraham) will say (to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Ibrâhîm (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allâh منا الله will say (to him): 'I have forbidden Paradise for the disbelievers.'Then he will be addressed, 'O Ibrâhîm (Abraham)! Look! What is underneath your feet?' He will look and there he will see a Dhîkh (Hyena,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.569).

75. Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.

76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray."

78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allâh).

79. Verily, I have turned my face towards Him Who has created the heavens and the (Islâmic Monotheism. earth Hanîf. worshipping none but Allâh Alone), and I am not of Al-Mushrikûn" (See V.2:105).

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?

81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. So which of the two parties has more right to be in security? If you but know."

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) وَكَذَالِكَ نُرِيٓ إِبْرَهِيمَ مَلَكُونَ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ٥

فَلْتَاجَنَّ عَلَيْهِ ٱلْيَّلُ رَءَا كَوْكَيًّا قَالَ هَاذَا رَبِّي فَلَمَّا أَفَا ، قَالَ لَآ أُحِبُ ٱلْآفلينَ ٢

فَلَمَّارَءَ ٱلْقَدَمَرَ بَانِغَاقَالَ هَٰذَا رَبِّي فَلَمَّآ أَفَلَ قَالَ لَين لَّهْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ ٱلضَّيَالِينَ ۞

> فَكَمَّارَءَا ٱلشَّمْسَ بَانِغَةَ قَالَ هَا ذَارَقِي هَاذَا أَحْبُرُ فَلَمَّا أَفَلَتْ قَالَ يَكَوْمِ إِنِّي بَرِيٓ ءٌ مِّمَّا تُشْرِكُونَ ۞

إِنِّي وَجَّهْتُ وَجُهِيَ لِلَّذِي فَطَرَ ٱلسَّمَاوَتِ وَٱلْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ ٱلْمُشْرِكِينَ ۞

وَحَاجَهُ مُ قَوْمُهُ مَالَ أَتَحَاجُونِي فِي ٱللَّهِ وَقَدْ هَدَانَ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِيةَ إِلَّا أَن يَشَاءَ رَبِّ شَيْءَأُوسِعَ رَبِيكُلَ شَيْءٍ عِلْمَأَأَفَلَا تَتَذَكَّرُونَ ٨

وَكَيْفَأَخَافُ مَآأَشْرَكْتُهُ وَلَاتَخَافُونَ أَنَّكُمْ أَشْرَكَتُمُر بِٱللَّهِ مَالَمْ يُنَزِّلْ بِهِ ءَعَلَيْكُمْ سُلْطَنَّا فَأَيُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِّ إِن كُنتُمْ تَعُلَمُونَ ﴿

ٱلَّذِينَ ءَامَنُواْ وَلَمْ يَلْسُوَاْ إِيمَانَهُم بِظُلْمِ أُوْلَٰذِكَ لَهُمُ

and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. [1]

- **83**. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.
- **84.** And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd (David), Sulaimân (Solomon), Ayyûb (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward *Al-Muhsinûn* (the good-doers see the footnote of V.9:120).
- **85.** And Zakariyâ (Zechariah), and Yahya (John) and 'Îsâ (Jesus) and Iliyâs (Elias), each one of them was of the righteous.
- **86.** And Ismâ'îl (Ishmael) and Al-Yasa' (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred to the 'Âlamîn [mankind and jinn (of their times)].
- **87.** And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.
- **88.** This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.
- 89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these (i.e. disbelievers) disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such

ٱلْأَمْنُ وَهُرِمُّهُ تَدُونَ ٢

وَتِلْكَ حُجَّتُنَا ٓءَاتَيْنَكَاۤ إِبْرَهِيـمَعَلَىٰ قَوْمُوٓءُنَرَفَعُ دَرَجَنتِ مِّن نَشَآةٌ إِنَّ رَبِّكَ حَكِيمُ عَلِيمٌ ۞

وَوَهَبْنَالَهُ وَإِسْحَقَ وَيَمْغُوبًا كُلَّا هَدَيْنَا وَنُوحًا هَدَيْنَا وَنُوحًا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ ذُرِيَّتِهِ عَدَاوُدَ وَسُلَيْمَنَ وَأَيُّوبَ وَيُولِكُ وَكَذَلِكَ وَلَا يَكُذَلِكَ عَلَى الْمُوسَىٰ وَهَلْرُونَ وَكَذَلِكَ عَكَذَلِكَ عَلَى إِلَّهُ مِنْ فَالْمُوسِنِينَ اللَّهُ

وَزَكِرِيَّاوَيَغْيَىٰ وَعِيسَىٰ وَإِلْيَاسٍّ كُلُّ فِنَ ٱلصَّلِحِينَ ۞

وَإِسْمَنِعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلَّا فَضَلْنَا عَلَى ٱلْعَالَمِينَ ۞

وَمِنْءَابَآبِهِمْ وَذُرِيَّتِهِمْ وَإِخْوَانِهِمٌّ وَٱجْتَبَيْنَاهُرُ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمِ ۞

ذَاكَ هُدَى ٱللَّهِ يَهْدِى بِهِ عَن يَشَاهُ مِنْ عِبَادِهِ عَنْ عَبَادِهُ وَوَلَوْ أَشْرَكُواْ أَخَيِطُ عَنْهُم مَّاكَانُواْ يَعْمَلُونَ هُ

أُوْلَتَهِكَ ٱلَّذِينَ ءَاتَيْنَتَهُمُ ٱلْكِتَبَ وَٱلْمُكَمَّ وَٱلتُّهُوَّةً فَإِن يَكُفُرُهُهَا هَنَوُلاَءٍ فَقَدُّ وَكَلْنَابِهَا قَوْمَالَيْسُواْ بِهَابِكُفِرِينَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.6:82): See the footnote (C) of (V.27:59).

as the Companions of Prophet Muhammad who are not disbelievers (صلى الله عليه وسلم therein.

- 90. They are those whom Allah had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the 'Alamin (mankind and iinn)."
- 91. They (the Jews, Quraish pagans, idolaters) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by revelation)." Say (O Muhammad صلى الله عليه وسلم (صلى الله عليه وسلم): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of them) and concealing much? And you (believers in Allâh and His Messenger Muhammad صلى الله عليه وسلم) were taught (through the Qur'an) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. (Tafsîr Al-Qurtubî).
- 92. And this (the Qur'an) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Our'ân), and they are constant in guarding their Salât (prayers).
- 93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me", whereas no revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death,

أُوْلَتِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُ دَلِهُمُ ٱقْتَدِهُ قُل لَّا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِنْ هُوَ إِلَّا ذِكْرَىٰ للْعَلَمِينَ 🕝

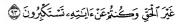
وَمَاقَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِ ۗ إِذْ قَالُواْمَاۤ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَر مِن شَيْءً قُلْ مَنْ أَنزَلَ ٱلْكِتَابَ ٱلَّذِي جَاءَ يهِ ـ مُوسَىٰ نُورًا وَهُدَى لِلنَّاسِ تَجْعَلُونَهُ وَوَاطِسَ تُبدُونَهَا وَتُخَفُونَ كَيْبِيِّ أَوْعُلِمْتُر مَّالْمِرْتَعْلَمُواْ أَنْتُمْ وَلَآءَابِآ وَكُمِّ قُلُ اللَّهُ لَيْرَذَوْهُمْ فِي خَوْضِهِمْ تلْعَدُنَ ١

وَهَلَذَاكِتَكُ أَنْزَلْنَهُ مُبَارَكٌ مُصَدِّقُ ٱلَّذِي يَئِنَ يَدَيْهِ وَلِتُنذِرَأُمُّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَاْ وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْآخِرَةِ نُؤْمِنُونَ بِمُدْءَوَهُمْ عَلَى صَلَاتِهِمْ يُحَافظُونَ شَيْ

وَمَنْ أَظْلَمُ مِمَّن ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْقَالَ أُوحِيَ إِلَىٰ وَلَمْ يُوحَ إِلَيْهِ شَحْتٌ وَمَن قَالَ سَأَنْزِلُ مِثْلَ مَا أَنْزَلَ ٱللَّهُ وَلَوْتَرَيْ إِذِ ٱلظَّالِمُونَ فِي غَمَرَتِ ٱلْمَوْتِ وَٱلْمَلَيْكَةُ بَاسِطُهَ أَيْدِيهِ مِّأَخْرِجُواْ أَنفُسَكُمُ ٱلْوَمْ تُحْزَوْنَ عَذَاتَ ٱلْهُونِ بِمَاكِنَةُ تَقُولُونَ عَلَى ٱللَّهِ

while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect![1],

94. And truly you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you



وَلَقَدُجِنْتُمُونَا فُرَادَىٰ كَمَاخَلَقْنَكُمُ أَوَّلَ مَرَّةِ وَتَرَكَتُهُمْ مَّاخَوَلْنَكُمْ وَلَآءَ ظُهُورِكُمْ وَمَانَرَىٰ مَعَكُوْ شُفَعَاءَ أَوُ ٱلَّذِنَ زَعَمْتُهُ أَنَّهُ مِنْ شُرِّكُوًّا لَقَدَنَّقَظَعَ بَيْنَكُمْ وَضَلَّعَنڪُم مَّاكَنْتُمْ

A) What is said regarding the punishment in the grave. And the Statement of Allâh غزوجك ( عن و جل

"If you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death while the angels are stretching forth their hands (saying):" Deliver your souls. This day you shall be recompensed with the torment of degradation." (V. 6:93)

And also the Statement of Allâh تعالى: "Twice shall We punish them and thereafter, they shall be brought back to a great (horrible) torment." (V. 9:101).

اتعالى And also the Statement of Allah

"While an evil torment encompassed Fir'aun (Pharaoh)'s people; the Fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun (Pharaoh)'s people to enter the severest torment.' " (V. 40: 45-46).

said, "When a faithful believer is صلى الله عليه وسلم said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that Lâ ilâha illallâh wa Anna Muhammad-ur-Rasûl-Allâh (none has the right to be worshipped but Allâh and is the Messenger of Allâh). And that corresponds to Allâh's صلى الله عليه وسلم Statement: 'Allâh will keep firm those who believe with the word that stands firm.' (V.14:27)." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.450).

said, "When a human being is laid صلى الله عليه وسلم The Prophet رضي الله عنه said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you use to say about this man, Muhammad He will say: 'I testify that he is Allâh's slave and His Messenger.' Then it will ?صلى الله عليه وسلم be said to him, 'Look at your place in the Hell-fire. Allâh has changed for you a place in added, "The dead person will see both صلى الله عليه وسلم added, "The dead person will see his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance (by following the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatsoever is near to him except human beings and jinn." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 422)

<sup>&</sup>lt;sup>[1]</sup> (V. 6:93)

and them have been cut off, and all that you used to claim has vanished from you.

- 95. Verily, it is Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?
- 96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.
- 97. It is He Who has set the stars<sup>[1]</sup> for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayât* (proofs, evidences, verses, lessons, signs, Revelations, etc.) for a people who know.
- 98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ân) for a people who understand.
- 99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters

\* إِنَّ اللَّهَ قَالِقُ الْحَٰتِ وَالْتَوَىُّ يُغَنِّجُ الْحَیَّ مِنَ الْمَیِّتِ وَمُخْرِجُ الْمَیِّتِ مِنَ الْحَیَّ ذَلِكُمُ اللَّهُ قَاَنَیْ تُوَفِّكُونَ ۞

فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلْيَلَ سَكَنَا وَٱلشَّمْسَ وَالْفَمَرَحُسْبَانَا دَالِكَ تَقْدِيرُ ٱلْمَدِيزِ ٱلْمَالِيدِ ۞

وَهُوَالَذِى جَمَلَ لَكُمُالنَّجُومَ لِتَهْ تَدُواْ بِهَافِي ظُلُمَتِ ٱلْبَرِوَالْبَحْرُِّ قَدْ فَصَلْنَا ٱلْآبِكَتِ لِقَوْمِ يَعْلَمُونَ ۞

وَهُوَالَذِيَ أَشَا كُمِيِّن نَفْسٍ وَحِدَةٍ فَمُسْتَقَرُّ وَمُسْتَوْدَعٌ قَدْ فَصَلْنَا ٱلْآيَنتِ لِقَوْمٍ يَفْقَهُونَ ۞

وَهُوَالَّذِى َ أَنْزَلَ مِنَ السَّمَآءَ مَآءَ فَأَخْرَجْنَا بِهِ • نَبَاتَ كَلِ ثَنَىءَ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُغْرِجُ مِنْهُ حَبَّامُتُورَكِبًا وَمِنَ النَّخْلِ مِن طَلْهِهَا فِنْوَانُ دَائِنَةٌ وَجَنَّتِ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهَا وَعَمْرُ

<sup>&</sup>lt;sup>[1]</sup> (V.6:97) (About the) Stars. Abu Qatâdah mentioned Allâh's Statement: "And We have adorned the nearest heaven with lamps," (V.67:5) and said, "The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Sahîh Al-Bukhârî, Vol. 4, Chap. 3, P. 282).

of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for a people who believe.

100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Glorified is He and Exalted above all that (evil) they attribute to Him.

101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything<sup>[1]</sup>.

102. Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most Subtle and Courteous), the Well-Acquainted (with all things).

104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad صلى الله عليه وسلم) am not a watcher over you.

105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for a people who have knowledge.

مُتَشَابِةً إِنظُرُوٓ إِلَى نَصَرِهِ ۚ إِذَا أَنْصَرَ وَيَنْعِيدُ ۗ إِنَّا فِي ذَالِكُمْ لَاَيَاتِ لِقَوْمِ يُوْمِنُونَ ۞

وَجَعَلُواْلِلَهِ شُرَكَاءَ الْجِنَّ وَخَلَقُهُمٌّ وَخَرَفُواْلُهُ رَبَيِينَ وَبَنَايِهِ مِنْدِعِلْمِ الْمِبْحَنْهُ وَقَعَلَىٰعَمَّا يَصِفُونَ ۞

بَدِيهُ اَلسَّمَوَاتِ وَالْأَرْضِّ أَنَّى يَكُونُ لَهُ وَلَالُّوْلَمْ تَكُنْ لَهُ رَصَابِحِبَةٌ وَخَلَقَ كُلَّ شَيِّ وَهُوَ بِكُلِّ شَيْءً وَهُوَ بِكِلِ شَيْءٍ عَلَـــُهُ هُ

ذَلِكُمُ ٱللَّهُ رَبُّكُمُ لَا إِلْهَاإِلَّا هُوَّخَلِقُ كُلِ شَيْءٍ فَآعَبُ دُوهُ وَهُوَعَلَى كُلِ شَيْءٍ وَكِيلٌ ۞

لَّاتُدْرِكُهُ الْأَنْصَارُوَهُوَ يُدْرِكُ الْأَنْصَارُّوَهُوَ اللَّطِيفُ الْخَيِيرُ ۞

قَدْجَآءَكُم بَصَآبِرُمِن نَّيِكُمِّ فَمَنْ أَبْصَرَ فَلِنَفْسِةً عُومَنْ عَمِى فَعَلَيْهَا وَمَاۤ أَناْ عَلَيْكُم بِحَفِيظِ ۞

وَكَذَالِكَ نُصُرِّفُ ٱلْآيَنتِ وَلِيَقُولُواْ دَرَسْتَ وَلِنْبَيِّنَهُ دِلِقَوْمِ يَعْلَمُونَ ۞

<sup>[1] (</sup>V.6:101) See the footnote of (V.2:116)

106. Follow what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord. Lâ ilâha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikûn [1]

107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a Wakîl (disposer of affairs, guardian, trustee) over them.

108. And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do. [2]

ٱتَجِعْمَآ أُوحِىَ إِلَيْكَ مِن زَيِكٌ لَآ إِلَاهُ إِلَّاهُوِّ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ١

وَلَوْ شَنَاءَ أَلِنَّهُ مَا أَشْرَكُولُ وَمَاجَعَلْنَكَ عَلَيْهِمْ حَفِيظًا وَمَآ أَنتَ عَلَيْهِم بُوَكِيلِ ٢

وَلَاتَسُبُّواْ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُواْ ٱللَّهَ عَدَوَّا بِغَيْرِعِلْ كَذَالِكَ زَيَّنَا لِكُلِّ أُمَّةٍ عَمَلَهُ مَرْثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُواْ يَعْمَلُونَ ٥

Narrated Ibn 'Umâr رضى الله عنهما Allâh's Messenger صلى الله عليه وسلم said, "Once three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of a huge rock) while they were inside. They said to each other, 'O You! Nothing can save you except the truth, so each of you should ask Allâh's Help by referring to such a deed as he thinks he did sincerely (i.e., just for gaining Allâh's Pleasure).' So one of them said, 'O Allâh! You know that I had a labourer who worked for me for one Faraq (i.e. three Sâ') of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice.' I said to him, 'Go to those cows and take them, for they are the product of that Faraq (of rice).' So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allâh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allâh! If You consider that I did that for fear of You, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allâh! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinârs (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allâh, and do not deflower me but legally.' 'I got

<sup>[1] (</sup>V.6:106), Al-Mushrikûn: polytheists, pagans, idolaters and disbelievers in the Oneness of صلى الله عليه وسلم Allah and His Messenger Muhammad

<sup>[2] (</sup>V.6:108) The tale of the cave:

109. And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they would not believe?"

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

111. And even if We had sent down to them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.

112. And so We have apointed for every Prophet enemies — Shayâtîn (devils) among makind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (Tafsîr Al-Ourtubî)

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).

[(صلى الله عليه وسلم Say (O Muhammad) [[ "Shall I seek a judge other than Allâh while it is He Who has sent down to you the Book (the Qur'an), explained in detail." Those to whom We gave the Scripture [the

وَأَقْسَمُواْ بِٱللَّهِ جَهْدَأَيْمُنِهِ لَين جَآءَتُهُمْ عَالِيُّهُ لُّهُ مِنُ لَنَّ بِهَأْقُلْ إِنَّمَا ٱلْآئِئَتُ عِندَاللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَآءَتْ لَا يُؤْمِنُونَ ٥

وَنُقَلَتُ أَفِيدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُواْ بهِ اَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَكَ نِهِمْ يَعْمَهُونَ ١

\* وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِ مُ الْمَلَّدِيكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَثَيْرَنَا عَلَيْهِ مُركُلَّ شَيْءٍ قُبُلًا مَّاكَانُواْ لِيُؤْمِنُواْ إِلَّا أَن يَشَاءَ ٱللَّهُ وَلِكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ٣

وَكَذَلِكَ جَعَلْنَالِكُلِّ نِينَ عَدُوًّا شَيَطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِي بَعْضُهُمْ إِلَكَ بَعْضِ زُخْرُفَ ٱلْقَةَ لِ غُرُورًا وَلَوْسَلَةَ رَبُّكَ مَافِعَكُوهٌ فَذَرْهُمْ وَمَا يَفْتَرُونَ ٥

وَلِتَصْغَى إِلَيْهِ أَفْدَهُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرَفُواْ مَاهُم مُّقْتَرَفُوت شَ

أَفَغَيْرَ اللَّهِ أَبْتَغي حَكَمًا وَهُوَ ٱلَّذِيَّ أَنزَلَ إِلَيْكُمُ ٱلْكِتَابَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَاهُمُ ٱلْكِتَبَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِن زَّبِّكَ بِٱلْحَقُّ

up and left the hundred Dinârs (for her). O Allâh! If You consider that I did that for fear of You then please remove the rock.' So Allah released them (removed the rock) and they came out (of the cave)." [This Hadîth indicates that one can only ask Allât, for help directly or through his performed good deeds. But to ask Allâh through the dead or absent (prophets, saints, spirits, holy men, angels) is absolutely forbidden in Islâm and it is a kind of polytheism]. (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 671).

Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

- 115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.
- 116. And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.
- 117. Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided.
- 118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.
- 120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.
- 121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh). And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [1] [by making Al-Maitah (a

فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ١

وَتَمَّتْكُلِمَتُ رَبِّكَ صِدْقَاوَعَذَلَا لَامُبَدِلَ لِكَلِمَنْدِهِ مُوَالسَّمِيعُ ٱلْعَلِيمُ ۞

وَإِن تُطِعْ أَحْتَرَمَن فِي ٱلْأَرْضِ يُضِلُوكَ عَن سَبِيلِ ٱلتَّأَوِن يَتَّيِمُونَ إِلَّا ٱلظَّنَ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ شَ

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُ عَن سَبِيلِةٍ ْ وَهُوَأَعْلَمُ بِٱلْمُهْمَّذِينَ ۞

فَكُلُواْ مِمَّادُكِرَاْسُمُالَّلَهِ عَلَيْهِ إِنڪُنتُم بِعَالِيَةِمُمُوْمِنِينَ ۞

وَمَالَكُوْ أَلَاتَأْكُلُواْ مِمَّادُكِرَ آسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَضَلَ لَكُومَا حَرَمَ عَلَيْكُمْ إِلَّامَا أَضْطُورَتُمْ إِلَيْةً وَإِنَّ كَثِيرًا لِيُضِلُونَ بِأَهْوَآبِهِم بِغَيْرِ عِلْمٍ إِنَّ رَبِّكَ هُوَأَعْلَمُ بِٱلْمُعْتَذِينَ ۞

وَذَرُواْ ظُهِرَ ٱلْإِنْدِ وَبَاطِنَهُۥ إِنَّ ٱلَّذِينَ يَكْسِبُونَ الْإِنْدَ سَيْدِ وَبَاطِنَهُ ۚ إِنَّ ٱلَّذِينَ يَكْسِبُونَ الْإِنْدَ سَيْدِ فَرَنِ وَنَهِمَا كَانُواْ يَقْدَرِ فُورَتَ ٢

وَلَا تَأْكُلُواْمِنَالَمْ يُذْكَرِاْسُهُ اللَّهِ عَلَيْهِ وَإِنَّهُ. لَفِسْقٌ وَإِنَّ الشَّيَطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآ إِبِهِرْ لِيُجَدِّلُوُكُمْ قَانَ أَطْعَتُمُوهُ إِلَّا كُولُوْلَمْ لَمُشْرِكُونَ ۞

<sup>(</sup>V.6:121) Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr: Once while Allâh's Messenger مسلى الله عليه وسلم was reciting the Verse (9:31) 'Adî ibn Hâtim said, "O Allâh's Messenger! They do not worship them (i.e., rabbis and monks)." Allâh's Messenger مسلى الله عليه وسلم said:

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dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism].

122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownselves, and they perceive (it) not.

124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot.

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. [1]

أَوْمَن كَانَ مَيْتَا فَأَحْيَيْنَكُهُ وَجَعَلْنَا لَهُ، فُوْلَايَمْشِى بِهِ، فِي النَّاسِ كَمَن مَّنْلُهُ، فِي الظُّامُنتِ لَيْسَ بِخَارِجَ مِنْهَا كَذَلِكَ زُبِّنَ لِلْكَفِرِينَ مَاكَافُواْ يَصْمَلُونَ ﷺ يَصْمَلُونَ ﴾

وَكَذَاكِ جَمَلْنَا فِ كُلِ قَرْبَةٍ أَكَيْرَ مُجْرِمِيهَ الِيَمْكُرُواْفِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ۞ وَإِذَا جَآةَ تُهُمْ ءَايَةٌ قَالُواْلَ ثُؤْمِنَ حَقَّ ثُوْقَى مِثْلَمَا أُونِ رُسُلُ اللَّهُ اللَّهُ أَغَلَرُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ سَيُصِيبُ الَّذِينَ أَجْرَمُواْصَغَارُ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ مِمَاكَ افْأَيْمَكُرُونَ

فَمَن يُرِدِ اللّهُ أَن يَهَدِيهُ ويَشْرَحُ صَدْرَهُ وَ لِلْإِسْلَطِّوْمَن يُرِدْ أَن يُضِلَّهُ ويَجْعَلُ صَدْرَهُ و صَيِّقًا حَرَجًا كَأَنَّمَا يَضَعَدُ فِي ٱلسَّمَآءُ كَذَلِكَ يَجْعَلُ اللّهُ الرِّحْسَ عَلَى ٱلَّذِينَ لاَيُوْمِنُونَ

<sup>&</sup>quot;They certainly do. They (i.e., rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them." (*Tafsîr At-Tabari*).

<sup>(</sup>V.6:125) If Allâh تعالى wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the *Sunnah* (legal ways) of the Prophet صلى الله الله عليه وسلم.

126. And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed

127. For them will be the home of peace (Paradise) with their Lord. And He will be their Walî (Helper and Protector) because of what they used to do.

128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliya' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

129. And thus We do make the Zâlimûn (polytheists and wrong-doers) Auliyâ' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.

130. O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting to you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

131. This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).

وَهَذَاصِرَطُ رَبِكَ مُسْتَقِيمٌّا قَدْفَصَلْنَا ٱلْآيَلَتِ لِقَوْمِ يَذَّكَرُونَ ۞

﴿لَهُمْ دَازُالسَّ لَيرِعِن دَ رَبِّهِمْ وَهُوَ وَلِيَّهُم بِمَا كَانُواْيَعْمَلُونَ ۞

وَيَوْمَ يَعْشُرُهُمْ جَيعَا يَعَمَّشَرَالُحِنِ قَدِ ٱسْتَصَعَّرَتُم مِّنَ الْإِنسِّ وَقَالَ أَقِلِيمَا فُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضِ وَبَلَغْنَّا أَجَلَنَا ٱلَّذِيّ أَجَلْتَ لَتَأْقَالَ النَّالُ مَثْوَىٰكُمْ خَلِينِ فِيهَآ إِلَّا مَاشَاءَ النَّقُ إِنَّ رَبِّكَ حَكِيمُ عَلِيهٌ ۞

وَكَنَالِكَ ثُولَى بَعْضَ الظَّلِمِينَ بَعْضًا بِمَاكَانُواْ يَكْسِبُونَ ۞

يَمَعَشَرَالْهِذِ وَالْإِنِسَ أَلَمْ يَنَأَيْكُمْ رُسُلٌ مِّنكُمْ يَقُضُّونَ عَلَيْكُمْ ءَايَتِي وَيُمْذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَلَذَأْ قَالُولْشَهِدْنَا عَلَىّ أَنفُسِيًّا وَشَهِدُولُ عَلَىّ أَنفُسِهِمْ أَنَّهُمْ كَالْحَيَوْةُ الدُّنْيَا وَشَهِدُولُ عَلَىّ أَنفُسِهِمْ أَنَّهُمْ كَافُكُمْ فَالْكَيْوِنُ الدُّنِيَا وَشَهِدُولُ

ذَلِكَ أَن لَمْ يَكُن زَبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْرِ وَأَهْلُهَا غَنِفِلُونَ ۞

ا عليه رسلم ]. I am just a distributor, but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh's Orders [i.e., following strictly Allâh's Book (the Qur'ân) and the Prophet's Sunnah (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 71).

- 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.
- 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.
- 134. Surely, that which you are promised will verily come to pass, and you cannot escape (from the punishment of Allâh).
- 135. Say (O Muhammad صليه وسلم 'O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zâlimûn (polytheists and wrong-doers) will not be successful."
- 136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh according to their claim, and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!
- 137. And so to many of the *Mushrikûn* (polytheists see V.2:105) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications.
- 138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is

وَلِكُلِ دَرَجَكُ مِّمَّاعَ مِلُواْ وَمَارَبُّكَ بِغَلْفِلٍ عَمَايَتْ مَلُوتَ ۞

وَرَبُكَ الْفَيْ ذُو الرَّحْمَةُ إِن يَشَأْ يُذْهِنِكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمِنَا يَشَآهُ كَمَا أَنشَأَكُم مِن دُرِّيَةِ قَوْمِ عَاخَرِينَ ۞

إِنَّ مَا تُوعَدُونَ لَاتِّ وَمَا أَنتُم بِمُعْجِزِينَ ١

قُلْ يَنَقَرْمِ أَعْمَلُواْ عَلَىٰ مَكَانَتِكُمْرِ إِنِّي عَامِلٌّ فَسَوْفَ نَعْلَمُونَ مَن تَكُونُ لَهُ وَعَقِبَـهُ ٱلدَّارِّ إِنَّهُ رَلَايُفُلِحُ ٱلظَّلِلِمُونَ ۞

وَجَعَلُواْلِمَهِ مِمَّاذَراً مِنَ الْحَرْثِ وَالْأَنْصَدِ
نَصِيبًا فَقَالُواْهَ لَمَالِيَّهِ بِرَغَمِهِ وَهَالَمَا
لِشُرَكَ إِنِّافَمَا كَانَ لِشُرَكَ إِنِهِ فَلَايَصِلُ
إِلَى اللَّهِ وَمَاكَاتَ لِلَّهِ فَهُو يَصِلُ إِلَىٰ
شُرَكَ آبِهِ مُّسَاءً مَا يَخْكُمُونَ ۞

وَكَذَاكِ زَيْنَ لِكَثِيرِ مِنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَادِهِ مْ شُرَكَاؤُهُمْ إِلْرُدُوهُمْ وَلِيَالْسِسُواْ عَلَيْهِمْ دِينَهُمْ وَلَوْشَاءَ ٱللَّهُ مَافَعَهُ لُوَةً فَذَرُهُمْ وَمَا يَفْ زَوُنِ ۞

وَقَالُواْهَانَدِهِ عَالَفَامُرُوَحَرْثُ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَن نَشَاءُ مِزَعْمِهِمْ وَأَنْفَ مُرْحُرِّمَتْ ظُهُورُهَا وَأَنْفَكُمُ لَا يَذْكُرُونَ أَسْمَالُلَّهِ عَلَيْهَا أَفْتِرَاّةً عَلَيْهُ شَيَجْرِيهِم بِمَا كَانُواْ يَفْتَرُونَ ۞

not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

- 139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. [Tafsîr At-Tabarî].
- 140. Indeed, lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.
- 141. And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance [11]. Verily, He likes not Al-Musrifûn (those who waste by extravagance).
- 142. And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely he is to you an open enemy.
- 143. Eight mates: of the sheep two (male and female), <sup>[2]</sup> and of the goats two (male

وَقَالُواْمَا فِي بُطُونِ هَا ذِهِ الْأَنْعَلَيْمِ خَالِصَةٌ لِذُكُورِنَا وَمُحَدَّمُ عَلَىٰٓ أَزْوَاحِتَا ۖ وَإِن يَكُن مَّيْسَتَةَ فَهُمْ فِيهِ شُرَكَاءً سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ دَكِيرُ عَلِيهُ ۖ

قَدْخَسِرَالَّذِينَ قَتَلُواْ أَوْلَدَهُمْ سَفَهَا بِغَيْرِ عِلْمِ وَحَرَّمُواْ مَارَزَفَهُ مُاللَّهُ افْضِرَاءً عَلَى اللَّهُ قَدْضَ لُواْ وَمَاكَ انُواْ مُهْ تَدِينَ ۞

« وَهُوَالَذِى الشَّاجَنَّنِ مَعْرُوشَٰنِ وَعَيْرَ مَعْرُوشَٰنِ وَعَيْرَ مَعْرُوشَٰنِ وَعَيْرَ مَعْرُوشَٰنِ وَعَيْرَ مَعْرُوشَٰنِ وَالنَّغْلُ وَالزَّيْحَ مُخْتَلِقًا أُكُلُهُ وَ وَالزَّيْنُ وَلَى النَّائِمِ وَالزَّيْنُ وَلَا النَّامَ وَعَالُواْحَقَّهُ وَوَهَ حَصَادِةٍ وَ وَلَا تُسْرِفُواْ إِنَّهُ وَلَا يُعِبُ الْمُعْرِفِينَ النَّهُ وَلَا يُعْبُ الْمُعْرِفِينَ النَّهُ وَلَا أَنْهُ وَلَا يُعْبُ الْمُعْرِفِينَ النَّهُ وَلَا أَنْهُ وَلَا يُعْبُ الْمُعْرِفِينَ النَّهُ الْمُعْرِفِينَ الْمُعْرِفِينَ النَّهُ الْمُعْرِفِينَ الْمُعْرَافِينَ الْمُعْرَفِينَ الْمُعْرِفِينَ الْمُعْرَفِينَ الْمُعْرَفِينَ الْمُعْرِفِينَ الْمُعْرِفِينَ الْمُعْرِفِينَ الْمُعْرِفِينَ الْمُعْلَمِينَ الْمُعْرِفِينَ الْمُعْرِفِينَ الْمُعْرِفِينَ الْمُعْرِفِينَ الْمُعْرِفِينَ الْمُعْرِفِينَانِ الْمُعْرِفِينَ الْمُعْرِفِينَانِ الْمُعْرِفِينَ الْمُعْرِفِينَانِ الْمُعْرِفِينَ الْمُعْرِفِينَ الْمُعْرِفِينَ الْمُعْرِفِينَانِينَ الْمُعْرِفِينَ الْمُعْرِفِينَ الْمُعْرِفِينَانِ الْمُعْرِفِينَانِ الْمُعْرِفِينَانِ الْمُعْرِفِينَانِ الْمُعْرِفِينَانِ الْمُعْرِفِينَانِ الْمُعْرِفِينَانِ الْمُعْرِفِينِ الْمُعْرِفِينَانِ الْمُعْرِقِينَانِ الْمُعْرِفِينَانِ الْمُعْرِفِينَانِ الْمُعْرِفِينَانِ الْمُعْرِفِينِ الْمُعْرِفِينِ الْمُعْرِقِينِ

وَمِنَ ٱلْأَفْهَ مِحَمُولَةً وَفَرْشَأً كُولُومَمَا رَزَقَكُمُ اللهُ وَلَاتَ بَيْعُواْ خُطُوَ سِ ٱلشَّبْطَانَّ إِنَّـهُ وَلَكُمْ عَدُوُّ مُيْبِرِنُ ۞

ثَمَنِيَةَ أَزُوَجٍ مِّنَ ٱلضَّأَنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْنِ

<sup>&</sup>lt;sup>[1]</sup> (V. 6:141): See the footnote of (V.4:5).

صلى الله عليه وسلم الم (V. 6:143) Narrated Abu Hurairah ا يرضي الله عنه heard Allâh's Messenger الله عنه saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be their guard on the day of wild animals when nobody except I will be their shepherd'\*. And while a man was driving a cow with a load on it, it turned towards him and spoke to him

and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful"

144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly, Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers)."

145. Say (O Muhammad صليه وسلم):
(I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than

ٱثْنَيْنَّ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنْتَيْنِ أَمَّا ٱشْتَمَلَّتَ عَلَيْهِ أَرْحَامُ ٱلأُنْثَيَّيِّ نَيْتُونِي بِعِلْمٍ إِن كُنتُمْ صَدِيْنِ ۞

وَمِنَ ٱلْإِمِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقْرِ اثْنَيْنُ قُلْ عَالِدَّكَرَبْنِ حَرَّمَ أَمِ ٱلْأُنْتَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْضَا مُ ٱلْأُنْتَيْنِ أَمْرَكُنْتُ شُهَدَاءً إِذْ وَصَّدَكُمُ ٱللَّهُ بِهَذَا فَمَنْ أَظْلَمُهِمَّنِ افْتَرَىٰ عَلَى ٱللَّهِ كَذِيَا لِيُضِلَّ ٱلنَّاسَ بِعَيْرِ عِلْمَ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظّلِمِينَ

فُللَّا أَجِدُ فِهَا أَوْمَ إِلَىَّ مُحَرَّمًا عَلَى طَاعِمِ يَطْعَمُهُ وَإِلَّا أَنْ يَكُونَ مَيْسَةً أَوْدَمَا مَسْفُوحًا أَوْلَحْمَ خِنزِيرٍ فَإِنَّهُ وِجْسُ أَوْ فِسْقًا أَهِلَ لِغَيْرِ لَلَهِ بِذَّ فَمَنِ أَضْطُرَ غَيْرُ بَاغٍ وَلَاعَادِ فَإِنَّ رَبَّكَ غَفُورٌ تَحِيدٌ ۞

saying, 'I have not been created for this purpose, but for ploughing.' "The people said, "Glorified is Allâh." The Prophet صلى الله عليه وسلم said, "But I believe in it and so does Abu Bakr and 'Umar يرضى الله عنه." (Sahîh Al-Bukhârî, Vol. 5, Hadîth No. 15).

<sup>\*</sup>It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near رضى Al-Madinah, as narrated in Musnad Imam Ahmad in the Musnad of Abu Sa'id Al-Khudri (While a shepherd was in رضي الله عنه (Vol. 3, Page 83): Narrated Abu Sa'îd Al-Khudri الله عنه his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allah, you have taken the provision from me which Allah gave me," The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than the Messenger of Allah in Yathrib (Al-Madinah) صلى الله عليه وسلم the Messenger of Allah in Yathrib informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allah's Messenger (Muhammad صلى الله عليه وسلم) and told ordered for the proclamation of a صلى الله عليه وسلم Allân's Messenger came out and asked the صلى الله عليه وسلم then he صلى الله عليه وسلم shephered to inform the people (about the story), and he told them. Then Allâh's Messenger مسلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the tip of his lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him.

Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

146. And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of *Ribâ* (usury)]. And verily, We are Truthful.

147. If they (Jews) deny you (Muhammad صلی الله علیه وسلم) say: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujrimûn (criminals, polytheists or sinners)."

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise denied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all."

150. Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad صلى الله عليه وسلم) with them. And you should not follow the vain desires of

وَعَلَى َالَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِى طُفُتِّ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَاعَلَيْهِمْ شُحُومَهُمَّا إِلَّمَاحَمَلَتْ ظُهُورُهُمَا أَوِالْحَوَايَا أَوْمَا اَخْتَلَطَ مِعَظْدٍ ذَلِكَ جَزَبْنَهُم يِبَغْيِهِمٌّ وَإِنَّا لَصَدُوُونَ شَ

فَإِنكَذَّهُكَ فَقُلرَّبُكُمْ دُو يَحْمَةِ وَسِعَةِ وَلَايُسَرَّدُ بَأْسُهُوعَنِٱلْقَوْمِٱلْمُجْرِمِينَ ۞

سَيَعُولُ الَّذِينَ أَشْرَكُواْ لَوَشَاءَ اللَّهُ مَا أَشْرَكُواْ لَوَشَاءَ اللَّهُ مَا أَشْرَكُواْ لَوَشَاءَ اللَّهُ مَا أَشْرَكُنَا وَلاَ حَرَمُنا مِن ثَنَى عُ كَذَلِكَ كَذَبَ الَّذِينَ مِن قَبْلِهِ مَحَتَّى ذَاقُواْ بَأْسَنَأْ قُلْ هَلْ عِندَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَأَ السَّمْ إِلَّا تَغْرُصُونَ اللَّهِ الْنَصْرُ إِلَّا تَغْرُصُونَ اللَّهِ النَّاسُمُ إِلَّا تَغْرُصُونَ اللَّهِ النَّاسُمُ إِلَّا تَغْرُصُونَ اللَّهُ اللَّهَا لَا الظَّنَ وَإِنْ أَنسُمُ إِلَّا تَغْرُصُونَ اللَّهِ اللَّهَا لَهُ اللَّهَا اللَّهَا لَهُ اللَّهَا اللَّهِ اللَّهُ اللَّهُ اللَّهَا اللَّهُ اللَّهَا اللَّهَا اللَّهَا اللَّهُ اللَّهِ اللَّهُ اللَّهَا اللَّهُ اللَّهَا اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَالَةُ اللَّهُ اللَّهُ الْعَلَى الْعَلَى الْمُؤْمِّ الْمُؤْمِنَ اللَّهُ اللَّهُ الْعَلَى الْعَالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَى الْعَالَ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعِلْمُ الْعَلَى الْعَلَى

قُلُ فَلِلَّهِ الْخُجَّةُ ٱلْبَلِغَةُ فَلَوْشَاءَ لَهَدَىٰكُرُ الْجَمَعِينَ ﴿ الْجَمَعِينَ ﴿ اللَّهِ اللَّهِ ا

قُلْهَالُمَّ شُهَدَآءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَهَذَاً فَإِن شَهِدُواْ فَلَاتَشْهَدْ مَعَهُمْ وَلَاتَتَيْع أَهْرَآءَ الَّذِينَ كَذَّهُواْ بِعَايَدِينَا وَالَّذِينَ such as treat Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) to their Lord."

151. Say (O Muhammad صليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to Al-Fawâhish (great sins, illegal sexual intercourse) "Ill whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember [2]

153. "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses I51 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious — see V.2:2)."

154. Then, We gave Mûsâ (Moses) the Book [the Taurât (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and guidance

لَايُؤْمِنُونَ بِٱلْآخِرَةِ وَهُم بِرَبِّهِ مَ يَعْدِلُونَ ۞

\* قُلْ تَعَالُواْ أَتْلُ مَاحَرَمَ رَبُّكُمْ عَلَيْكُمْ الْالْتَشْرِكُواْ بِهِ عَشَيْناً وَ بِالْوَلِادِيْنِ إِحْسَلَنَاً وَلاَنَفْ تُلُواْ أَوْلِلَاكُمْ مِنْ إِمْلُقِ خَنُ نَرُرُقُكُمْ وَايتَاهُمْ وَلاَنَفْرَبُواْ الْفَوْحِشَ مَاظَهَرَمِنْهَا وَمَابَطَنَّ وَلاَنَفْ تُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَلَكُم بِهِ عَلَى لَيْفُولَا الْفَلْمِ لِهِ عَلَى الْفَلْمِ الْمَ

وَلَاتَقْرَبُواْمَالَ الْيَتِيْدِ إِلَّا بِالَّيْ هِيَ أَخْسَنُ حَقَّا يَتْلُغُ أَشُدَّهُ، وَأَوْفُواْ الْحَيْلَ وَالْيِيزَانَ بِالْقِسْطِّ لَانُكَلِفُ نَفْسًا إِلَّا وُسْعَهَّ أَوَإِذَا فُلْتُمْ فَاعْدِلُواْ وَلَوْكَاتَ ذَافَرُقَّ وَيِعَهُ دِ اللَّهُ أَوْفُؤُ ذَلِكُمْ وَضَلَكُم بِهِ عَلَىٰ لَكُمْ زَنَذَكُرُونَ ۖ

وَأَنَّ هَلَذَاصِرَطِىمُسْتَقِيمَافَأَتَّىمِعُوةٌ وَلَاتَنَّيعُواْ ٱلسُّبُلَ فَتَفَرَّقَ بِكُوْعَن سَبِيلِهِ-ذَلِكُوْ وَضَلكُم بِهِ-لَعَلَّكُمْ تَتَقُونَ ۞

ثُمَّ التَّيْنَا مُوسَى الْكِتَّبَ تَدَمَامًا عَلَى الَّذِيّ أَحْسَنَ وَتَفْصِيلًا لِكُلُّ شَيْء وَهُدَى وَرَحْمَةُ لَعَلَّهُم بِلِقَاء رَبِّهِمْ بُؤْمِنُونَ ۞

<sup>[1] (</sup>V.6:151): see (V.29:45) and its footnote.

<sup>&</sup>lt;sup>[2]</sup> (V.6:152):

A) See the footnotes of (V. 3:130).

B) See the footnote of (V.4:135).

and mercy that they might believe in the meeting with their Lord.

155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).

156. Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come to you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requite those who turn away from Our Ayât with an evil torment, because of their turning away (from them). [Tafsîr At-Tabarî]

158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."

وَهَذَا كِتُبُ أَنْزَلْنَهُ مُبَارَكٌ فَأَتَى عُوهُ وَإَنَّـ قُواْ لَعَلَّكُمْ تُرْحَمُونَ ۞

أَن تَقُولُواْ إِنَّمَا أُنْزِلَ ٱلْكِتَابُ عَلَى طَابِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّاعَن دِرَاسَيْهِ لِلَنْفِلِينَ ۞

أَوْتَهُولُواْ لَوَأَنَّا أَنْزِلَ عَلَيْمَا الْكِتَبُ لَكُنَّا أَهْ لِكُنَّا أَهْ لِكُنَّا أَهْ لَكُنَّا أَهْ لَكُمْ مِنْكُمْ مِنْكُمْ مِنْكُمْ مِنْكَةً مِن لَيْكُمْ وَهُدَى وَهُدَى وَرَحْمَةُ فَنَ أَظْلَا مِمَّن كَذَّبَ بِاللَّهِ وَصَدَفَ عَنْهَا لَسَنَجْرِي الَّذِينَ يَصْدِفُونَ عَنْ الْمِيَنَا سُوّعَ الْمَدِينَ اللَّهِ مُنْكَ الْمُؤْلِيَصْدِفُونَ عَنْ الْمِيَنَا سُوّعَ الْمَدَانِ فَيْكُمْ الْمُؤْلِيَصْدِفُونَ عَنْ الْمَدَانِ بِمَا كَانُواْ يَصْدِفُونَ عَنْ الْمَدَانِ فَيْكُمْ الْمُؤْلِيَ اللَّهِ الْمُؤْلِيَ اللَّهِ الْمُؤْلِدَ اللَّهُ الْمُؤْلِيَ اللَّهِ الْمُؤْلِيَ اللَّهِ الْمُؤْلِيَ اللَّهُ الْمُؤْلِينَ الْمُؤْلِينَا لِمُؤْلِينَا لِمُؤْلِينَا الْمُؤْلِينَ الْمُؤْلِينَ الْمُؤْلِينَ الْمُؤْلِينَ الْمُؤْلِينَ الْمُؤْلِينَا لِلْمُؤْلِينَ الْمُؤْلِينَا لِلْمُؤْلِينَا لِلْمُؤْلِينَ اللَّهِ اللَّهُ اللَّهُ اللَّهُ وَالْمُؤْلِينَا لَهُ اللَّهُ اللْعُلِي اللْمُؤْلِقُلْلُولُولُولِي اللَّهُ الللَّهُ اللْمُلْلِمُ اللَّهُ اللَّهُ اللْمُلْمُ اللّ

هَلْ يَنطُرُونَ إِلَّا أَن تَأْيَهُمُ الْمَلَيَهِكُهُ أَوْيَأْنِي رَبُّكَ أَوْيَأْتِى بَعْضُ ءَايَئتِ رَبِكَ يَّوْمَ يَأْتِى بَعْضُ ءَايَّتِ رَبِكَ لَا يَنفَعُ نَفْسًا إِيمَنُهُمَا لَرْتَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْكَسَبَتْ فِيَ إِيمَنِهَا خَيْرًا قُلِ انتظِرُواْ إِنَّا مُنتَظِرُونَ ۞ إِنَّا مُنتَظِرُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.6:158):

A) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth, will have faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (6:158) (Sahîh Al-Bukhârî, Vol.6, Hadîth No.159).

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects) you (O Muhammad مسلى المناه have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.

160. Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger صلى الله عليه وسلم shall have only the recompense of the like thereof, and they will not be wronged. [2]

161. Say (O Muhammad صليه وسلم 'Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), Hanîf [i.e. the true Islâmic Monotheism — to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of Al-Mushrikûn (See V.2:105)."

162. Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my

إِنَّ ٱلَٰذِينَ فَرَقُواْدِينَهُمْ وَكَانُواْشِيَعَا لَسْتَ مِنْهُمْ فِى شَىًءً إِنَّمَا أَمُرُهُمْ إِلَى ٱللَّهِ ثُرُيُنَيِّنُهُم بِمَاكَانُواْ تَفْعَلُونَ ۞

مَنجَاةَ بِٱلْحَسَنَةِ فَلَهُ رَعَشُرُأَهُ اللَّهَ أَوْمَن جَاءَ بِٱلسَّيِّنَةِ فَلَا يُجْزَئَ إِلَّامِثْ لَهَا وَهُرُ لَا يُظْلَمُونَ ۞

قُلْ إِنِّي هَدَىٰنِ رَبِّى إِلَى صِرَطِ مُّسْتَقِيدٍ دِينَاقِيَمَا مِلَةً إِبْرَهِيمَ حِينَاً وَمَاكَاتَ مِنَ ٱلْمُشْرِكِينَ شَ

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَائَ وَمَمَاتِي لِلَّهِ رَبِّ

B) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said; "When the following three signs appear, no good will it do to a person to believe then if he believed not before:

<sup>1)</sup> Rising of the sun from the west.

<sup>2) (</sup>The coming of Al-Masîh) Ad-Dajjâl.

<sup>3) (</sup>The coming out of the) Dâbbat-ul-Ard (i.e. a beast from the earth)."

<sup>(</sup>Sahîh Muslim — The Book of Fitan — The Signs of the coming of the Hour).

C). Narrated Anas رضى الله عليه وسلم said, "No Prophet was sent but that he warned his followers against the one-eyed liar (Al-Masih-Ad-Dajjāl). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Al-Masih-Ad-Dajjāl's) eyes (the word) Kâfir (i.e., disbeliever)." [This Hadîth is also quoted by Abu Hurairah and Ibn 'Abbâs. (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 245)].

<sup>[1] (</sup>V. 6:159) It is said that the Prophet صلى الله عليه وسلم recited this Verse and said: "These people are those who invent new things (*Bid'ah*) in religion and the followers of the vain desires of this Muslim nation, and their repentance will not be accepted by Allâh." (*Tafsîr Al-Qurtubî*).

<sup>[</sup>It has been narrated in the Hadîth Books (At-Tirmidhî, Ibn Mâjah and Abu Dâwûd) that the Prophet صلى الله عنه يوسلم said: "The Jews and the Christians will be divided into seventy-one or seventy-two religious sects and this nation will be divided into seventy-three religious sects,—all in Hell, except one, and that one is: on which I and my Companions are today, i.e. following the Qur'ân and the Prophet's Sunnah (legal ways, orders, acts of worship, statements)"].

living, and my dying are for Allâh, the Lord of the 'Alamin (mankind, jinn and all that exists).

- 163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."
- 164. Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will tell you that wherein you have been differing."
- 165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

## Sûrat Al-A'râf [The Heights (or The Wall with Elevations)] VII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Mîm-Sâd.[These letters are one of the miracles of the Qur'an and none but Allâh (Alone) knows their meanings.]
- 2. (This is a) Book (the Qur'an) sent down to you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder to the believers.
- 3. [Say (O Muhammad صلى الله عليه وسلم to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down to you from Qur'ân and Prophet your Lord (the Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!

ٱلْعَالَمِينَ ١

لَاشَرِيكَ لَهُ وَبِذَٰ لِكَ أُمِرَتُ وَأَنَا أُوِّلُ ٱلْمُسْلِمِينَ ۞

قُلْ أَغَيْرَالْلَّهِ أَبْغِي رَبَّا وَهُوَ رَبُّكُلِّ شَيْءٌ وَلَا تَكْسِبُكُلُ نَفْسِ إِلَّا عَلَيْهَا ۚ وَلَا تَرَرُ وَازِرَةٌ وِزْرَ أُخْرَئُّ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنْبَئُكُمْ بِمَاكْنُتُمْ فِيهِ تَخْتَلْفُونَ ١

وَهُوَ ٱلَّذِي جَعَلَكُمْ خَلَتِفَ ٱلأَرْضِ وَرَفَعَ بَعُضَكُمْ فَوْقَ بَعْضِ دَرَجَنِ لِبَيْلُوكُمْ فِي مَآءَاتَنَكُمُ أَنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُ ولَغَ فُورٌ رَّحِيهُ الْعَ



أللّه ألبّحَهَا ٱلرِّحِيمِ

الَّمْصَ أَنَّ

كِتَابُ أُنزِلَ إِلَيْكَ فَلَايَكُن فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَبِهِ ، وَذِكْرَىٰ لِلْمُؤْمِنِينِ ٢

ٱتَّبَعُواْمَآ أَنْزِلَ إِلَيْكُمْ مِّن زَّبِّكُمْ وَلَاتَتَّبِعُواْمِن دُونِهِۦٓ أَوْلِيَاأًةً قَلِيلًا مَّاتَذَكُّرُونَ ٢

- **4.** And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.
- 5. No cry did they utter when Our Torment came upon them but this: "Verily we were Zâlimûn (polytheists and wrong-doers)".
- **6.** Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.
- 7. Then surely, We shall narrate to them (their whole story) with knowledge, and indeed We have not been absent.
- 8. And the weighing on that day (Day of Resurrection) will be the true (weighing)<sup>11</sup>. So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).
- 9. And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.
  - 11. And surely, We created you (your

وَكُومِن فَرْيَـةٍ أَهۡلَكَ نَهَافَجَـآءَهَا بَأْسُنَابَيَـٰتًا أَوْهُـمْ قَآبِلُونَ ۞

فَتَاكَانَ دَعُولِهُ وَإِذْجَآءَهُم بَأْسُنَاۤ إِلَّاۤ أَنۡفَالُوٓاْ إِنَّاكُنَا ظَالِمِينَ ۞

> فَلَشَعَلَزَ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَتَسْعَلَنَّ ٱلْمُرْسَلِينَ ۞

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْرِّوَمَاكُنَّا غَآبِينَ ٥

وَٱلْوَزْنُ يَوْمَبٍ ذِٱلْحَقُّ فَمَن تَقُلَتْ مَوَازِينُهُۥ فَأُولَتَهِكَ هُمُ ٱلْمُفْلِحُونَ ۞

وَمَنْ خَفَّتْ مَوَزِينُهُ وَفَأُوْلَيْكِ الَّذِينَ خَسِرُوٓا أَنْهُسَهُ بِمَاكَانُواْ بِعَالِيَتِنَا يَظْلِمُونَ ۞

وَلَقَدْ مَكَّنَكُمْ فِي ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَيِشُ قَلِيلًا مَّاتَشُكُرُونَ ۞

وَلَقَدْ خَلَقُنَاكُمْ تُتُرَصَوَّ زَنَكُمْ ثُمَّ قُلْنَا

The deeds and the statement of Adam's offspring will be weighed.

Narrated Abu Hurairah رضى الله عليه رسلم: The Prophet صلى الله عليه وسلم said, "(There are) two words (expressions or sayings) which are dear to the Most Gracious (Allâh) and very easy for the tongue to say, but very heavy in the balance. They are: سبحان الله العظيم سسجان الله العظيم سبحان الله العظيم الله الله و بعمده 'Subhân Allâhi-wa bihamdihi — Subhân Allâhil-'Azîm.'" (Sahîh Al-Bukhârî, Vol.9, Hadîth No.652).

عز و جل (V.7:8) The Statement of Allâh

<sup>&</sup>quot;And We shall set up balances of justice on the Day of Resurrection." (V.21:47).

<sup>\* &#</sup>x27;Glorified is Allâh and His is all praise' — 'Glorified is Allâh, the Most Great.' (or I deem Allâh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allâh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever).

father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except Iblîs (Satan), he refused to be of those who prostrated themselves.

- 12. (Allâh) said: "What prevented you (O Iblîs) that you did not prostrate yourself, when I commanded you?" Iblîs said: "I am better than him (Adam), You created me from fire, and him You created from clav."
- 13. (Allâh) said: "(O Iblîs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."
- 14. (Iblîs) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."
- 15. (Allâh) said: "You are of those respited."
- 16. (Iblîs) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.
- 17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."
- 18. (Allâh) said (to Iblîs): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."
- 19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrong-doers)."
- whispered **20**. Then Shaitân (Satan) suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord

لِلْمَلَتَهِكَةِ ٱسْجُدُواْ لِآدَمَ فَسَجَدُواْ إِلَّا إِبْلِيسَ لَةُ مَكُّ مِّنَ ٱلسَّلْجِدِينَ ١

قَالَ مَامَنَعَكَ أَلَّا تَسْحُدَ إِذْ أَمَرُ تُكُّ قَالَ أَنَا خَبْرٌ يُمِّنَّهُ خَلَقْتَىٰ مِن نَّارِ وَخَلَقْتَهُ ومِن طِين ١

قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَثَرَ فِيهَا فَأَخْرُجُ إِنَّكَ مِنَ ٱلصَّاغِرِينَ ٢

قَالَ أَنظِرُنَ إِلَى يَوْمِ يُبْعَثُونَ ١

قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ١

قَالَ فَهِمَآ أَغُويُتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَطِكَ ٱلْمُسْتَقِعَ اللهُ

ثُوَّ لَاَتَنَهُ مِينَ بَيْنَ أَيْدِيهِ مَوْمِنْ خَلِفِهُمْ وَعَنْ أَيْمَنِهُمْ وَعَن شَمَالِلهِ وَ لَا تَحِدُ أَكْثَرَهُمُ شَكِرِينَ ٧

قَالَ ٱخْرُجْ مِنْهَامَذُهُ وِمَامَّدْحُورًا لَّمَن تَبِعَكَ مِنْهُمْ لِأَمَّلأَنَّ جَهَذَّ مِنكُ أَجْمَعِينَ ٨

وَيَتَادَهُ أَسَكُمْ أَنْتَ وَزَقِيُكَ أَلِحَنَّةَ فَكُلَا مِنْ حَيْثُ شِنْتُمَا وَلَا تَقْرَبَا هَلَاهِ ٱلشَّجَرَةَ فَتَكُونَامِنَ ٱلظَّلِمِينَ 🛈

فَوَسَوَسَ لَهُمَا ٱلشَّيْطَانُ لِبُيْدِي لَهُمَامَا وُرِي عَنْهُمَا مِن سَوْءَ يَهِمَا وَقَالَ مَا نَهَلَكُمَّا رَبُّكُمَا عَنْ هَاذِهِ did not forbid you this tree save that you should become angels or become of the immortals."

- 21. And he [Shaitan (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."
- 22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their private parts became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy to you?"
- 23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."
- 24. (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwa' (Eve), and Shaitan (Satan)]. On earth will be a dwelling-place for you and an enjoyment for a time."
- 25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)."
- 26. O Children of Adam! We have bestowed raiment upon you to cover your private parts and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth[1]).
- 27. O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents

ٱلشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْتَكُونَامِنَ ٱلْخَلَدِينَ ٢

وَقَاسَمُهُمَا إِنِّي لَكُمَّا لَمِنَ ٱلتَّصِحِينَ ١

فَدَلَّهُمَا بِغُرُورٌ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتُ لَهُمَا سَهْءَ تُهُمَاوَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجُنَّةِ وَنَادَ لِهُمَا رَبُّهُمَا أَلَوْ أَنْهَكُما عَن يَلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ ٱلشَّيْطِلِ لَكُماعَدُوُّ مُّيِنٌ اللَّهِ مَاعَدُوُّ مُّينٌ

قَالَادَ تَنَاظَلَمْنَآ أَنفُسَنَا وَإِن لَّرْتَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَسِرِينَ ٢

قَالَ أَهْمِطُواْ بَعْضُكُ لِبَعْضِ عَدُوٌّ وَلَكُمْ فَٱلْأَرْضِ مُستَقَرُّومَتَكُمُ إِلَى حِينِ ١

> قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَـمُوتُونَ وَمِنْهَا تَخْ جُونَ ٥

يَلْبَنَ ءَادَمَ قَدُ أَنْزَلِّنَا عَلَيْكُمْ لِبَاسًا يُؤرى سَوْءَ نِكُمْ وَرِيشًا وَلِيَاسُ ٱلتَّقُوكِ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ ءَايَتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ٥

يَبَنَ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَانُ كَمَا أَخْرَجَ

 $<sup>^{</sup>m fil}$  (V.7:26) It is said that the pagan Arabs in the Pre-Islâmic Period of Ignorance used to do Tawâf (going round) of the Ka'bah in a naked state. So when Islâm became victorious and Makkah was conquered, the pagans and the polytheists were forbidden to enter Makkah, and none was allowed to do Tawaf of the Kabah in a naked state.

[Adam and Hawwâ' (Eve)] out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and *Qabîluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtîn* (devils) *Auliyâ'* (protectors and helpers) for those who believe not.

28. And when they commit a Fâhishah (evil deed, going round the Ka'bah in naked state, great sins and unlawful sexual intercourse), they say: "We found our fathers doing it, and Allâh has commanded it on us." Say: "Nay, Allâh never commands Fâhishah. Do you say of Allâh what you know not?"

29. Say (O Muhammad صلى الله عليه وسلم): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allâh and face the Qiblah, i.e. the Ka'bah in Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allâh's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

- **30.** A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayâtîn* (devils) as Auliyâ' (protectors and helpers) instead of Allâh, and think that they are guided.
- 31. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the *Tawâf*]

أَبْوَيْهُمُ مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَالِمُرِيَّهُمَا سَوْءَ نِهِمَأَ إِنَّهُ رَزِيْكُمْ هُوَ وَقَهِبِلُهُ مِنْ حَبْثُ لَاتَرَوْنَهُمُّ إِنَّاجَعَلْنَا ٱلشَّيَطِينَ أَوْلِيَاتُهُ لِلَّذِينَ لاَرُوْمِنُونَ ۞

وَإِذَافَعَــُلُواْفَحِشَةً قَالُواْ وَجَدْنَاعَلَيْهَاۤ ءَابَآءَنَا وَاللّهُ أَمَرَنَا بِهَاۚ قُلْ إِنَّ اللّهَلَايَاٰ مُرُ بِالْفَحْشَآ ۚ أَتَقُولُونَ عَلَى اللّهَ مَالاَتَعَلَمُونَ ۞

قُلْ أَمَرَزَنِی بِالْقِسْطِ ۗ وَأَقِیمُواْ وُجُوهَکُمُ عِندَکُلَ مَسْجِدِ وَاَدْعُوهُ مُخْلِصِینَ لَهُ الدِّیرِ ۖ کَمَابَدَاً کَـُمْ نَعُودُونِ ۖ ۞

فَرِيقًاهَدَىٰ وَفَرِيقًاحَقَّ عَلَيْهِمُ ٱلضَّلَلَةُ إِنَّهُمُ ٱتَخَذُواْ ٱلشَّيَطِينَ أَوْلِيَآ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنْهُم ثُهْتَدُونَ ۞

پَنِينَ ادَمَ خُدُواْزِينَتَكُوْعِندَكُلِ مَسْجِدِ وَكُلُواْ
 وَالنَّرَوُواْ وَلِالتَّسْرِفُواْ إِنَّهُ لَا يُحِبُ ٱلْمُسْرِفِينَ ۞

أغز (V.7:31) It is obligatory to wear the clothes while praying. And the Statement of Allâh عز و "Take your adornment [(by wearing your clean clothes) covering completely the 'Aurah' (covering of one's 'Aurah' means: while praying, a male must cover himself with clothes from the umbilicus of his abdomen up to his knees, and it is better that both his shoulders should

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of) the *Ka'bah*,] and eat and drink but waste not by extravagance, certainly He (Allâh) likes not *Al-Musrifûn* (those who waste by extravagance).

- 32. Say (O Muhammad معليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and At-Taiyyibât [all kinds of Halâl (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayât (Islâmic laws) in detail for a people who have knowledge.
- 33. Say (O Muhammad صليه وسلم):
  "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."
- **34.** And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).
- 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes

قُلُ مَنْ حَدَّمَ زِينَةَ اللّهِ الَّتِيَّ أَخْرَجَ لِعِبَادِهِ وَالطَّيِبَاتِ مِنَ الرِّزْقِ قُلْ هِىَ لِلِّذِينَ ءَامَنُواْ فِي الْخَبَوةِ الدُّنْيَا خَالِصَةَ يَوْمَ الْقِيَمَةُ كَذَالِكَ نُفَصِّلُ الْآئِنَتِ لِقَوْمِ يَعْلَمُونَ ۞

قُلْ إِنَّمَا حَرَّمَ رَكِى ٱلْفَوْحِشَ مَاظَهَرَمِنْهَا وَمَا بَطَنَ وَٱلْإِنْمَوَالْبَغْيَ بِعَيْرِالْحَقِّ وَأَن تُشْرِكُواْ بِاللَّهِ مَالَيْئِزِلْ بِدِـسُلْطَنَا وَأَن تَقُولُواْ عَلَى اللَّهِ مَا لاَتَعْلَمُونَ ۞

وَلِكُلِّالُمَّةِ أَجَلُّ فَإِذَاجَاءَ أَجَلُهُمْ لَايَسَتَأْخِرُونَ سَاعَةً وَلَايِشَتَقْدِمُونَ

يَبَنِيَ ءَادَمَ إِمَّا يَأْتِينَكُورُسُلُ مِّن كُويَقُصُّونَ عَلَيْكُوءَ انِتِي فَيْنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَاحَوْثُ عَلَيْهِمْ وَلَاهُمْ بِعُزَلُونَ ۞

be covered. And a female must cover all her body and feet except face, and it is better that both her hands are also covered)], while praying and going round (the *Tawâf* of) the *Ka'bah*."

In how many (what sort of) clothes a woman should pray? 'lkrimah said, "If she can cover all her body with one garment, it is sufficient."\*

\* It is agreed by the majority of the religious scholars that a woman while praying should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth, but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (Abu Dâwûd).

Narrated 'Âishah : رضى الله عنها Allâh's Messenger صلى الله عليه وسلم used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him, and then they would return to their homes unrecognized. (Sahîh Al-Bukhârî, Vol.1, Hadîth No.368).

pious and righteous, on them shall be no fear nor shall they grieve.

- 36. But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever
- 37. Who is more unjust than one who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our Messengers (the angel of death and his assistants) come to them to take their souls. they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.
- 38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."
- 39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."
- 40. Verily, those who deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense

وَالَّذِينَ كَذَّبُولُ عَايَنتنَا وَٱسْتَكَيِّرُولُ عَنْهَا أَوْلَيْكَ أَصْحَابُ ٱلتَّارُّهُمْ فِيهَا خَالِدُونَ 🕤

فَهَنَ أَظْلَهُ مِمَّن أَفْتَرَي عَلَى اللَّهِ كَذِبًّا أَوْكَذَبَ بِعَايِنَةٍ عَ أُوْلِنَيكَ يَنَالُهُمْ نَصِينُهُمْ مِنَ ٱلْكِتَكَ حَتَّى إِذَاجَآءَتَهُمْ رُسُلُنَا يَتَوَفَّوْنَهُ مَقَالُوٓاْ أَيْنَ مَاكُنتُمْ تَدْعُونَ مِن دُونِ اللَّهُ قَالُواْضَلُّواْعَنَّا وَشَهِدُواْعَلَمْ أَنفُسهم أَنَّهُ مُكَانُواْ كَفِرِينَ ۞

قَالَ اَدْخُلُواْ فِيَّ أُمَيرِقَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنّ وَٱلْإِنِسِ فِٱلنَّارِّ كُلَّمَادَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا ٱذَا رَكُولُ فِيهَاجَمِيعَا قَالَتُ أُخْرَلِهُمْ لِأُولَكُهُمْ رَبَّنَا هَنَوُلَآءِ أَضَلُونَا فَعَاتِهِمْ عَذَابًا ضِعْفَا مِّنَ اَلْتَأَرُّ قَالَ لِكُلِّ صَعْفٌ وَلَكِي لِاَتَعْلَامُونَ ١

وَقَالَتْ أُولَنْهُمْ لِأُخْرَلِهُمْ فَمَاكَانَ لَكُمْ عَلَيْنَامِن فَضْل فَذُوقُواْ ٱلْعَذَابَ بِمَا كُنتُرْتَكْسِبُونَ ۞ إِنَّ ٱلَّذِينَ كَذَّبُولْبِعَايَئِتِنَا وَٱسْتَكْمَرُواْ عَنْهَا لَاتُفَتَّحُ لَهُمْ أَبُوَبُ ٱلسَّمَاءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّى يَلِجَ ٱلْجَمَلُ فِي سَمِّ ٱلْخِيَاطُ وَكَذَلِكَ يَجَزِي ٱلْمُجْرِمِينَ ٢ the Mujrimûn (criminals, polytheists and sinners).

- 41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zâlimûn (polytheists and wrong-doers).
- **42**. But those who believed (in the Oneness of Allâh - Islâmic Monotheism), and worked righteousness - We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein forever.
- 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All praise and thanks are Allâh's, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."
- 44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you (also) found true what your Lord promised (warnings)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allah is on the Zâlimûn (polytheists and wrong-doers)."
- 45. Those who hindered (men) from the Path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.
- 46. And between them will be a (barrier) screen and on Al-A'râf [1] (a wall with elevated

لَهُم مِن جَهَ نَرَمِهَادٌ وَمِن فَوقِهِ مْ غَوَاشٌّ وَكَذَالِكَ نَجْزى ٱلظَّلمينَ 🕮

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ لَانُكَلِّفُ نَفْسًا إلاوسعها أوكتيك أضحب الجنأة همزيها خَلْدُونَ ٢

وَنَزَعْنَامَافِيصُدُورِهِمِينَ عِلْ تَجْرِي مِن تَحْتِهِمُ ٱلْأَنْهَارُ وَقَالُواْ ٱلْحَمْدُ لِلَّهِ ٱلَّذِي هَدَ لِنَا لِهَذَا وَمَاكَّنَا لنَفْتَدَى لَوْلَا أَنْ هَدَنِنَا ٱللَّهُ لَقَدْ جَآءَتُ رُسُلُ رَتِنَا بِٱلْحَقِّ وَنُودُوٓا أَن تِلْكُوآلْجُنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُهُ تَعْمَلُونَ ٢

وَنَادَىٰۤ أَصْحَكُ ٱلْحُنَّةِ أَصْحَكِ ٱلنَّارِ أَن فَدْوَجَدْنَا مَاوَعَدَنَا رَبُّنَاحَقَّافَهَلْ وَجَدتُهُمْ مَّاوَعَدَرَبُكُوحَقًّا قَالُواْ نَعَمُّ فَأَذَّرَ مُعَ ذَنُّ بَنْكُمْ أَن لَّعْنَهُ ٱللَّهِ عَلَى ٱلظَّلمينَ 🏝

ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلٱللَّهِ وَيَبَغُونَهَا عِوَجَاوَهُم ماً لَاخِهَ وَكُفُونَ ٢

وَبَيْنَهُمَاحِجَابُّ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلَّا

<sup>&</sup>lt;sup>[1]</sup> (V.7:46)

Al-A'râf. It is said that it is a wall between Paradise and Hell and it has on it elevated places. [Please see Tafsîr Al-Qurtubî ].

places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "Salâmun 'Alaikûm" (Peace be on you), and at that time they (men on Al-A'râf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.

- 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zâlimûn (polytheists and wrong-doers)."
- **48.** And the men on Al-A'râf (the wall) will call to the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"
- **49.** Are they those, of whom you swore that Allâh would never show them mercy? (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."
- 50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers."
- 51. "Who took their religion as amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 52. Certainly, We have brought them a Book (the Qur'ân) which We have explained in detail with knowledge, guidance and mercy to a people who believe.

ؠؚڛؠڝؘۿؙٷؘۏٵۮۊٲٲڞڂٮۘٵڷڣؖٮؘٚؾٙٲ۫؈۩ڵۿؙؚۼڷؽڮؙڗؙڷۯ ڽڎڂؙۅۿٵۅؙۿڗؽڟڝػۅڹٙ۞

\* وَإِذَاصُرِفَتَ أَبْصَدُهُمْ تِلْقَاءَ أَصْحَنْ ِ ٱلنَّارِ قَالُواْرَبَّنَا لَاتَجَمَلْنَا مَعَ الْقَرْمِ الظّالِمِينَ ۞

وَنَادَىٰٓأَصْحَابُٱلْأَغْرَافِ رِجَالَا يَعْرِفُونَهُم بِسِيمَاهُمُوٓالُواْ مَآأَغَنَاعَدُمُوْمَعُكُمُ وَمَاكُنتُمْ تَسَتَكْبُرُونَ ۞

أَهَنَوُلَادَ الَّذِينَ أَفَسَمَتُمْ لَايَنَا لُهُمُ اللَّهُ بِرَحْمَةً اَدْخُلُواْ الْجَنَةَ لَاخَوْقُ عَلَيْكُو وَلَا أَنْتُوتَخَرُونَ ۞

وَنَادَىٰٓ أَصْحَبُ النَّارِأَضَبَ الْجَنَّةِ أَنْ أَفِيضُواْعَلَيْنَا مِنَ الْمَآءَ أَوْمِمَّا ارَزَقَكُمُ اللَّهُ قَالُواْ إِنَّ اللَّهَ حَرَّمُهُمَاعَلَ الْكَفِرِينَ ۞

ٱلَّذِينَ ٱتَخَدُواْدِينَهُوْرَلَهُوَا وَلِمِبَاوَغَزَنْهُمُ ٱلْحَيَوْةُ ٱلدُّنْيَأَقَالِيُوْمَ نَنسَىهُمْرَكَمَانسُواْ لِقَاآةِ يَوْمِهِمْ هَذَا وَمَاكَانُواْبِعَائِينَا يَجْحَدُونَ ۞

وَلَقَدْ حِنْنَهُم بِكِتَكِ فَصَلْنَهُ عَلَى عِلْمِ هُدًى وَرَحْمَةً لِقَوْمِ يُؤْمِنُونَ اللهِ

- 53. Await they just for the final fullfilment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownselves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.
- 54. Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!
- 55. Invoke your Lord with humility and in secret. He likes not the aggressors.
- **56.** And do not do mischief on the earth. after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near to the good-doers.
- 57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried heavy-laden clouds, We drive them to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.
- 58. The vegetation of a good land comes forth (easily) by the Permission of its Lord;

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلُهُ أَرِيُومَ يَأْتِي تَأْوِيلُهُ و يَقُولُ ٱلَّذِينَ نَسُهُ وُمِن قَيْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَا لَّنَامِن شُفَعَاءَ فَيَشْفَعُواْلَنَاۤ أَوْثُرَدُ فَنَعْمَلَ غَيْرَ ٱلَّذِي كُنَّانِعُمَلُ قَدْخَسِ وَا أَنفُسَهُمْ وَضَياً عَنْهُ مَاكَانُواْ يَفْتَرُونَ ٥

إِنَّ رَيَّكُواُ لَلَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَوَ تِ وَٱلْأَرْضَ فِي سِتَّةِ أَتَامِ ثُعَ أَسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِي ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُ و حَشِيثًا وَالشَّمْسَ وَالْقَصَرَ وَالنُّجُومَ مُسَخَّرَتِ بِأَمْرُقِّةَ أَلَالَهُ ٱلْخَلْقُ وَٱلْأَمْرُ مِّ سَارَكَ ٱللَّهُ زَتُ ٱلْعَالَمِينَ ١

ٱدْعُواْرَتَكُوْ تَضَمَّ عَاوَخُفْبَةً إِنَّهُ ولَا يُحِبُ ٱلْمُعْتَدينَ ٥ وَلَاتُفْسِدُواْ فِي ٱلْأَرْضِ بَعْدَ إِصْلَحِهَا وَٱدْعُوهُ حَوْفًا وَكُلُّمُعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيكُ مِنَ ٱلْمُحْسِنِينَ ٥

وَهُوَالَّذِي يُرْسِلُ ٱلرِّيَاحَ بُشْ كَابَيْنَ يَدَى رَحْمَتِهُ-حَقَّ إِذَآ أَقَلَّتُ سَحَانًا ثِقَالًا سُفْنَهُ لِبَلَدِ مَّيِّتِ فَأَنزَلْنَا بهِ ٱلْمَآءَ فَأَخْرَجْنَابِهِ عِن كُلَّ ٱلثَّمَرَتِ كَذَٰ الكَ نُغْرِجُ ٱلْمُوْقَ لَعَلَّكُمْ تَذَكَّرُونَ ٥

وَٱلْبِلَدُ ٱلطَّيْبُ يَغَرُجُ بَبَاتُهُ رِبِإِذْنِ رَبِّهِ وَٱلَّذِى خَبُثَ

and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.

- 59. Indeed. We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!"
- 60 The leaders of his people said: "Verily, we see you in plain error."
- 61. [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Alamîn (mankind, inn and all that exists)!
- 62. "I convey to you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not.
- 63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?"
- 64. But they denied him, so We saved him and those along with him in the ship, and We drowned those who denied Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.
- 65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Will you not fear (Allâh)?"
- 66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."
- 67. (Hûd) said: "O my people! There is no foolishness in me, but I am a Messenger from

لَا يَغَرُجُ إِلَّا نَكِدَأً كَ لَا لِكَ نُصَرِّفُ ٱلْآيَاتِ لِقَوْمِ سَنْكُ ونَ ١

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ عِنْقَالَ مَنْقَوْمِ أَعْمُدُولْأُلَّةَ مَالَكُمْ مِنْ إِلَاهِ غَيْرُهُ وَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ عَظِيمٍ 🕲

قَالَ ٱلْمَلَأُمُن قَوْمِهِ عَإِنَّا لَنَرَيكَ فِي ضَلَالِ مُّبِينٍ ٥

قَالَ يَنْقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَا كِينِي رَسُولٌ مِّن رَّبٍ ٱلْعَالَمِينَ ١

أُيلِّغُكُمْ رِسَلَاتِ رَبِّي وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِرَ ٱللَّهِ مَا لَاتَعَالَمُونَ ١

أَوَعَتْ أَن جَآءَكُمْ ذِكْرٌيِّن رَّبِّكُمْ عَلَىٰ رَجُل مِنكُمْ لِكُنذِرَكُمْ وَلِتَنَّقُواْ وَلَعَلَّكُمْ تُرْجَمُونَ ١

فَكَذَبُوهُ فَأَنْجَنَنَهُ وَٱلَّذَىنَ مَعَهُو فِي ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُواْ بِعَايِكِيِّنَأَ إِنَّهُمْ كَانُواْ قَوْمًا عَمِينَ ١

و إِلَىٰ عَادِ أَخَاهُمْ هُودَأُقَالَ بَنَقَوْمِ أَعْبُدُوا ٱللَّهَ مَا اللَّهُ مَا لَكُ مِينَ إِلَاهِ غَنْرُهُ وَأَفَلَا تَتَقُونَ ١

قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِ } إِنَّا لَنَرَيْكَ في سَفَاهَةِ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَيْدِبِينَ ١

قَالَ يَنقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَلِكِنِي رَسُولٌ مِّن رَبِّ

the Lord of the 'Alamîn (mankind, jinn and all that exists)!

- 68. "I convey to you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.
- 69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful."
- 70. They said: "Have you come to us that we should worship Allâh Alone and forsake that which our fathers used to worship? So bring us that wherewith you have threatened us if you are of the truthful."
- 71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named -- you and your fathers -- with no authority from Allâh? Then wait, I am with you among those who wait."
- 72. So We saved him and those who were with him by mercy from Us, and We cut the roots of those who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations. etc.); and they were not believers.
- 73. And to Thamûd (people, We sent) their brother Sâlih. He said: "O my people! Worship Allâh! You have no other *llâh* (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign to you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you.
- 74. And remember when He made you successors after 'Âd (people) and gave you

ٱلْعَالَمِينَ 🕲

أَيْلِغُكُو رِسَلَاتِ رَبِي وَأَنَالَكُ مِنَاصِحٌ أَمِينً ۞

أُوَعِيْبُهُ وَأَن جَآءَكُمْ ذِحُرُقِن زَّبِكُمْ عَلَى رَجُلِ مِنكُمْ لِمُنذرَكُمْ وَأَذْكُرُوٓاْ إِذْجَعَلَكُمْ خُلَفَآءَ مِنْ بَعْدِ قَوْمِ نُوجٍ وَزَادَكُمْ فِي ٱلْخَلْقِ تَضْطَةً فَأَذْكُرُوٓاْءَالَآءَ ٱللَّهِ لَعَلَكُم تُقْلِحُونَ ٥

قَالُواْ أَجِنْتَنَا لِنَعْبُ دَاللَّهَ وَجُدَهُ وَوَنَذَرَ مَاكَانَ يَعْبُدُ ءَابَ آؤُيْنَا فَأَتِنَا بِمَا تَعِدُ نَآ إِن كُنتَ مِنَ ٱلصَّادِقِينَ ۞

قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّيِّكُمْ رِجْسٌ وَغَضَتُ أَيْحُكِدِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنتُ مْ وَءَايَآؤُكُم مَّانَزَلَ أَلَّهُ بِهَا مِن سُلْطَانً فَأَنتَظُرُ وَأُ إِنِّي مَعَكُمِ مِّنَ ٱلْمُنتَظِرِينَ ۞

فَأَنجَنْنَهُ وَالَّذِيرَ مَعَهُ وبرَحْهَةِ مِّنَّا وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَبُواْ بِعَايَنِيِّنَّا وَمَاكَانُواْ مُؤْمِنِينَ ١

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحَأْقَالَ يَسَقَوْمِ ٱعْبُدُواْ اللَّهَ مَالَكُم مِّنْ إِلَهٍ عَيْرُوْهُ قَدْجَاءَتْكُم بَيِّنَـٰهُ مِن زَّبِّكُوٌّ هَاذِهِ ءِنَاقَةُ ٱللَّهِ لَكُمْءَ ايَةً فَذَرُوهَا تَأْكُلُ فِي أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا سُوِّهِ فَكَأَخُذَكُمْ عَذَاكُ أَلِيمٌ ١

وَأَذْكُرُواْ إِذْ جَعَلَكُمْ خُلَفَآءً مِنْ بَعْدِعَادِ

habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

- 75. The leaders of those who were arrogant among his people said to those who were counted weak to such of them as believed: "Know you that Sâlih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."
- 76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."
- 77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih! Bring about your threats if you are indeed one of the Messengers (of Allâh)."
- 78. So the earthquake seized them, and they lay (dead), prostrate in their homes.
- 79. Then he [Sâlih] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."
- **80.** And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Âlamîn (mankind and jinn)?
- 81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."
- 82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"
- **83.** Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).

قُصُولًا وَتَنْجِمُونَ الْجِمَالَ ابُمُوتًا فَاذْكُرُواْ عَالَاَءَ اللّهَ وَلَا تَعْمَقُواْ فِ الْأَرْضِ مُفْسِدِين ۞ قَالَ الْمَلَا اللّهِ مِنَ اسْتَكْبَرُواْ مِن قَوْمِهِ عِلِلّاِين اسْتَكْبَرُواْ مِن قَوْمِهِ عِلِلّاِين اسْتَكْبَرُواْ مِن قَوْمِهِ عِلْلَاِين صليحا مُرْسَلُ فِن زَيْجِهُ عَالُواْ إِنَّا مِنَا أَرْسِلَ مِيهِ مَوْمِنُون ۞ عَلَيْ مَا اللّهِ مِن اسْتَحْبَرُواْ إِنَّا مِنَا اللّهِ مِنْ اللّهِ عَلَيْهُ وَمَعَنُونَ أَنْ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ وَمَعَنُونَ أَنْ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ اللّ

وَبَوَّأَكُمْ فِٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا

يَصَالِحُ أَنْتِنَايِمَا تَعِـدُنَآإِن كُنتَ مِنَ ٱلْمُرْسَلِينَ ۞ فَأَخَدَتْهُمُو ٱلرَّجْفَهُ فَأَصْبَحُواْفِ دَارِهِمْ جَنْمُونَ ۞

جَنْمِينَ ۞ فَتَوَلَّىٰعَنُهُمْ وَقَالَ يَلقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَكِنَ لَاتُحُبُّونَ التَّصِحِينَ ۞

وَلُوطًا إِذْقَالَ لِقَوْمِهِ ۚ أَتَأْنُونَ ٱلْفَحِشَةَ مَا سَبَقَكُم بِهَامِنْ أَحَدِقِنَ ٱلْعَلَمِينَ

إِنَّكُمْ لَتَأْقُونَ ٱلرِّجَالَ شَهْوَةَ مِّن دُوبِ ٱلنِّسَاءَ بَلْ أَنْتُمْ وَقَرُّمُ مُسْدِفُونَ ۞

وَمَاكَانَجَوَابَ قَوْمِهِ إِلَّا أَن قَالُوَا أَخْرِجُوهُ مِيِّن قَرْيَنِكُمَّ إِنَّهُمُ أَنَاسٌ يَتَطَهَّرُونَ ۞ فَأَنجَيْنَكُ وَأَهْلَهُ وَإِلَّا ٱمْرَأَتَكُ وكَانَتْ مِنَ

ٱلْغَارِينَ ١

84. And We rained down on them a rain (of stones). Then see what was the end of the Muirimûn (criminals, polytheists and sinners).

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)]." Verily, a clear proof (sign) from your Lord has come to you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

86. "And sit not on every road, threatening, and hindering from the Path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the Mufsidûn (mischief-makers, corrupters, liars).

87. "And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allâh judges between us, and He is the Best of judges." [1]

وَأَمْطَرُنَا عَلَيْهِ مِمَّطَرًا فَأَنظُرْ كَيْفَكَانَ عَلَقِبَةُ ٱلْمُجْرِمِينَ ١

وَإِلَىٰ مَذَرَى أَخَاهُ مَ شُعَتْ بَأَقَالَ يَلِقَوْمِ ٱعْبُدُواْ ٱللَّهَ مَالَكُم مِّنْ إِلَاهِ عَيْرُةٌ قَدْجَآءَتُكُم بَيِّنَةٌ مِّن زَيْكُمُّ فَأَوْفُواْ ٱلْكَيْلَ وَٱلْمِيزَاتَ وَلَاتَبْخُسُواْ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَاتُفْسِدُواْ فِ ٱلْأَرْضِ بَعْدَ إِصْلَحِهَاْ ذَاكُمْ خَيْرٌ لَّكُمْ إِن كُنتُه مُؤْمِن ر س 🚳

وَلَا تَقْعُدُواْ بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَرَ بهِ ء وَتَبْغُونَهَا عِوَجَأُوَانُكُرُوٓاْ إِذْكُنتُمْ قَلِيلًا فَكَثَرَكُمُ وَأُنظُرُواْ كَيْفَكَاتَ عَلَقِهَ ٱلْمُفْسِدينَ ١

وَإِن كَانَ طَآبِفَ ةُ مِنكُمْ ءَامَنُواْ بِٱلَّذِيّ أُرْسِلُتُ بِهِۦ وَطَابَهَتُ لُورُيُوْمِنُواْ فَأَصْبُرُواْ حَقَّلِ يَحْكُمَ ٱللَّهُ بَيْنَنَأُوهُوَخَيْرُ ٱلْحَكِمِينَ ۞

صلى الله عليه وسلم Allâh's Messenger زضي الله عنهما Narrated 'Abdullâh ibn 'Umar رضي الله (V.7:87) said, "Surely! Everyone of you is a guardian and is responsible for his charges. The Imâm (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 252).

B) Narrated Tarîf Abî Tamîmah: I saw Safwan and Jundub and Safwan's companions when صلى الله Jundub was advising. They said, "Did you hear something from Allâh's Messenger "Jundub said, "I heard him saying, 'Whoever does a good deed in order to show- عليه وسلم off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.' " The people said (to Jundub), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (Halâl and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 266).

and I were coming صلى الله عليه وسلم While the Prophet رضي الله عنه and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allâh's Messenger!

- 88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate (it)?"
- 89. "We should have invented a lie against Allâh if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."
- 90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"
- 91. So the earthquake seized them and they lay (dead), prostrate in their homes.
- 92. Those who denied Shu'aib, became as if they had never dwelt there (in their homes). Those who denied Shu'aib, they were the losers.
- 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages to you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction)."

\* قَالَ ٱلْمَلَا أُللَّهِ مِنْ ٱسْتَكْبَرُواْ مِن قَوْمِهِ عَ لَنُخْرِجَنَّكَ يَشُعَيْبُ وَٱلَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَيْنَاۤ أَوْلَتَعُودُنَّ فِي مِلَّتِ نَأْقَالَ أُولُو كُنَّاكُوهِ مِنَ ٨

قَدِ ٱفْتَرَبْنَاعَلَى ٱللَّهِ كَذِبَّا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَيْنَا أَلِلَّهُ مِنْهَأُ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَاۤ إِلَّآ أَن يَشَاءَ ٱللَّهُ رَبُّناً وَسِعَ رَبُّناكُلِّ شَيْءٍ عِلْمًا عَلَى ٱللَّهِ تَوَكَّلْنَأْرَبَّنَا ٱفْتَحْ بَيْنَنَاوَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَاتِحِينَ ١

وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِ عِلَينِ ٱتَّبَعْتُمُ شُعَتًا إِنَّكُمُ إِذَا لَّخَيِمُ وِنَ ٥

فَأَخَذَتْهُمُ ٱلرَّحْفَةُ فَأَصْبَحُواْ فِي دَارِهِمْ جَلِيْمِينَ ١ ٱلَّذِينَ كَذَّوُا شُعَيْنَا كَأَن لَّهُ يَغْنَوْ أَفِعًا ٱلَّذِينَ كَذَبُواْ شُعَيْنَاكَانُواْ هُمُ ٱلْخَلِيدِينَ ۞

فَتَهَ لَّا، عَنْهُمْ وَقَالَ يَكَفُّومِ لَقَدْ أَتْلَغْتُكُمْ رِسَلَاتٍ رَبِي وَنَصَحْتُ لَكُمِّ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمِ ڪيفرينَ 🏗

asked him, "What have you prepared صلى الله عليه وسلم asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allâh's Messenger! I haven't prepared for it much of Saum (fast), Salât (prayers) or charitable gifts but I love Allâh and "Said, "You will be with the one whom you love." صلى الله عليه وسلم His Messenger." The Prophet (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 267).

D) Narrated Abu Dharr رضي الله عليه وسلم Once I went to him (the Prophet رضي الله عليه وسلم) and he said, "By Allâh in Whose Hand my life is (or probably said, "By Allâh, except whom none has the right to be worshipped)" whoever had camels or cows or sheep and did not pay their Zakât, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle). When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the judgements amongst the people." (Sahîh Al-Bukhârî, Vol. 2. Hadîth No. 539).

- 94. And We sent no Prophet to any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh).
- 95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So We seized them all of a sudden while they were unaware.
- 96. And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they denied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes).
- 97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?
- 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?
- 99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.
- 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?
- 101. Those were the towns whose story صلى الله relate to you (O Muhammad صلى الله اعليه وسلم). And there came indeed to them their Messengers with clear proofs, but they were not to believe in that which they had rejected before. Thus Allâh does seal up

وَمَآأَرُسَلْنَافِي قَرْيَةٍ مِن نَبِي إِلَّا أَخَذْنَا أَهْلَهَا مَالْتَأْسَاءَ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَمَّعُونَ ٥

ثُمَّ يَدَّ لَنَا مَكَانَ السَّيْعَةِ الْحَسَنَةَ حَقَّىٰ عَفُواْ وَقَالُواْ قَدْمَسَ ءَاسَآءَنَا ٱلضَّهِ ٓ آءُ وَٱلسَّدِ ٓ آءُ فَأَخَذُنَهُ مِ نَغْتَةً وَهُمْ لَانَشْعُرُونَ ٥

وَلَوْأَنَّ أَهْلَ ٱلْقُرَىٰ ءَامَنُواْ وَٱتَّغَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَاكِن كَذَّبُواْ فَأَخَذُنَّهُم بِمَاكَانُواْ يَكْسِبُونَ ۞

أَفَأَمِنَ أَهْلُ ٱلْقُرَيَ أَن يَناأَتِيَهُ مِ بَأْسُنَا بَيَنَا وَهُمْ نَآيِمُونَ ٧

أَةَ أَهِ إِنَّ أَلْقُ كَيْ أَنْ يَأْتِيكُ مِرَأَ سُنَاضَحَى وَهُمْ يَلْعَبُونَ 🕸

أَفَأَمِنُواْ مَكِرَاللَّهِ فَلَارَأُمَنُ مَكْرَاللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَلِيمُ ونَ ١

أَوَلَرْيَهُ دِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَن لَوْنَشَاءُ أَصَبْنَهُم بِذُنُوبِهِ مُ وَنَظَبَعُ عَلَى قُلُوبِهِ مِنْ فَهُمْ لَا يَسْمَعُونَ ١

تِلْكَ ٱلْقُرَىٰ نَقُصُ عَلَيْكَ مِنْ أَنْبَآبِهَا وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَتِ فَمَا كَانُواْلِيُوْمِنُواْ بِمَا كَذَّبُواْمِن قَبْلُ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَفرينَ ١ the hearts of the disbelievers (from every kind of religious guidance).

- 102. And most of them We found not true to their covenant, but most of them We found indeed Fâsiqûn (rebellious, disobedient to Allâh).
- 103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the Mufsidûn (mischief-makers, corrupters).
- 104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 105. "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come to you from your Lord with a clear proof. So let the Children of Israel depart along with me."
- 106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."
- 107. Then [Mûsâ (Moses)] threw his stick and behold! It was a serpent, manifest!
- 108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.
- 109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer;
- 110. "He wants to get you out of your land, so what do you advise?"
- 111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect ---
- 112. "That they bring to you all wellversed sorcerers."

وَمَاوَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ وَإِن وَجَدْنَآ أَكْثُرُهُمْ لَفَلسقينَ ١

ثُمَّرَبَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِعَالِيْتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَانِيهِ عَظَامَهُ إِبِهَأَ فَأَنْظُرْ كَيْفَكَانَ عَلِقِبَةُ ٱلْمُفْسِدِينَ ٢

> وَقَالَ مُوسَىٰ يَلِفِرْ عَوْرُ لِنِّي رَسُولٌ مِّن رَّبّ ٱلْعَنَاكُمِينَ 🕲

حَقِبُ عَلَىٰٓ أَن لَّا أَقُولَ عَلَى ٱللَّه إِلَّا ٱلْحَقُّ قَدْ جِنْ تُكُم بَبِيّنَةِ مِن زَّبَّكُمْ فَأْرْسِلْمَعِيَّبَيْ إِسْرَاءِيلَ ۞

قَالَ إِن كُنتَ حِنْتَ بِنَايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّادِقِينَ ١

فَأَلْقَنَ عَصَاهُ فَإِذَا هِيَ ثُعْسَانٌ مُّينٌ ٢

وَنَزَعَ يِكَهُ وَفَإِذَاهِيَ بَيْضَآهُ لِلتَّنظِرِينَ ٥

قَالَ ٱلْمَلَا ثُمِن قَوْمِ فِرْعَوْتِ إِنَّ هَاذَا لَسَاحِرٌ عَلِيمٌ ۞

يُرِيدُ أَن يُخْرِجَكُمُ مِنْ أَرْضِكُم فَمَاذَا تَأْمُرُونَ ١

قَالُوٓاْ أَرْجِهُ وَأَخَاهُ وَأَرْسِلْ فِي ٱلْمَدَآيِنِ حَلْيْدِينَ ١

يَأْتُوكَ بِكُلِّ سَحِرِعَلِيمِ ﴿

- 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."
- 114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."
- 115. They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?"
- 116. He [Mûsâ (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed great magic.
- 117. And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.
- 118. Thus truth was confirmed, and all that they did was made of no effect.
- 119. So they were defeated there and returned disgraced.
  - **120.** And the sorcerers fell down prostrate.
- 121. They said: "We believe in the Lord of the 'Âlamîn (mankind, jinn and all that exists).
- 122. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."
- 123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.
- 124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."
- 125. They said: "Verily, we are returning to our Lord.
- 126. "And you take vengeance on us only because we believed in the Ayât (proofs,

وَحَاتَهُ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُواْ إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَعُنُ ٱلْفَلِينَ ١

قَالَ نَعَهُ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ١

قَالُواْ يَكُمُوسَو ۗ . إِمَّا أَن تُلْقِ - وَإِمَّاأَن تَكُونَ نَحْنُ ٱلْمُلْقِينَ ١

قَالَ أَلْقُو أَفَلَمَّا أَلْقَوْا سَحَوُوٓا أَعْيُرِ ﴾ ٱلنَّاسِ وَأَسْتَرَهَ بُوهُمْ وَجَاءُو بِسِحْرِعَظِيمِ ١

\* وَأَوْحَيْنَا إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكٌّ فَإِذَا هِي تَلْقَفُ مَا تَأْفَكُونَ ١

فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَاكَانُواْ يَعْمَلُونَ ۞

فَغُلبُواْ هُنَالِكَ وَأَنقَلَبُواْصَاغِرِينَ ١

وَأَلْقَ ٱلسَّحَرَةُ سَيجِدِينَ ١ قَالُوٓاْءَامَنَابِرَتِ ٱلْعَكَمِينَ ١

رَتِ مُوسَىٰ وَهَارُونَ شَ

قَالَ فِرْعَوْنُ ءَامَنتُم بِهِ، قَبْلَ أَنْ ءَاذَنَ لَكُمُّ إِلَّ هَلِذَالْمَكُرٌ مَّكُونُمُوهُ فِي ٱلْمَدِسَةِ لِتُحْرِجُواْمِنْهَا أَهْلَهَأُ فَسَوْفَ تَعْلَمُونَ شَ

> لَأُقَطِّعَنَّ أَيْدِيَكُهُ وَأَرْجُلَكُومِّنَ خِلَفِثُرَّ لأَصَلَتَنَّكُو أَجْمَعِينَ ١

> > قَالُواْ إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ٥

وَمَاتَنقِمُ مِنَّاۤ إِلَّا أَنْءَامَنَّا بِعَايَنتِ رَبِّنَالَمَّاجَآءَتُنَأْ

evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."

127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

128. Mûsâ (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqûn* ( the pious — see V.2:2)."

129. They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"

130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not.

132. They said [to Mûsâ (Moses)]: "Whatever Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."

133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they

رَبَّنَا أَفْرِغُ عَلَيْنَاصَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ٥

وَقَالَ الْمَلَأُمِن فَوَعِ فِرْعَوْت اَنَّذَرُمُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُواْفِي اَلْأَرْضِ وَيَذَرُكَ وَيَالِهَنَكَّ قَالَسَنُقَيْلُ أَبْنَاءَهُمْ وَنَشَنَحْي مِنِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ

قَالَمُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُواْ بِٱللَّهِ وَٱصْبِرُوَّ الْإِنَّ ٱلأَرْضَ بِلَهِ يُورِثُهَا مَن يَشَاآهُ مِنْ عِبَادِيَّهُ وَٱلْعَنِقِبَةُ لِلْمُتَّقِيرَ ۖ

قَالُوَّاأُوْدِينَامِن قَبَلِ أَن تَأْتِينَا وَمِنْ بَعْدِمَا حِنْتَنَاْقَالَ عَسَىٰ رَبُّكُوْاَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَظِفَكُوْفِ ٱلْأَرْضِ فَيَنظُرَكَيْفَ تَعْمَلُونَ ۞

وَلَقَدْ أَخَذْنَآ الَ فِرْعَوْتَ بِٱلسِّيٰيِنَ وَنَقْصِ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ۞

فَإِذَا جَآءَ ثَهُمُ الْفَسَنَهُ قَالُواْ لَنَاهَذِيَّهُ وَإِن تُصِبَّهُمْ سَيِّتَةٌ يُطَيِّرُواْ بِمُوسَى وَمَن مَّعَةُ وَالْآإِنَّمَا طَايِّرُهُمْ عِندَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ مُ لَا يَعْلَمُونَ ۞

وَقَالُواْمُهُمَانَأْتِنَابِهِۦ مِنْءَايَـةِ لِتَشَحَرَنَابِهَافَمَا نَحْنُلُكَ بِمُؤْمِنِينَ ۞

فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَ انَ وَٱلْجَرَادَ وَٱلْقُلَّ

remained arrogant, and they were of those people who were Mujrimûn (criminals. polytheists, sinners).

- 134. And when the punishment fell on them they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."
- 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!
- 136. So We took retribution from them. We drowned them in the sea, because they denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless of them.
- 137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel. because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.
- 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an ilâh[1] (a god) as they have âlihah (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)."
- 139. [Mûsâ (Moses) added:] "Verily, these people will be destroyed for that which

وَٱلضَّهَادِعَ وَٱلدَّمَ ءَايَنتِ مُّفَصَّلَتِ فَٱسۡتَكُبَرُواْ وَكَانُواْ قَوْمَا مُّجْرِمِينَ ١

وَلَمَّاوَقَعَ عَلَيْهِ مُ ٱلرِّجْ زُقَالُواْ يَنْمُوسَى ٱدْعُ لَنَارَبُّكَ بِمَا عَهِدَعِندَكُّ لَيِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُوْمِنَ لَكَ وَلَتُرسِلَنَّ مَعَكَ بَنِيٓ إِسْرَةٍ بِلَ ١

فَلَمَّا كَشَفْنَاعَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلَهُم بَلِغُوهُ إِذَاهُمْ يَنكُنُونَ ١

فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَهُمْ فِي ٱلْيَحِرِ بِأَنَّهُمْ كَذَّبُواْ كَايَتِنَا وَكَانُواْعَنْهَا غَلْمَانَ ١

وَأَوْرَ ثَنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُواْ يُسْتَضَعَفُونَ مَشَنرِقَ ٱلْأَرْضِ وَمَعَنرِبَهَا ٱلَّتِي بَنَكُنَا فِيهَا ۗ وَتَمَّتُ كَلِمَتُ رَبِّكَ ٱلْحُسْنَى عَلَىٰ بَنِيٓ إِسْرَآءِ يلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَاكَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُواْ يَعْرِشُونَ ۞

> وَجَوَزْنَابِمَنِيَّ إِسْرَةٍ بِلَٱلْبَحْرَ فَأَتَوْاْ عَلَىٰ قَوْمِر يَعْكُفُونَ عَلِيٓ أَصْنَامِ لَّهُمٌّ قَالُواْ يَنْمُوسَى ٱجْعَل لَّنَا إِلَهَا كَمَا لَهُمْءَ الِهَةٌ قَالَ انَّكُمْ قَوْمٌ تَجْعَلُونَ ١

إِنَّ هَـٰٓؤُلَآءٍ مُتَبِّرٌ مَّاهُمۡ فِيهِ وَبَكِطِلٌ مَّا كَانُواْ

<sup>(</sup>V.7:138) Ilâh: Who has all the right to be worshipped.

they are engaged in (idols-worship). And all that they are doing is in vain."

140. He said: "Shall I seek for you an ilâh (a god) other than Allâh, while He has given you superiority over the 'Alamîn (mankind and jinn of your time)."

- 141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment. killing your sons and letting your women live. And in that was a great trial from your Lord.
- 142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the Mufsidûn (mischiefmakers)."
- 143. And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain [1], He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glorified are You, I turn to You in repentance and I am the first of the believers."
- 144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that

يعتملون 🖾

قَالَأَغَيْرَاللَّهِ أَيْعِيكُمُ إِلَيْهَا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَالَمِينَ ١

وَإِذْ أَنِحَتَنَكُمُ مِّنْءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوَّءَ ٱلْعَذَابِ يُقَيِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمُّ وَفِي ذَلِكُم بَلَآءٌ مِّن رَبِّكُمْ عَظِيٌّ ١

\*وَوَعَدْنَا مُوسَىٰ تَلَيْينَ لَيْـلَةً وَأَتْمَمَّنَهَابِعَشْرِ فَتَرَمِيقَاتُ رَبِّهِ ۚ أَرْبَعِينِ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَـٰـرُونَ ٱخْلُفْنِي فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعُ سَبِيلَ ٱلْمُفْسِدِينَ ١

وَلَمَّا حَآءَ مُوسَىٰ لِمِيقَنِينَا وَكُلَّمَهُ ورَيُّهُ وَقَالَ رَبّ أَرِفِيَ أَنظُرُ إِلَيْكَ قَالَ لَن تَرَىٰنِي وَلَكِينِ ٱنظُرُ إِلَى ٱلْجِبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُ وفَسَوْفَ تَرَكِيْ فَلَمَّا تَجَلَّا رَبُّهُ ولِلْجَبَلِجَعَلَهُ ودَكَّا وَخَرَّمُوسَىٰ صَعَقَاْ فَلَمَّآ أَفَى اقَ قَالَ سُبْحَنَكَ تُبُثُ إِلَيْكَ وَأَنَاْ أَوَّلُ ٱلْمُؤْمِناتَ ٢

قَالَ يَنمُوسَيْ إِنِّي أَصْطَفَيَتُكَ عَلَى ٱلنَّاسِ برسَلَتي وَبِكَلَمِي فَخُذْمَا ءَاتَيْتُكَ وَكُن مِّنَ

to the mountain was very little of Him. It was جل جلاله (V.7:143) The appearance of Allâh جل جلاله عملي الله عليه approximately equal to the tip of one's little finger as explained by the Prophet when he recited this Verse. (This Hadîth is quoted by Tirmidhî).

which I have given you and be of the grateful."

145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold to these with firmness, and enjoin your people to take the best therein. I shall show you the home of Al-Fâsiqûn (the rebellious, disobedient to Allâh).

146. I shall turn away from My Ayât (verses of the Our'an) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism. piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

- 147. Those who deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations. etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?
- 148. And the people of Mûsâ (Moses) made in his absence, out of their ornaments. the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were Zâlimûn (wrong-doers).
- 149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

ٱلشَّنْكِرِينَ ١

وَكَتَبْنَالَهُ مِن الْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَابِقُوَّةٍ وَأَمُرْ فَوْمَكَ بَأْخُذُواْ بِأَخْسَنِهَأْسَأُوْرِيكُمْ دَارَ ٱلْفَاسِقِينَ ١

سَأَصْرِفُ عَنْءَ ايَنِيَ ٱلَّذِينَ يَتَكَبِّرُونَ فِي ٱلْأَرْضِ بِعَيْرِٱلْحَقِّ وَإِن يَرَوْاْ كُلَّ ءَايَةِ لَايُؤْمِنُواْبِهَا وَإِن يَرَوْا سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْاْسَبِيلَ ٱلْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَالِكَ بِأَنَّهُ مُ كَذَّبُواْ بِعَايِلِتِنَا وَكَانُواْعَنْهَا غَنفلرز ١

وَٱلَّذِينَ كَذَكُواْ بِعَائِلَتِنَا وَلِقَاآءِ ٱلْآخِرَةِ حَبَطَتْ أَعْمَالُهُمْ مُعَلَ يُجْزَوْنَ إِلَّامَاكَانُواْ يَعْمَلُونَ @

وَٱتَّخَاذَ فَوْمُر مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا حَسَدًا لَّهُ وَخُوارٌ أَلَهُ يَرَوْا أَنَّهُ وَلَايُكَ لِّمُهُمْ وَلَا يَهْدِيهِ مُرسَدِيلًا ٱتَّخَذُوهُ وَكَانُواْ ظَلْمات 🕲

وَلَمَّا سُقِطَ فِي أَيْدِيهِ مُ وَرَأُوْا أَنَّهُ مُ قَدْضَلُواْ فَ الْوَالَينِ لَمْ يَرْحَمْنَ ارَبُّنَا وَيَغْفِرُ لِنَا لَنَكُونَنَّ مِنَ ٱلْخَسِرِينَ ١

- 150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. [Hârûn (Aaron)] said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zâlimûn (wrongdoers)."
- 151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."
- 152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.
- 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.
- 154. And when the anger of Mûsâ (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.
- 155. And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You

وَلَمَّا رَجَعَ مُوسَى إِلَىٰ قَوْمِهِ عَضْبَنَ أَسِفًا قَالَ بِمُسَمَا خَلَفْتُمُونِي مِنْ بَعْدِيٍّ أَعَجِلْتُمْ أَمْرَزَيِّكُمْ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بَرَأْسِ أَخِيهِ يَجُزُهُ ۚ إِلَيْهُ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِي وَكَادُواْ يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ ٱلْأَغْدَآةِ وَلَا تَجْعَلْنِي مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ ١

قَالَ رَبِّ ٱغْفِرْلِي وَلِإَنْنِي وَأَدْخِلْنَا فِي رَحْمَتِكُّ وَأَنتَ أَرْحَمُ ٱلرَّحِمِينَ ١

إِنَّ ٱلَّذِينَ ٱتَّخَذُواْ ٱلْعِجْلَ سَيَنَالُهُمْ غَضَتٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي ٱلْحَيَوْةِ ٱلدُّنْيَأُ وَكَذَالِكَ نَجَــزي ٱلْمُهُ مَّ يِنَ ١

وَٱلَّذِينَ عَمِمُوا ٱلسَّيِّنَاتِ ثُمَّرَتَا بُواْمِنُ بَعْدِهَا وَءَامَنُواْ إِنَّ رَبَّكَ مِنْ بَعْدِهَالْغَفُورٌ رَجِيمٌ ١

وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلُواحُّ وَفِي نُسْخَتِهَا هُدَى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ

وَأَخْتَارَهُوسَىٰ قَوْمَهُ وسَبْعِينَ رَجُلًا لِمِيقَابِتَأَ فَلَمَّا أَخَذَتْهُمُ ٱلرَّحْفَةُ قَالَ رَبِّلَةِ شِئْتَ أَهْلَكُتَهُمِين قَبْلُ وَإِنَّتِي أَتُهُلِكُنَا بِمَافَعَكَ ٱلسُّفَهَاءُ مِنَّآإِنْ هِي إِلَّا فِتَنَتُكَ تُضِلُّ بِهَا مَن تَشَآ أَوَنَهْدِى مَن تَشَأَةُ أَنَتَ وَلتُنَا فَأَغْفِهُ لَنَا وَأَرْحَمَنَا فَأَنتَ خَيْرًا لَغَيفِينَ ٥

are our Walî (Protector), so forgive us and have Mercy on us: for You are the Best of those who forgive.

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned to You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (the pious — See V.2:2), and give Zakât; and those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.);

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16)<sup>[1]</sup>, — he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tavvibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods<sup>[2]</sup>), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammadصلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be the successful<sup>[3]</sup>

\* وَٱحْتُتُ لَنَافِي هَاذِهِ ٱلدُّنْيَا حَسَنَةً وَف ٱلْآخِيرَةِ إِنَّاهُدُنَآ إِلَيْكَ قَالَ عَذَابِيٓ أَصِيبُ بِهِ ۗ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلُّ شَيْءٌ فَسَأَحُتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوْةَ وَٱلَّذِينَ هُم عَاكِتِنَا نُؤْمِنُونَ ١

ٱلَّذِينَ يَـنَّبِعُونَ ٱلرَّسُولَ ٱلنَّـيَّ ٱلْأُمِّيَّ ٱلَّذِي يَحِدُ و نَهُ و مَكَتُوبًا عِندَهُمْ فِي ٱلتَّوْرَكِيةِ وَٱلْإِنجِيلِ يَامُرُهُم بِٱلْمَعْرُوفِ وَبَنْهَاهُمْ عَن ٱلْمُنكِرِ وَيُحِلُّ لَهُمُ ٱلطَّتِيَاتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبِلَيْتَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغَٰلَا ٱلَّتِي كَانَتْ عَلَيْهِ مَّرْفَالَّذِينَ ءَامَنُواْ بِهِۦ وَعَـزَرُوهُ وَيَصَـرُوهُ وَٱتَّـبَعُواْ ٱلنُّهُ رَٱلَّذِي أَذِلَ مَعَهُ وَأُوْلِتَهِكَ هُمُ ٱلْمُفْلِحُونَ ١

<sup>[1] (</sup>V.7:157) There exists in the Taurât (Torah) and the Injeel (Gospel), even after the original text has been distorted, clear prophecies indicating the coming of Prophet Muhammad مسلى الله عليه رسلم , e.g. Deut. 18: 18,21:21; Psl. 118: 22-23; Isa. 42: 1-13; Hab. 3: 3-4; Matt. 21:42-43; Jn.14: 12-17, 26-28, 16: 7-14. Also see (V.3:70,71).

<sup>[2] (</sup>V.7:157) Al-Khabâ'ith (All evil unlawful forbidden things) It also includes habitual eating and drinking of narcotic drugs like morphine, heroin, cannabis etc., and tobacco smoking that spoils one's health and may lead to one's death.

<sup>(</sup>V. 7:157) A) "O you who have been given the Scripture (Jews and Christians)! Believe in

158. Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. 'Îsâ (Jesus) son of Maryam (Mary), عليهما and follow him so that you may be السلام guided. [1],

159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna*<sup>[2]</sup> and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate

قُلْ يَنَأَيُّهُا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِى لَهُ دُمُلْكُ السَّمَوَاتِ وَالْأَرْضِّ لَآإِلَهَ إِلَّاهُوَيُمْنِهِ وَمُسِثِّ فَامِنُواْ بِاللَّهِ وَرَسُولِهِ النَّبِيَ الْأُمِّيِّ الَّذِى يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَالنَّبِعُوهُ لَعَلَكُمْ نَهْ مَذُونِ ۞

وَمِن قَوْدِ مُوسَىٰ أُمَّـَةٌ يُهَدُونَ بِٱلْحَقِّ وَبِهِ-يَعْدِلُونَ ۞

you, before We efface faces [by making them (faces) like the backs of the necks; without nose, mouth and eyes], and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed." (V.4:47).

B) See (V.57:28) and its footnote.

<sup>&</sup>lt;sup>[1]</sup> (V.7:158) See the footnote (A) of (V.2:252).

<sup>[2] (</sup>V.7:160) See the footnote of (V.2:57).

prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers."

162. But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrong-doings.[1]

مىلى And ask them (O Muhammad) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allah's Command (disobey Allah) [see the Qur'an: V.4:154 and its footnotel.

164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

165. So when they forgot the remindings that had been given to them. We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allah's Command (disobev Allâh).

166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." [2]

167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the ٱلْبَابَسُجَدَا نَغَيْفِرُلَكُمْ خَطِيَئِيتِكُمْ سَنَزيدُ ٱلْمُحْسِنِينَ ١

فَيَدَّلَ ٱلَّذِينَ ظَلَمُهُ أَمِنْهُمْ قَوْلًا عَيْرَٱلَّذِي قيبلَ لَهُمْ فَأَرْبِسَلْنَا عَلَيْهِمْ رِجْ زَايِّرَ ۖ ٱلسَِّيمَآءِ بِمَا كَانُواْ يَظْلِمُونَ ١

وَسْئِلْهُ مْ عَنِ ٱلْفَرْيَةِ ٱلَّذِي كَانَتْ حَاضِرَةً ٱلْيَحْرِإِذْ يَعْدُونَ فِي ٱلسَّيْتِ إِذْ تَكَأْسُهِمْ حِيتَانُهُ مْ يَوْمَ سَبْتِهِ مْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَاتَأْتِيهِمُّ كَذَٰلِكَ نَبَلُوهُم بِمَاكَانُواْ ىقىئىي ھەرىك ش

وَإِذْ قَالَتَ أُمَّةً مُنْهُو لِمَ تَعظُونَ قَوْمًا أَلَّهُ مُفَلِّكُهُمْ أَوْمُعَذِّبُهُمْ عَذَابَاشَدِيدًأَ قَالُواْ مَعَذِرَةً إِلَى رَبُّهُ وَلَعَلَّهُ مَتَّقُونَ ١

فَلَمَّانَسُواْمَاذُكِّرُواْبِهِءَ أَنْجَيْمَنَا ٱلَّذِينَ يَنْهَوْنَ عَنُ السُّوَءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُواْ بِعَذَابِ بَئِيسٍ بِمَا كَانُواْ يَفْسُغُونَ ١

فَلَمَّاعَتَوَاْعَنَ مَّانْهُواْعَنَهُ قُلْنَالَهُ مَكُونُواْ قِهَدَةً خَسعىنَ شَ

وَإِذْ تَأَذَّنَ زَنُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ ٱلْقِيكَمَةِ مَن يَسُومُهُمْ سُوَّةَ ٱلْعَذَابُ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ

<sup>[1] (</sup>V.7:162) See (V. 2:59) and its footnote.

<sup>(</sup>V.7:166) It is a severe warning to the mankind that they should not disobey what Allâh commands them to do, and keep far away from what He prohibits them.\*

<sup>\*</sup> See the footnote of (V.9:112).

Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allâh's Forgiveness).

168. And We have broken them (i.e. the Jews) up into various, separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).

169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttagûn (the pious - See V.2:2). Do not you then understand?

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salât (*Iqâmat-as-Salât*), certainly We shall never waste the reward of those who do righteous deeds.

171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."

وَإِنَّهُ رَلَعَ فُورٌ تَحِيمٌ ١

وَقَطَّمْنَكُمْ فِى ٱلْأَرْضِ أَمَمَّا مِنْهُمُ ٱلصَّلِلِحُونَ وَمِنْهُمْ دُونَ نَاكِّ وَبَكُوْنَهُم بِٱلْحَسَنَتِ وَالسَّيِّنَاتِ لَعَلَّهُمْ يَرْجِعُونَ ۞

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُواْ ٱلْكِتَبَ يَأْخُدُونَ عَرَضَ هَذَا ٱلأَذَنَ وَيَغُولُونَ سَيُغْفَرُلِنَا وَإِن يَأْتِهِمْ عَرَضٌ مِثْلُهُ. يَأْخُدُوهُ ٱلدَّوْفَغَذْ عَلَيْهِم مِيثَقُ ٱلْكِتَبِ أَن لَا يَقُولُواْ عَلَى لَلَّهِ إِلَّا ٱلْحَقَّ وَرَسُواْ مَافِيةً وَاللَّالُ ٱلْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَقُونَ أَفَلَا تَعْقِلُونَ ۞

وَٱلَّذِينَ يُمَيِّدِكُونَ بِٱلْكِتَبِ وَأَقَامُواْ ٱلصَّلَوٰةَ إِنَّا لَانْضِيعُ أَجَرَ ٱلْمُصْلِحِينَ ۞

؞ۣۅٙٳۮ۬ٮؘۜؾڡٞ۫ٮٚٵڵؙؙڴؚڹۘۘٙڷ؋ٙڡٛۿػڴٲڬٞۮڟؙڵةٞۨٷڟؿؙۊٲڷؘۮؖۥ ۅٙڸڠ؆ۣؠۿؚؠٝڿؙۮؙڡ۠ٲڡٙٵؾؠٚٮٛػ۠ۄ۫ؠؚڡؙۊٙۊۣۅٙٲۮٚػۯؙۅڶ۫ڡٙٳڣ؞ ڶڡٙڵؘؙٙڝؙ*۫*ۯؠؾٙڠؙۅڹٛ۞

172. And (remember) when your Lord brought forth from the Children of Adam. from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Bâtil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (Tafsîr At-Tabarî).

174. Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (to the truth).

صلى الله عليه 175. And recite (O Muhammad وسلم) to them the story of him to whom We gave Our Ayât (proofs, evidences, lessons, etc.), but he threw them away; so Shaitan (Satan) followed him up, and he became of those who went astray.

176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

177. Evil is the parable of the people who rejected Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong their ownselves.

وَإِذْ أَخَذَرَبُكَ مِنْ بَنِي ءَادَمَ مِن ظُهُورِهِ مْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُواْ بِكَلِّ شَهِدُنَأَ أَن تَقُولُوا يَوْمَ ٱلْقِيكَمَةِ إِنَّا كُنَّاعَنُ هَاذَا غَافِلِينَ 🕲

أَوْتَقُولُوٓ اٰإِنَّمَآ أَشْرَكِ ءَابَ آؤُيَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِم أَفْتُهُلكُنَابِمَافَعَلَ ٱلْمُبْطِلُونَ ١

وَكَذَاكَ نُفَصًا أَ ٱلْآيَت وَلَعَلَّهُمْ مَرْجِعُونَ ٢

وَأَتُلُ عَلَيْهِ مِنَا أَلَّذِي ءَاتَكُننَهُ ءَايِلِيِّنَا فَأَنسَلَغَ مِنْهَا فَأَتَّهَ عَهُ ٱلشَّيْطَاءُ فَكَانَ مِنَ ٱلْغَيَاوِينَ @

وَلَوْ شِنْنَا لَرَفَعْنَكُ بِهَا وَلَكِينَّهُ وَأَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَهُوَيْهُ فَمَثَلُهُ وَكَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ بَلْهَتْ أَوْتَتْرُكُهُ يَلْهَتْ ذَيْكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِنَ كَ لَهُواْ بِعَائِدِينَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ سَّفَكُ ونَ 🕲

سَآءَ مَثَلًا ٱلْقَوْمُٱلَّذِينَ كَذَّبُواْ بِحَايَيْتِنَا وَأَنفُسَهُمْ كَانُواْ يَظَامُونَ ١

178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! They are the losers.

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

180. And (all) the Most Beautiful Names belong to Allâh<sup>[1]</sup>, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

**181**. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

**182.** Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

183. And I respite them; certainly My Plan is strong.

184. Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain warner.

185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

186. Whomsoever Allâh sends astray,

مَن يَهْ دِ اللَّهُ فَهُوَ ٱلْمُهْ تَدِئٌ وَمَن يُضْلِلْ فَأُولَتَهِكَ هُوُ ٱلْخَلِيدُونَ ۞

وَلَقَذَذَرَأَنَالِجَهَنَرَكِيرَامِنَ الْجِنِّوَالْإِنِسِّ لَهُمْ قُلُوبٌ لَايَفْقَهُونَ بِهَا وَلَهُمُ أَغَيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ عَاذَانٌ لَا يَسَمَعُونَ بِهَا أَفُولَتِكَ كَالْأَنْغَمِ بَلْ هُمُ أَضَلُ أَوْلَتَهِكَ هُمُ الْغَنفِلُونَ ﴿

وَلِنَّهِ ٱلْأَسْمَاءُٱلْمُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُواْ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْنَذِيَّهِ سَيُجْزَوْنَ مَاكَافُواْ يَعْمَلُونَ ۞

وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِ ۽ يَعْدِلُونَ ١

وَالَّذِينَ كَ ذَّهُواْنِكَايَتِنَا سَنَشْتَذْ رِجُهُم مِنْحَيْثُ لاَيْعَامُونَ ۞

وَأُمْلِي لَهُ مُرْإِنَّ كَيْدِى مَتِينُ ۞

ٱۊؙڷڗ يَتَفَكَّرُوُّأُمَابِصَاحِبِهِ مِن جِنَّةٍ إِنْ هُوَ إِلَّا نَدسُّمُّسُنُّ ۞

أَوْلَمْ يَنظُرُواْ فِي مَلَكُوْتِ ٱلسَّمَوَّتِ وَٱلْأَرْضِ وَمَا خَلَقَ اللَّهُ مِن شَىٰءِ وَأَنْ عَسَىٰٓ أَن يَكُونَ قَدِ ٱفْتَرَبَ أَجَاهُمُ ۚ فَيِ أَيِّ حَدِيثٍ بَعَدَهُ رُيُوْمِنُونَ ۞

مَن يُضْلِلِٱللَّهُ فَلَاهَادِيَ لَهُ ۚ وَيَذَرُهُمْ فِي طُغْيَـٰ بِهِمْ

<sup>&</sup>lt;sup>[1]</sup> (V.7:180) Allāh has one hundred minus one Names. (i.e. 99).

Narrated Abu Hurairah رضي الله عنه: Allâh has ninety-nine Names, i.e. one-hundred minus one; and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allâh is *Witr* (one) and loves 'the *Witr'*. (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 419).

none can guide him; and He lets them wander blindly in their transgressions.

187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."[1]

: (صلى الله عليه وسلم 188. Say (O Muhammad) : "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe."

189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring - as stated by Ibn Kathîr in his Tafsîr) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a Sâlih (good in every aspect) child, we shall indeed be among the grateful."

190. But when He gave them (the polytheist and his wife) a Sâlih (good in every aspect) child, they (the polytheist and يَعْمَهُونَ ١

يَسْتَكُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسِنَمًّا قُلْ إِنَّمَاعِلْمُهَا عِندَرَتِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّاهُوُّ ثَقُلَتْ فِي ٱلسَّمَاءَ تِ وَٱلْأَرْضُ لَا تَأْتِيكُ إِلَّا بِغْنَاةً يُسْعَلُونَكَ كَأَنَّكَ حَفُّ عَنْفًا قُلْ إِنَّمَاعِلْمُهَا عِندَاللَّهِ وَلَاكِنَّ أَكْتُر ٱلتَّاسِ لَانعُامُونَ ١

قُلِ لَآ أَمْلِكُ لِنَفْسِي نَفْعًا وَلَاضَرًّا إِلَّامَاشَآءَ ٱللَّهُ وَلَوْكُنتُ أَعْلَهُ ٱلْغَنْتَ لَأَسْتَكْثَرُتُ مِنَ ٱلْخَيْرِ وَمَامَسَنَى ٱلسُوَّةُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ نُؤَمِنُونَ 🕲

\* هُوَ ٱلَّذِي خَلَقَاكُم مِن نَفْسِ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَالِسَّكُنَ إِلَيْهَا ۚ فَلَمَّا تَغَشَّلُهَا حَمَلَتْ حَمَلُا خَفِيفًا فَمَ آتَ بَدِّهِ فَلَمَّ أَثَقَلَت دَّعَوا اللَّهَ رَبَّهُ مَالَينَ ءَاتَكْتَنَاصَلِحَالَّنَكُونَنَّ مِنَ ٱلشَّنكينَ 🕲

فَلَمَّآءَ اتَّناهُمَاصَالِحَاجَعَلَالَهُ وشُرَكَآءَ فِيمَآ ءَ اتَنْهُمَا فَتَعَلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ١

<sup>(</sup>V.7:187): Narrated 'Abdullah ضلى الله عليه وسلم : Allah's Messenger صلى الله عليه وسلم said, "The keys of the unseen are five: Verily Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, Well - Acquainted with all things." (V.31:34) .(Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 151).

his wife) ascribed partners to Him (Allâh) in that which He has given to them. High is Allâh, Exalted above all that they ascribe as partners to Him. (*Tafsîr Ibn Kathîr*).

- 191. Do they attribute as partners to Allâh those who created nothing but they themselves are created?
- 192. No help can they give them, nor can they help themselves.
- 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.
- 194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.
- 195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad صلى الشاعلية والله الله عليه وسلم): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite!
- 196. Verily, my *Walî* (Protector, Supporter, and Helper) is Allâh Who has revealed the Book (the Qur'ân), and He protects (supports and helps) the righteous.
- 197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves.
- 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.
- 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).
- 200. And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with

أَيْشَرِكُونَ مَا لَا يَغَلُقُ شَيْئًا وَهُمْ يُخَلَقُونَ ١

ورة الأعراف٧

وَلاَيَشَتَطِيعُونَ لَهُمْ نَصَرًا وَلاَ أَنفُسَهُمْ يَصُرُونَ ۞

ۅٙٳڹٮٙڎۧٷۿؗؠٞٳڶۘڽٲڵۿۮؽڵۮٙؠێٙۘؠۼۘٷؙڗؙڛۘۅٙڷٷۼڵؽػؗڗ ٲۮٙٷۛٮؙٮؙٷۿۯٲٞۄٲ۫ڹٮؙڗۛڞؘڸڝڗؙڹ۞ۛ

إِنَّ اَلَيْنِنَ نَتَعُونَ مِن دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمِّ فَادَّعُوهُمْ فَلْلِسَّتَجِيبُواْ لَكُمْ إِن كُنتُر صَدفتنَ ۞

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَأَ أَمْلُهُمْ أَيْدِ يَبْطِشُونَ بِهَأَ أَمْلَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَأَ أَمْلَهُمْ ءَاذَانٌ يَسَمَعُونَ بِهَأَ قُلِ آذَعُواْ شُرَكَآءَ كُوْثُمَّ كينهُونَ بِهَأَ قُلِ آذَعُواْ شُرَكَآءَ كُوْثُمَّ

إِنَّ وَلِئِّىَ اللَّهُ الَّذِي نَزَّلُ الْكِتَبُّ وَهُوَيَتُولَلَ الصِّلِحِينَ ۞

وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَايَسْـ تَطِيعُونَ نَصْرَكُمْ وَلَاّ أَنْفُسَهُمْ يَنصُرُونَ ۞

وَإِن تَدْعُوهُ إِلَى الْهُدَىٰ لَايَسَمَعُوا وَتَرَّرُهُ مِّ يَنظُرُونَ إِلَيْكَ وَهُمْ يَنظُرُونَ اللهِ الْم

خُذِالْمَـغُوَ وَأَمُرْ بِالْمُرْفِ وَأَعْرِضْ عَنِ ٱلْجَهِلِينَ ۞

وَإِمَّا يَنزَعَنَّكَ مِنَ ٱلشَّيْطَنِ نَزْعٌ فَٱسْتَعِذْ بِٱللَّهِ

Allâh. Verily, He is All-Hearer, All-Knower.

**201**. Verily, those who are Al-Muttaqûn (the pious — see V.2:2), when an evil thought comes to them from *Shaitân*(Satan), they remember (Allâh), and (indeed) they then see (aright).

**202.** But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.

203. And if you do not bring them a miracle [according to their (i.e. Quraish pagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and guidance and mercy for a people who believe."

**204.** So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the *Imâm* (of a mosque) is leading the prayer (except *Sûrat Al-Fâtihah*), and also when he is delivering the Friday-prayer *Khutbah*]. (*Tafsîr At-Tabarî*).

**205.** And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons and be not of those who are neglectful. <sup>[21]</sup>

206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

إِنّهُ وسَمِيعٌ عَلِيـمٌ ۞ إِنّ ٱلّذِينَ ٱتّـفَوْا إِذَا مَسَّـهُ مُطَنّعٍ فُ مِّنَ ٱلشَّـمَّطُانِ تَذَكَّرُواْ فَإِذَا هُـم مُّبْصِهُ ونَ ۞

> وَإِخْوَانُهُمْ يَكُدُّونَهُمْ فِي ٱلْغَيِّ ثُمَّ لَا يُقْصِرُونَ ۞

ۅٙٳۮؘٵڷؘڗؾٲٝؾۣڡڔؾٵؾۊؚۊٙٵڶۅ۠ٲٷٙڵٳٚڵڿؾۘڹؽؾۜۿ۠ٲڠٞڵٳڹۜڡٙٵ ٲؿۣۜۼؙڡٵۑٶۘڿٙؿٳڮٙڝڹڗۜۑۣٞ۠ۿڶۮؘؠڞۜٳؠۯڡڹڗۜؾٟڝؙؙۄ۫ ۅؘۿۮؽۅڗڿۛڝڎٞڶۣڡٞۊؘڡؚڔۑؙٷڝؙۅؙٮ

> وَإِذَا قُرِيَّ ٱلْقُرْءَانُ فَٱسْتَمِعُواْلُهُ وَأَنصِتُواْ لَعَلَكُمْ تَرُحَمُونَ ۞

وَّاذَكُرُزَبَكَ فِي نَفْسِكَ تَضَرُّعَاوَخِيفَةً وَدُونَ ٱلجُهْرِمِنَ ٱلْقَوْلِ بِٱلْفُدُقِ وَٱلْاَصَالِ وَلَانَكُن مِّنَ ٱلْنَهْلِينَ ۞

إِنَّ ٱلَّذِينَ عِندَرَيِكَ لَايتَستَكُمْرُونَ عَنْ عِبَادَتِهِ؞ وَيُسَيِّحُونَهُ وَلَهُ يَسْجُدُونَ ۩ ۞

<sup>[2]</sup> (V.7:205): See the footnote of (V. 13:28).

<sup>(</sup>V.7:203): Narrated Anas رضى الله عنه that the Makkan people (Quraish pagans) requested Allâh's Messenger مسلى الله عليه رسلم to show them a miracle, and so he showed them the splitting of the moon. (Sahîh Al-Bukhârî, Vol.4. Hadîth No.831).

## Sûrat Al-Anfâl (The Spoils of War) VIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. They ask you (O Muhammad عليه وسلم about the spoils of war. Say: "The spoils are for Allâh and the Messenger عليه وسلم "So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers.
- 2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);
- 3. Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.
- 4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).
- 5. As your Lord caused you (O Muhammad صلى الله عليه وسلم) to go out from your home with the truth; and verily, a party among the believers disliked it,
- 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).
- 7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one unarmed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

## ينونوالفتال المناه

بِنَــــــِهِ

يَسْعَلُونَكَ عَنِ ٱلْأَنْفَالِ قُلِ ٱلْأَنْفَالُ لِلَّهِ وَٱلرَّسُولِّ فَاَتَّ هُواْ ٱللَّهَ وَأَصْلِحُواْ ذَاتَ بَيْنِكُمِّ وَأَطِيعُواْ ٱللَّهَ وَرَسُولُهُ وَإِن كُنْتُم مُؤْمِنِينَ ۞

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَالَهُ وَجِلَتْ فُلُوبُهُمْ وَإِذَاتُلِيَتْ عَلَيْهِمْ ءَايَنتُهُ دَزَادَتَّهُمُ إِيمَنَا وَكَانَرَهِمْ يَتَوَكَلُونَ ۞

اَلَيْنِ)يُقِيمُونَ الصَّلَوْةَ وَمِمَّا رَزَقَنَهُمْ يُنفِقُونَ ۞ أُوْلَتِهِكُهُمُ الْمُؤْمِنُونَ حَقَّاً لَهُمْ دَرَجَتُ عِندَ رَيِّهِمْ وَمَغْفِرَةٌ وَرِزَقٌ كَيْهِمُ ۞

كَمَّا أَخْوَمَكَ رَبُّكَ مِنْ بَيْنِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكِرِهُونَ ۞

يُجَدِلُونَكَ فِى ٱلْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنْمَا يُسَاقُونَ إِلَى ٱلْمُؤْتِ وَهُمْ يَنْظُرُونَ ۞

وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّلَآبِفَتَيْنِ أَنَهَالَكُمْ وَيُرِيدُ وَتَوَدُّونَ أَنَّ غَيْرَذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُوْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ ٱلْحَقِّ بِكَلِمَاتِهِ - وَيَقْطَعَ دَايِرَ الْكُفِرِينَ ۞

- 8. That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimûn (disbelievers, polytheists, sinners, criminals) hate it.
- 9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."
- 10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.
- 11. (Remember) when He covered you with a slumber as security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evilsuggestions) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby.
- 12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."
- 13. This is because they defied and صلى الله ) disobeyed Allâh and His Messenger عليه وسلم). And whoever defies and disobevs Allâh and His Messenger (صلى الله عليه وسلم). then verily, Allâh is Severe in punishment.
- 14. This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire.
- 15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.
  - 16. And whoever turns his back to them

لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَطِلَ وَلَوْكِرِهَ ٱلْمُجْرِمُونَ ٨

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفِ مِنَ ٱلْمَلَنِكَةِ مُرْدِفِينَ ۞

> وَمَاجَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَظْمَينَ بِهِ ٤ قُلُوبُكُمْ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهُ إِنَّ ٱللَّهَ عَزِيزُحَكِمُ ٥

إِذْ يُغَشِّبُكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَمُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَاءِ مَاءً لِيُطَهِّرَكُم بِهِ، وَيُذْهِبَ عَنكُمْ رِجْزَٱلشَّيْطِانِ وَلِيَرْبِطَعَلَى قُلُوبِكُمْ وَنُتَتَى لِهُ ٱلْأَقَدَامَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

إِذْ يُوحِي رَبُّكَ إِلَى ٱلْمَلَآبِكَةِ أَنِّي مَعَكُمْ فَتَبَّتُواْ ٱلَّذِينَ ءَامَنُواْ سَأَلْقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعْبَ فَأَصْرِبُواْ فَوَقَ ٱلْأَعْنَاقِ وَأَصْرِبُواْ مِنْهُمْ كُلِّ بَنَان ١

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَن يُشَاقِق ٱللَّهَ وَرَسُولَهُ وَاِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ٣

ذَالِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ نَحْفَافَلَا تُوَلُّوهُ مُ ٱلْأَدْبَارَ ١

وَمَن مُولِّهِمْ يَوْمَدِذِ دُبُرَهُ وَإِلَّامُتَحَرَّفًا لِقِتَالِ

on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination! [11]

- 17. You killed them not, but Allâh killed them. And you (Muhammad صلى الله عليه وسلم) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower.
- 18. This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelievers.
- 19. (O disbelievers) if you ask for a judgement, now has the judgement come to you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.
- 20. O you who believe! Obey Allâh and His Messenger(صلى الله عليه وسلم), and turn not away from him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing.
- 21. And be not like those who say: "We have heard," but they hear not.
- **22.** Verily, the worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not (i.e. the disbelievers).
- 23. Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).
- 24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he وصلى الله عليه وسلم) calls you<sup>[2]</sup> to that which will

أَوْمُتَحَيِّزًا إِلَىٰفِئةِ فَقَدْبَآءَ بِغَضَبِمِّبَ اللَّهِ وَمَأْوِيلُهُ جَهَنَّهُ ۚ وَبِنْسَ الْمَصِيرُ ۞

فَلْمَ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ فَتَلَهُمُّ وَمَارَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَئَىٰ وَلِيْ بِلِيَ الْمُؤْمِنِينَ مِنْهُ بَلاَّةً حَسَنًا إِنَّ اللَّهَ سَمِيعُ عَلِيهٌ

ذَالِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَفِرِينَ ١

إِن تَشْتَفْتِحُواْفَقَدْجَآءَكُمُ الْفَتْخُ وَإِن تَنَتَهُواْ فَهُوَخَيْرٌاَكُمُّ وَإِن تَعُودُواْ نَعُدُ وَلَن تُغْنِيَ عَنكُمُ فِتَكُورُ شَيْئًا وَلَوْكَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ الْمُذْمِنِ نَ ۞ الْمُذْمِنِ نَ ۞

> يَتَأَيُّهُا الَّذِينَ ءَامَنُواْ أَطِيعُواْ اللَّهَ وَرَسُولِهُۥ وَلاَ تَوَلَّوْاْعَنْـهُ وَأَنتُمْ تَسَمَعُونَ ۞

وَلَاتَكُوٰوُاْكَالَّذِينَ قَالُواْسَيِمَنَاوَهُرُ لَايَسْمَعُونَ ۞ \*إِنَّ شَرَّالدَّوَاتِ عِندَائِنَهِ الصُّةُ ٱلْبُصُّمُ اَلَّذِينَ لَايَمْ قِلُونَ ۞

وَلَوْعَلِيرَالِلَهُ فِيهِ مُرَجَّزًا لَأَسْمَعَهُمُّ وَلَوَأَسْمَعَهُمْ لَتَوَلِّواْقَهُم مُعْرِضُونَ ۞

يَتَأَيُّهُمَّ الَّذِينَ ءَامَنُواْٱسْتَجِيبُواْ يِنَّهِ وَلِلرَّسُولِ إِذَادَعَاكُمُ لِمَايُحْيِيكُمُّ وَاعْلَمُواْأَنَّ اللَّهَ يَحُولُ

<sup>&</sup>lt;sup>[1]</sup> (V.8:16) See the footnote of (V.4:31).

<sup>[2] (</sup>V.8:24) See the footnote of (V.1:2).

give you life, [1] and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered.

- 25. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.
- 26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.
- 27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for vou).[2]
- 28. And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.
- 29. O you who believe! If you obey and fear Allâh, He will grant you Furgân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.
- **30**. And (remember) when the disbelievers صلی الله plotted against you (O Muhammad to imprison you, or to kill you, or to عليه وسلم

بَيْنَ ٱلْمَرْءِ وَقَلْمِهِ وَأَنَّهُ وَ إِلَيْهِ تَحْشَدُ ونَ ٣

وَٱتَّقُواْ فِتْنَةً لَّا تُصِيرَنَّ ٱلَّذِينَ ظَلَمُواْ مِنكُمْ خَاصَّةً وَأَعْلَمُواْ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ @

وَأَذْكُرُ وَأَإِذْ أَنْتُمْ قِلِيلٌ مُّسْتَضْعَفُونَ فِي ٱلْأَرْضِ عَنَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَاوَرْكُمْ وَأَتَّدَكُمُ بِتَصْرِهِ وَرَزَقَكُم مِنَ ٱلطَّلَّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ 🕲

يَتَأَنُّهُا ٱلَّذِينَ ءَامَنُواْ لَاتَّخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ أَمَنَاتِكُمْ وَأَنتُمْ تَعْلَمُونَ ١

وَأَعْلَمُواْ أَنَّمَا أَمْوَ لُكُمْ وَأُوْلَدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ عندَهُ وَأَجْرُ عَظِيةٌ ١

تَأْتُهَا ٱلَّذِينَ ءَامَنُهَ أَادِن تَتَّقُواْ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقِانَا وَبُكَفِرْ عَنكُمْ سَيْنَا يَكُمْ وَيَغْفِرْ لَكُمُّ وَأَلْتَهُ ذُو ٱلْفَضِلُ ٱلْعَظِيمِ ٥

وَإِذْ يَمْكُرُبُكَ ٱلَّذِينَ كَفَرُواْ لِكُنِّيتُوكَ أَوْيَقْتُلُوكَ أَوْيُخْرِجُوكَ وَيَمَكُرُونَ وَيَمْكُرُ أَلَّهُ وَٱللَّهُ خَيْرُ

<sup>[1] (</sup>V.8:24) i.e., one is alive, — a true believer (of Islâmic Monotheism) who is obedient to Allah and His Messenger (Muhammad مسلى الله عليه وسلم) and follows the Qur'an and the Prophet's Sunnah practically, and he goes out for Jihâd in Allâh's Cause; in case he is martyred, that is not a death but an eternal life (in Paradise) forever, unlike to a disbeliever who is dead (as regards faith), and will be punished in Hell forever (neither alive nor dead).

<sup>[2] (</sup>V.8:27) See the footnote (A) of (V.3:164).

get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

- 31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients."
- 32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."
- 33. And Allâh would not punish them while you (Muhammad صلى الله عليه وسلم) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness.
- **34.** And why should not Allâh punish them while they hinder (men) from *Al-Masjid Al-Harâm*, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious See V.2:2), but most of them know not.
- **35**. Their *Salât* (prayer) at the House (of Allâh, i.e. the Ka'bah in Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.
- 36. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered to Hell.
- 37. In order that Allâh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers,

ٱلْمَاكِرِينَ ۞

وَإِذَائُتُلَ عَلَيْهِمْ ءَايَنُنَا قَالُواْ فَدَسَمِعْنَا لَوَنَشَآهُ لَقُلْنَامِثْلَ هَدْذَا إِنْ هَذَا إِلَّا أَسْطِيرُ ٱلأَوْلِينَ ۞

وَإِذْ فَالُواْ اَللَّهُمَّ إِنكَانَ هَذَا هُوَالْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْمًا حِجَارَةً مِّنَ السَّمَآءِ أَوِانْتِيَنَا بِعَذَابٍ أَلِيمٍ ۞

وَمَاكَانَ اللَّهُ لِيُعَذِّبَهُ مُواَلَّتَ فِيهِمُّ وَمَاكَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسَنَغْفِرُونَ ۞

وَمَالَهُوْ أَلَا مُكِذِبَهُ وُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحُكَامِ وَمَا كَانُواْ أَوْلِيَاءَ ذُوْلِ أَوْلِيَا أَوْدُ إِلَّا ٱلْمُتَّ قُونَ وَلَكِئَ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۞

وَمَاكَانَ صَلَانُهُمْ عِندَالْبَيْتِ إِلَّامُكَآءَ وَتَصْدِيَةً فَذُوفُواْ ٱلْمَـذَابَ بِمَاكُنتُمْ تَكُفُرُونَ ۞

إِنَّ ٱلَّذِينَ كَفَرُواْ يُنفِيهُونَ أَمْوَلَهُمْ لِيَصُدُّ واَعَن سَبِيلِ اللَّهِ فَسَيُنفِ فُونَهَا ثُمَّ تَكُونُ عَلَيْهِ مُحَسَّرةً ثُمَّ يُغْلَبُونَ فَوَالَّذِينَ كَفَرُواْ إِلَى جَهَنَمَ يُحْشَدُونَ ۞

لِمَسِيزَ اللَّهُ ٱلْخَرِيثَ مِنَ الطَّنِبِ وَيَجْعَلَ الْخَرِيثَ بَعْضَهُ وَعَلَى بَغْضِ فَيَرَّكُمَهُ رَجَمِيعًا فَيَجْعَلَهُ, فِجَهَنَّمُ أُولَتِهِكَ هُمُ ٱلْخَلِيمُ وَتَ

polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

- 38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).
- 39. And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world 11]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do. [2]
- 40. And if they turn away, then know that Allâh is your Maulâ (Patron, Lord, Protector and Supporter) — (what) an Excellent Maulâ, and (what) an Excellent Helper!
- 41. And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger and to the near relatives [of صلى الله عليه وسلم) the Messenger (Muhammad صلى الله عليه وسلم)]. and (also) the orphans, Al-Masâkîn (the needy)

قُل لِلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغْفَرُ لَهُم مَّاقَدْ سَلَفَ وَإِن يَعُودُواْ فَقَدْ مَضَتْ سُنَّتُ で、テカラング

وَقَنِيلُوهُ مُحَدِّقًا لِلاَيْكُونَ فِتْنَةٌ وَتَكُونَ ٱلدِّينِ كُلُّهُ ولِلَّهُ فَإِن ٱلسَّهُواْ فَاتَ ٱللَّهَ ىمَانَغْمَلُونَ بَصِيرٌ ١٠٠٠

وَإِرِ ۚ يَوَلَّوْاْ فَٱعْلَمُواْ أَنَّ اللَّهَ مَوْلَىٰكُمْ يِغْمَ ٱلْمَوْلَىٰ وَيْغُهُ ٱلنَّصِيرُ ٥

\* وَٱعْلَمُواْ أَنَّ مَاغَنِمْتُم مِن شَيْءٍ فَأَنَّ لِلَّهِ خُسُهُ وَلِلرَّسُولِ وَلِذِي ٱلْقُرِّبَى وَٱلْمَتَنَمَى وَٱلْمَسَاكِينِ وَآبْنِ ٱلسِّبيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَنْدِنَا وَمَ ٱلْفُرْقَانِ يَوْمَ ٱلْمَتَعَى ٱلْجَمْعَابِ وَٱللَّهُ

<sup>[1] (</sup>V.8:39) It is mentioned by some of the Islâmic religious scholars that, that will be at the time when 'Îsâ (Jesus), son of Maryam (Mary) عليهما السلام, will descend on the earth, and he will not accept any other religion except Islâm — The True Religion of Allâh — Islâmic Monotheism.

<sup>&</sup>lt;sup>[2]</sup> (V.8:39)

A) See the footnote of (V.2:193).

said. "By Him صلى الله عليه وسلم Allâh's Messenger رضي الله عنه said. "By Him (Allah) in whose Hand my soul is, surely, the son of Maryam (Mary) ['Îsâ (Jesus عليهماً السلام)] will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'an (as a just ruler), and will break the cross and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scripture (Jews and Christians) who are under the protection of a Muslim government. This Jizyah tax will not be accepted by 'Îsâ (Jesus) and all mankind will be required to embrace Islâm with no other alternative]. Thenعليه السلام there will be abundance of money and nobody will accept charitable gifts." (See Fath Al-Barî, Vol. 7, Pages No.304 and 305 for details). (Sahîh Al-Bukhârî, Vol.3, Hadîth No.425)

and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad صلى الشعليه وسلم) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is Able to do all things.

- 42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.
- 43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's صلى الله عليه وسلم) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.
- 44. And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).
- 45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.

عَلَىٰ كُلِّ شَيْءِ قَدِيرٌ ۞

إِذْ أَنَهُم بِالْمُدْوَةِ الدُّنْيَاوَهُم بِالْغُدُوةِ الْفُصُوىٰ
وَالرَّفُ الْسُفَلَ مِنكُمْ وَلَوْفَاعَدَتُمْ
وَالرَّفُ الْسُفَلَ مِنكُمْ وَلَكِن لِيَقْضِى اللَّهُ
الْمُخْتَلَفْتُمْ فِي الْمِيعَدِ وَلَكِن لِيَقْضِى اللَّهُ
أَمْرًا كَانَ مَفْعُولًا لِيَهْ لِكَ مَنْ هَلَكَ
عَنْ بَيْنَةً وَيَحْيَىٰ مَنْ حَتَى عَنْ بَيْنَةً وَإِنَّ اللَّهَ
لَسَمِيعُ عَلِيهُ اللَّهُ اللَّهُ

إِذْ يُرِيكَهُ مُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوَّأَرَنِكَهُ مُ صَيْرِاً لَفَشِلْتُمْ وَلَتَنَزَعْتُمْ فِي ٱلْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ رَعَلِيهُ إِذَاتِ الضُّدُودِ ۞ الصُّدُودِ ۞

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَيَّتُمُ فِيَّ أَعَيُنِكُمْ فَلِيلًا وَيُقَلِّلُكُمْ فِتَأْمَيُ مِنْ إِيقَفِينَ اللَّهُ أَمَّرًاكَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ ٱلأَمُورُ ۞

يَتَأَيُّهُا ٱلَّذِينَ ءَامَـنُوٓا إِذَا لَقِيتُرُفِّقَةً فَٱثْبُتُواْ وَآذْكُرُواْ ٱللَّهَ كَيْرِكَ لَقَـاً كُوْنُفْلِحُونَ ۞

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- 46. And obey Allâh and His Messenger (صلى الله عليه وسلم), and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).
- 47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is Muhîtun (encircling and thoroughly comprehending) all that they do.
- 48. And (remember) when Shaitân (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allâh for Allâh is Severe in punishment."
- 49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.
- 50. And if you could see when the angels take away the souls of those disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."
- 51. "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves."
- 52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them they rejected the Ayât (proofs, verses, etc.) of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُواْ فَتَفْشَالُواْ وَتَذْهَبَ رِيحُكُمُّ وَٱصْبِرُوُّا إِنَّ ٱللَّهَ مَعَ الصّارين ٥

وَلَاتُكُونُواْ كَالَّذِينَ خَرَجُواْ مِن دِيكُرِهِم بَطَرًا وَرِيَّاتَهُ ٱلنَّاسِ وَنَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱللَّهُ بِمَا يعُمَالُونَ مُحلطًا ١

وَإِذْ زَيِّنَ لَهُ ءُ ٱلشَّيْعَانُ أَعْمَالَهُمْ وَقَالَ لَاغَالِبَ لَكُوُ ٱلْوَّمِينَ ٱلنَّاسِ وَإِنِّ جَارٌلِّكُمُّ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَى عَقيَمُهِ وَقَالَ إِنِّي بَرِيَّ " مِنكُمْ إِنِّي أَرَكَ مَالًا تَرَوْنَ إِنَّ أَخَافُ ٱللَّهُ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ٢

إِذْ مَقُولُ ٱلْمُسَافِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِ مِ مَّرَضٌ غَرَّ هَلَوُٰ لَآءِ دِينُهُمُّ وَمَن يَتَوَكَّلُ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزُ حَكِيمٌ ١

وَلَوْ تَرَيِّ إِذْ يَتَوَفَّ ٱلَّذِينَ كَفَرُواْ ٱلْمَلَابِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُواْعَذَابَ ٱلْحَرِيقِ ٥

ذَالِكَ بِمَاقَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بظَلَّهِ لِلْعَبِيدِ ٥

كَدَأْبِءَالِ فِيرْعَوْنَ وَٱلَّذِينَ مِن قَيِّلِهِ مِّرْ كَفَهُ وَأ بِعَايَتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِ مَّ إِنَّ ٱللَّهَ قَوَىُّ شَديدُ ٱلْعِقَابِ ٢

All-Knower

- 53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allâh is All-Hearer,
- 54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They denied the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all Zâlimûn (polytheists and wrongdoers).
- 55. Verily, the worst of moving (living) creatures before Allâh are those who disbelieve. - so they shall not believe.
- 56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh.
- 57. So, if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.
- 58. If you (O Muhammad صلى الله عليه وسلم) fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly, Allâh likes not the treacherous
- **59.** And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment).
- 60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten thereby the enemy of Allâh and your enemy, and others

ذَلِكَ مِأْنَ ٱللَّهَ لَهُ مَكُ مُغَمَّرًا يَعْمَةً أَنْعَمَهَا عَلَى قَوْمِ حَتَّىٰ يُغَيِّرُواْ مَا إِأَنْهُ سِهِمْ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلتْ ق

كَدَأْبِ ءَالِ فِي عَوْنَ وَٱلَّذِينَ مِن قَدْلِهِ مُّ كَذَّبُواْ بِعَايَتِ رَبّهـٰ وَأَهۡلَكُنَّهُم بِذُنُوبِهِمْ وَأَغۡرَقِنَاۤ ءَالَ فِرْعَوْنَ وَكُلُّ كَانُواْظَلْمِينَ ٥

إِنَّ شَرَّ ٱلدَّوَاتِ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُواْ فَهُمْ لَا نُوْمِنُونَ ٥

ٱلَّذِينَ عَلَىدتَّ مِنْهُ وَثُوَّ يَنقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةِ وَهُمْ لَا يَتَّقُونَ ٥

فَإِمَّا نَشْقَفَنَنَهُ ۚ فِي ٱلْحَرْبِ فَتُسْرِّدُ بِهِ مِ مَّنْ خَلْفَهُ ۗ وَلَعَلَّهُمْ يَذَّكُّونَ ٥

وَإِمَّا تَخَافَرَ بَيِن قَوْمٍ خِيَانَةً فَأَنْبِذُ إِلَيْهِ مَعَلَى سَوَآءٍ إِنَّ أَلَلَّهَ لَا يُحِبُّ ٱلْخَابِنينَ ٥

> وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُواْسَبَقُوّاْ إِنَّهُمْ لَا يُعْجِزُونَ ٥

وَأَعِدُواْلَهُمِ مَا ٱسْتَطَعْتُم مِن قُوَّةٍ وَمِن رّبَاطٍ ٱلْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ ٱللَّهِ وَعَدُوَّ كُهُ وَءَاخَرِينَ مِن دُونِهِ مَ لَا تَعَلَمُ نَهُو ٱللَّهُ يُعَلَّمُهُمَّ

<sup>[1] (</sup>V.8:55) i.e. disbelieve in their Lord (Allâh), deny His Oneness, worship others besides Him, deny His Messengers, and believe not in the Divine Revelation.

besides them whom you may not know, (but) whom Allâh does know. And whatever you shall spend in the Cause of Allâh, shall be repaid to you, and you shall not be treated unjustly.

- 61. But if they incline to peace, you(also) incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.
- 62. And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.
- **63.** And He has united their believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly, He is All-Mighty, All-Wise.
- صلى الله عليه Muhammad صلى الله عليه اروسلم! Allâh is Sufficient for you and for the believers who follow you.
- صلى الله عليه Muhammad صلى الله عليه Urge the believers to fight. If there are اوسلم twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve, because they (the disbelievers) are a people who do not understand.
- 66. Now Allah has lightened your (task), for He knows that there is weakness in you. So, if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with As-Sâbirûn (the patient).
- 67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire

وَمَا تُنفِقُواْ مِن شَيْءٍ فِي سَبِيلِ ٱللَّهِ يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ١

﴿ وَإِن جَنَحُواْ لِلسَّالِمِ فَأَجْنَحَ لَهَا وَتَوَكَّلُ عَلَى ٱللَّهُ ۚ إِنَّهُ وهُوَالسَّمِيعُ ٱلْعَلِيمُ اللَّهِ

وَإِن يُرِيدُواْ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَالَّذِيَّ أَيَّدَكَ بِنَصْرِهِ وَبِٱلْمُؤْمِنِينَ ١

وَأَلَّفَ مَنْنَ قُلُوبِهِ مَّ لَوْ أَنفَقْتَ مَا فِي ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَعْرَتَ قُلُوبِهِمْ وَلَكَ زَّالِلَّهُ أَلَّفَ يَسْتَهُمُّ إِنَّهُ و عَزِيزُ حَكِيمٌ اللَّهُ

> يَنَأَيُّهَا ٱلنَّيُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ٢

يَتَأَيُّهَا ٱلنَّيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِيتَالَّ إِن يَكُن مِنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُواْ مِائْتَكَيْنَ وَإِن يَكُن مِنكُم مِنْكُم مِّأْنَةٌ يُغْلِبُواْ أَلْفَامِّنَ ٱلَّذِينَ كَفَرُواْ بِأَنَّهُ مُ قَوْمٌ لَّا يَفْ قَهُونَ ٥

ٱلْنَنَ خَفَّفَ ٱللَّهُ عَنكُو وَعَلِمَ أَنَّ فِيكُمْ صَعْفَا فَان يَكُن مِّنكُم مِّانَّةٌ صَابِرَةٌ يُغَلِبُواْ مِائْتَيْنَ وَإِن يَكُن مِّنكُمُ أَلْكُ يَغْلِبُوٓاْ أَلْفَيْن بِإِذْنِ ٱللَّهُۗ وَٱللَّهُ مَعَ ٱلصَّابِرِينَ ١

مَاكَانَ لِنَبِيِّ أَن يَكُونَ لَهُ وَأَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي ٱلْأَرْضُ تُرِيدُونَ عَرَضَ ٱلدُّنْيَاوَٱللَّهُ يُرِيدُٱلْاَحِرَةً ۗ the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

- **68.** Had it not been a previous ordainment from Allâh, a severe torment would have touched you for what you took.
- **69.** So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.
- 70. O Prophet (Muhammad صلى الله عليه Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful".
- 71. But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.
- 72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh, as well as those who gave (them) asylum and help, these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ملى ), you owe no duty of protection to them until they emigrate<sup>[1]</sup>; but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is All-Seer of what you do.
- 73. And those who disbelieve are allies of one another, (and) if you (Muslims of

وَٱللَّهُ عَزِيزُحَكِيمٌ ۞

لَوْلَا كِتَنْ مِنَ اللَّهِ سَبَقَ لَمَسَكُمْ فِيمَا أَخَذْ تُوعَذَابُ عَظَامٌ اللَّهِ مَنَا اللَّهِ مَنَا اللهِ عَظْمٌ ٢

فَكُوُا مِمَّا غَنِمْ تُرْحَلَلًا طَيِّبًا وَٱتَّقُواْ اللَّهَ ۚ إِنَّ اللَّهَ عَنُواْ اللَّهَ ۚ إِنَّ اللَّهَ غَـ فُورٌ رَّحِيهٌ ۞

يَتَأَيُّهُا ٱلنَّيُّ قُل لِمَن فِي أَيْدِ بِكُمْ مِّنَ ٱلْأَسْرَى ٓ إِن يَعْلَمُ ٱللَّهُ فِي قُلُو بِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِثَا أُنِذَ مِنكُمْ وَيَغْفِرْ لَكُثَّ وَاللَّهُ عَفُورٌ تَحِيمٌ ۞

> ۄٙٳڹڔؙڔۣۑۮؙۅ۠ڂؚؽٳڹؾؘۘػڣؘقَد۫ڂٵڡؙؙٛ۠ٲڷێٙڎڝۏڣۧڷ ڣٲٞؖڡ۫ۘػؘڒؘڝؚؠ۫ۿؙڴ۫ؖۊؙٲڵۘۛۛڷؙڰؘۼڸڝٞٞڴػڮڝٞڴؚ۞

إِنَّ ٱلَّذِينَ اَمَنُواْ وَهَاجَرُواْ وَجَهَدُواْ يَأْمُولِهِمْ وَأَنفُسِهِمْ فِي سَيِيلِ ٱللَّهِ وَٱلَّذِينَ اَوَواْ وَضَرُواْ أُولَٰلِكَ بَعْضُهُمْ أَوْلِيَا يَبْعَضِ وَٱلَّذِينَ اَمَنُواْ وَلَوْيُهَا جِرُواْ مَا لَكُمْ مِن وَلَيْبَهِهِمِينَ شَيْءٍ حَتَى بُهَا جِرُواْ وَإِن ٱسْمَنصَرُوكُمْ فِي الَّذِينِ فَعَلَيَكُمُ ٱلتَّصَرُ إِلَّا عَلَى قَوْمِ بَيْنَكُمْ وَبَيْنَهُم مِيثَنَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرُ نَهِ

وَٱلَّذِينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَآ اُبَعْضٌ إِلَّا تَفَعْلُوهُ

<sup>[1] (</sup>V. 8:72): See the footnote of (V.3:149).

the whole world collectively) do not do so [i.e. become allies, as one united block under one Khalîfah (a chief Muslim ruler for the whole Muslim world) to make victorious Allâh's religion of Islâmic Monotheism], there will be Fitnah (wars, battles, polytheism) and oppression on the earth, and great mischief and corruption (appearance of polytheism).[1]

74. And those who believed, and emigrated and strove hard in the Cause of Allâh (Al-Jihâd), as well as those who gave (them) asylum and aid - these are the believers in truth, for them is forgiveness and Rizqun Karîm (a generous provision i.e. Paradise).

75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is All-Knower of everything.

تَكُن فِتْنَةٌ فِي ٱلْأَرْضِ وَفَسَادٌكَبِيرٌ ۞

وَٱلَّذَينَ ءَامَنُواْ وَهَاجَرُواْ وَجَهَدُواْ فِي سَبِيلِ ٱللَّهُ وَٱلَّذِينَ ءَاوَوَا وَنَصَرُوٓا أُولَتَهِكَ هُـمُ ٱلْمُؤْمِنُونَ حَقَّالَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَ بِيرٌ ١٠٠٠

وَٱلَّذِينَ ءَامَنُهُ أَمِنَ بَعَدُ وَهَاجِرُواْ وَ فَأُوْلَتِكَ مِنَكُمُ ۚ وَأُولُواْ ٱلْأَرْجَامِ بِغَضُهُمُ مَأَوْلَى بِبَغْضِ فِي كِتَابِ ٱللَّهُ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلَيْمٌ ا

<sup>(</sup>V.8:73) It has been mentioned in Tafsîr At-Tabarî, that the best interpretation of this Verse: - ["And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block — V.8:73)."] is "That if you do not do what We (Allâh) have ordered you to do, [i.e. all of you (Muslims of the whole world) do not become allies as one united block to make Allah's religion (Islam) victorious, there will be a great Fitnah (polytheism, wars, battles, killing, robbing, great mischief, corruption and oppression.)"]. And it is Fitnah to have many Khalîfahs (Muslim rulers), as it has been mentioned in Sahîh Muslim by 'Arfajah, who said: I heard Allâh's Messenger صلى الله عليه وسلم saying: "When you all (Muslims) are united (as one block) under a single Khalîfah (chief Muslim ruler), and a man comes up to disintegrate you and separate you into different groups, then kill that man."

<sup>:</sup> رضي الله عنه Also there is another narration in *Sahîh Muslim*: Narrated Abu Sa'îd Al-Khudrî Allâh's Messenger مىلى الله عليه وسلم said: "If the Muslim world gave the Bai'a (pledge) to two Khalîfahs (chief Muslim rulers), the first one who was given the Bai'a (pledge) first will remain as the Khalifah, then kill the latter (the second) one."

So it is a legal obligation, from the above-mentioned evident proofs (from the Qur'an and the Prophet's statement), that there shall not be more than one Khalifah (a chief Muslim ruler) for the whole Muslim world or otherwise there will be a great Fitnah (mischief and evil.) amongst the Muslims, the ultimate results of which will not be worthy of praise.

## Sûrat At-Taubah (The Repentance) IX

- 1. Freedom from (all) obligations (is declared) from Allah and His Messenger to those of the Mushrikûn (صلى الله عليه وسلم) (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.
- 2. So travel freely (O Mushrikûn See V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers.
- 3. And a declaration from Allâh and His Messenger (صلى الله عليه وسلم) to mankind on the greatest day (the 10th of Dhul-Hijjah the 12th month of the Islâmic calendar) that Allâh is free from (all obligations to) the Mushrikûn (See V.2:105) and so is His Messenger (صلى الله عليه وسلم). So if you (Mushrikûn) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allâh. And give tidings (O Muhammad صلى الله عليه وسلم) of a painful torment to those who disbelieve.
- 4. Except those of the Mushrikûn (see V.2:105) with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely Allâh loves Al- Muttaqûn (the pious — See V.2:2).
- 5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic passed, then calendar) have Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Igâmat-as-Salât), and give Zakât, then

بَرَآءَةٌ يُنِ ٱللَّهِ وَرَسُولِهِ ۗ إِلَى ٱلَّذِينَ عَلَهَد تُرُّيِّنَ ٱلْمُشْرِكِينَ ٢

فَسِيحُواْ فِي ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرِ وَٱعْلَمُواْ أَنَّكُمْ عَيْرُ مُعْجِزي ٱللَّهِ وَأَنَّ ٱللَّهَ مُخْزِي ٱلْكَفِرِينَ ٢

وَأَذَنُ مِّنَ ٱللَّهِ وَرَسُولِهِ ۚ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِيٓ ءُيِّنَ ٱلْمُشْهِ كِينَ وَرَسُولُهُو فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمِّ وَإِن تَوَلَّيْتُمْ فَأَعْلَمُوٓاْ أَنَّكُمْ عَيْرُ مُعْجِزِي ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُواْ بعَذَابِأَلِيمِ ٢

إِلَّا ٱلَّذِينَ عَهَدَتُم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَوْ يَنقُصُوكُمْ شَيَّنَا وَلَوْ يُظَلِّهُ رُواْعَلَيْكُوْ أَحَدًا فَأَيْدُوۤ أَإِلَيْهِ مُعَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ ٱللَّهَ يُحِبُ ٱلْمُتَّقِينَ ٢

فَإِذَا ٱنسَلَحَ ٱلْأَشْهُرُ إِلْحُرُمُ فَأَقْتُلُواْ ٱلْمُشْرِكِينَ حَيْثُ وَجَدَتُهُ وَهُمْ وَخُذُوهُمْ وَآحْصُرُوهُمْ وَآقْعُدُواْ لَهُمْ كُلُّ مَرْصَدُّ فَإِن تَنَابُواْ وَأَقَامُواْ ٱلصَّلَوْةَ وَءَاتَوُاْ ٱلزَّكَوْةَ فَخَلُواْسَبِيلَهُمُّ إِنَّ ٱللَّهَ عَفُورٌ تَحِيرٌ ۞ 0 | 244 | 1.

leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. [1]

- 6. And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.
- 7. How can there be a covenant with Allâh and with His Messenger (صلح عليه) for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near Al-Masjid al-Harâm (in Makkah)? So long as they are true to you, stand you true to them. Verily, Allâh loves Al-Muttaqûn (the pious See V.2:2).
- **8.** How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fâsiqûn (rebellious, disobedient to Allâh).
- 9. They have purchased with the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh a little gain, and

وَإِنْ أَمَّدُّ مِنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَمَ اللَّهِ ثُمَّرَ أَبْلِغُهُ مَأْمَنَهُ ذَلِكَ بِأَنْهُمْ فَوْثَرُ لَا يَغَامُونَ ۞

كَيْفَيَكُونُ لِلْمُشْرِكِينَ عَهْدُّعِندَ ٱللَّهِ وَعِندَ رَسُولِهِ: إِلَّا ٱلَّذِينَ عَهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِّ فِمَا ٱسْتَقَامُواْ لَكُمْ فَٱسْتَقِيمُواْ لَهُمُّ إِنَّ ٱللَّهَ يُحِبُ ٱلْمُتَّقِيدِ ۞

كَيْفَ وَإِن يَظْهَـُ رُواْعَلَيْكُمْ لَا يَرْفُبُواْ فِيكُمْ إِلَّا وَلَا ذِمَّةً ۚ يُرْضُونَكُم بِأَفْوَهِ هِمْ وَتَـأَبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ۞

ٱشْتَرَوْاْ بِنَايَتِ ٱللَّهِ ثَمَنَا قَلِيلًا فَصَدُّواْ عَن سَبِيلُهُ ۚ إِنَّهُ مُ سَاءً مَا كَانُواْ يَعْمَلُونَ ۞

<sup>&</sup>lt;sup>11</sup> (V. 9:5) a) See the footnote of (V.2:193).

they hindered men from His Way; evil indeed is that which they used to do.

- 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.
- 11. But if they repent, perform As-Salât, (Iqâmat-as-Salât) and give Zakat, [1] then they are your brethren in religion. (In this way) We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.
- 12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) for surely their oaths are nothing to them so that they may stop (evil actions).
- 13. Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger ( صلى الله عليه) while they did attack you first? Do you fear them? Allâh has more right that you should fear Him if you are believers.
- 14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,
- 15. And remove the anger of their (believers') hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise.
- 16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken Walîjah [(Bitânah—helpers, advisors and consultants from disbelievers, pagans.) giving openly to them

لَايَرَقُبُونَ فِي مُؤْمِنِ إِلَّا وَلَاذِمَّةٌ وَاُوْلَتَبِكَ هُمُ ٱلْمُعْتَدُونَ ۞

فَإِن نَابُواْ وَاَقَدَامُواْ اَلصَّلَوْةَ وَءَاتَوُاْ اَلزَّكَوْةَ فَإِخْوَنُكُمْ فِي اَلدِيثُ وَنُفَصِّلُ اَلْأَيَنتِ لِقَوْمِ يَعْلَمُونَ ۞

وَإِن نَكَ ثُواْ أَيْمَنَهُ مِقِنْ بَعْدِ عَهْدِهِمْ وَطَانَهُ مُواَنِّهُ مَا عَهْدِهِمْ وَطَعَنُواْ فِي دِيكُمْ فَقَلَ يَلُواْ أَبِمَّةَ الْكُفْرِ إِنْهُ مُولَا أَيْمَةً الْكُفْرِ الْهُمُ لَعَلَهُمْ يَسَتَهُونَ اللهُ

أَلَانُقُنَا بِنُونَ قَوْمَانَكَ مُوْاً أَيْمَانَهُمْ وَهَـمُواً بِإِخْرَاجِ ٱلرَّسُولِ وَهُـ رِبَدَءُ وكُمْ أَوْلَ مَرَّةً أَخْشَوْنَهُمْ قَاللَهُ أَحَقُ أَن تَخْشَوْهُ إِن كُنتُم مُؤْمِنِينَ ٣

قَنتِلُوهُمْ يُعَذِّبْهُ مُالَّلَهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَصُرُّلُوْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمِ مُُؤْمِنِينَ ۞

وَيُذَهِبْعَنَيْظَ قُلُوبِهِ قُ وَيَتُوبُ اللَّهُ عَلَىٰمَن يَشَآةً ً وَاللَّهُ عَلِيمُ حَكِيمُ ۞

أَمْرَحَسِبْتُمْ أَن تُتْرَكُّواْ وَلَمَّا يَعْ لَمِ اللَّهُ الَّذِينَ جَهْدُواْ مِنصُّمْ وَلَوْ يَتَنْخِذُواْ مِن دُونِ اللَّهِ وَلَا رَسُولِهِ ـ وَلَا الْمُؤْمِنِينَ وَلِيجَةً ۚ وَاللَّهُ خَيِرُمُهِمَا تَعْمَلُونَ ۞

<sup>[1](</sup>V.9:11) See the footnote of (V.9:5).

their secrets] besides Allâh, and His Messenger (صلى الله عليه وسلم), and the believers? Allâh is Well-Acquainted with what you do.

- 17. It is not for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide forever.
- 18. The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are on true guidance.
- 19. Do you consider the providing of drinking water for the pilgrims and the maintenance of *Al-Masjid al-Harâm* (in Makkah) as equal to the one who believes in Allâh and the Last Day, and strives hard and fights in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers).
- 20. Those who believed (in the Oneness of Allâh Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful. [1]

مَاكَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُواْمَسَنجِدَ اللَّهِ شَهِدِينَ عَلَىٰٓ أَنْفُسِهِم بِٱلْكُفْرِ أُوْلَتِهِكَ حَيِظَتْ أَعۡمَالُهُمْ وَفِي النَّارِ هُمۡ خَلِادُونَ ۞

إِنْمَايَعَمُرُ مَسَاجِدَ اللَّهِ مَنْ اَمَنَ بِاللَّهِ وَالْيُوْمِ ٱلْآخِدِ وَأَقَامَ الصَّلَوْةَ وَاَلَى الزَّكِوْةَ وَلَمْ يَعْشَ إِلَّا اللَّهِ فَعَسَىٰ أَوْلَتَهِكَ أَن بَكُونُواْمِنَ الْدُمْتَذِينَ هَ

\*أَجَعَلْتُمْ سِقَايَةَ ٱلْحَاتَجَ وَعِـمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَّامِ كَمَنْ اَمْنَ مِالْقَهِ وَٱلْبَرْمِ الْآخِرِ وَجَهَدَ فِي سَبِيلِ اللَّهِ لَايَسْتَوُّرِنَ عِندَ ٱللَّهِ وَٱللَّهُ لَا يَهْدِى الْقَدَّمَ ٱلظَّلْلِمِ وَ ۖ . ﴿

ٱلَّذِينَ ءَامَنُواْ وَهَاجَوُواْ وَحَهَدُواْ فِي سَيِيلِ ٱللَّهِ بِأَمْوَلِهِمْ وَأَنفُسِ هِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ وَأُوْلَتَهِكَ هُرُ ٱلْفَآبِرُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.9:20).

a) Narrated Abu Hurairah رضي الله عنه The Prophet صلى الله عليه وسلم said, "Whoever believes in Allâh and His Messenger صلى الله عليه وسلم , performs Salât (Iqamât-as-Salât) and observes Saum (fast) during the month of Ramadan, then it will be a promise binding upon Allâh to admit him to Paradise, no matter whether he fights in Allâh's Cause or remains in the land where he is born." In another hadîth it is mentioned: In order to enter Paradise one must believe in the six Articles of Faith. (See the footnote of V.10:9) and must act on the five principles of Islam. (See the footnote of V.2:4) The people said, "O Allâh's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allâh has reserved for the Mujahidûn who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So,

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- 21. Their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.
- 22. They will dwell therein forever. Verily, with Allâh is a great reward.
- 23. O you who believe! Take not as Auliyâ' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zâlimûn (wrong-doers).
- 24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allâh and His Messenger (صلى الله عليه وسلم), and striving hard and fighting in His Cause, (1) then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).
- 25. Truly, Allâh has given you victory in many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

يُبَشِّـرُهُ مُرَبَّهُ مِبرَحْمَةٍ مِّنْهُ وَرِضْوَانِ وَجَنَّاتٍ لَهُ مُرِفِيهَا نَعِيرٌ مُقِيرٌ ﴿

خَلِدِينَ فِيهَا أَنَدأُ إِنَّ ٱللَّهَ عِندَهُ وَ أَجْكُر عَظم الله يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُوٓاْ ءَابَآءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِن ٱسْتَحَبُّوا ٱلْكُفْرَعَلَى ٱلْإِيمَنِ ۚ وَمَن يَتَوَلَّهُم ِمِّنكُمْ فَأُولَٰلَبِكَ هُمُ ٱلظَّلِلْمُونَ ٢ قُلْ إِن كَانَ ءَابِ آؤُكُمْ وَأَنْنَ آؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَجُكُمْ وَعَشِيرَتُكُمْ وَأَمُوالُ ٱقْتَرَفْتُهُ هَا وَيَجَدَّةٌ تَخَشُوْنَ كَسَادَهَا وَمَسَاكُ فِي تَرْضَوْنَهَآ أَحَبِّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِ عُوجِهَادِ فِي سَبِيلِهِ فَتَرَبَّصُواْحَتَّى يَأْتِي ٱللَّهُ بِأَمْرِقُّ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْفَكِسِقِينَ ١

لَقَدْ نَصَرَّكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنِ إِذْ أَعْجَبَتْكُمْ كَثْرَيُّكُمْ فَكَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَافَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَيْتُمُ مُّدَبِينَ ۞

when you ask Allâh (for something), ask for Al-Firdaus which is the middle and highest part of Paradise." [the subnarrator added, "I think the Prophet صلى الله عليه وسلم also said, 'Above it (i.e. Al-Firdaus) is the Throne of the Most Gracious (i.e. Allâh), and from it gush forth the rivers of Paradise]." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.48).

b) The wish for martyrdom.

Narrated Abu Hurairah رضى الله عنه said, "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya (army unit) going out for Jihâd in Allâh's Cause. By Him in Whose Hand my soul is! I would love to be martyred in Allah's Cause and then come back to life, and then get martyred and then come back to life again, and then get martyred and then come back to life again, and then get martyred." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.54). [1] (V.9:24): See the footnote of (V.2:190).

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- 27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful.
- 28. O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه الله عليه! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad (and in the Message of Muhammad
- 29. Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.

ثُوَّ أَنْ زَلَ اللهُ سَكِينَتُهُ وَعَلَىٰ رَسُولِهِ وَعَلَىٰ ٱلْمُؤْمِنِينِ وَأَنْزَلَ جُنُونًا لَّرَتَرُوْهَا وَعَذَبَ الَّذِينَ كَذَبُواْ وَذَلِكَ جَنَاءُ ٱلْكَفِرِينَ ۞

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعَدِ ذَالِكَ عَلَىٰ مَن يَشَاءُ وَاللَّهُ عَنُورٌ تَجِيثٌ ۞

يَتَأَيُّهُا ٱلَّذِينَ ءَامُنُوَّا إِنَّمَا ٱلْمُشْكِوُنَ نَجَسُّ فَلَا يَقْرَبُواْ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعَدَ عَامِهِمْ هَلَأَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِ السَّلَمَةُ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ

قَنتِلُواْ اَلَّذِينَ لَايُؤْمِنُونَ بِاللَّهِ وَلَا بِالَّيُوْمِ اَلْآخِدِ وَلَا يُحَرِّمُونَ مَاحَرَّمَالَكَهُ وَرَسُولُهُ وَلَايَكِينُونَ دِينَ الْحَقِّمِنَ الَّذِينَ أُونُواْ الْكِتَبَحَقِّ يُعْطُواْ الْجِذْيَةَ عَنيْدٍ وَهُمْ صَغِرُونَ ۞

<sup>[1] (</sup>V.9:28) Their impurity is spiritual and physical: spiritual, because they don't believe in Allâh's Oneness and in His Prophet Muhammad صلى الله عليه رسلم; and physical, because they lack personal hygiene (filthy as regards urine, stools and blood). And the word *Najas* is used only for those persons who have spiritual impurity e.g. *Al-Mushrikūri*.

a) See the footnote of (V.2:193)

b) Narrated Abû Hurairah حسلى الله عليه وسلم : Allâh's Messenger صلى الله عليه said, "The Hour will not be established untill you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him' " (Sahîh Al-Bukharî, Vol.4, Hadîth No. 177)

c) Jizyah: a tax levied upon the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government.

- 30. And the Jews say: "'Uzair (Ezra) is the son of Allâh", and the Christians say: "Messiah is the son of Allâh". That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!
- 31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He)<sup>121</sup>. Glorified is He (far above is He) from having the partners they associate (with Him)."
- 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad مسلى الله عليه has been sent Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).
- 33. It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the

وَقَالَتِ الْنِهَ هُودُ عُنَيْرُ اَبْنُ اللَّهِ وَقَالَتِ النَّصَرَى الْمَسِيعُ آبْنُ اللَّهِ ذَلِكَ فَوْلُهُم بِأَفْوَهِ هِمِ مِثْرُيْضَا هِمُونَ قَوْلَ الذِّينَ كَفَرُواْ مِن قَبْلُ قَلْمَلُهُ مُؤَلِّلُهُ أَلْفَى يُؤْفَكُونَ ۞

اُغَنَّدُوَّا أَخْبَارُهُمْ وَرُهْبَدَنَهُمْ أَرْبَابَامِّن دُونِ اللَّهِ وَالْمَسِيحَ آبْنَ مَرْيَدَ وَوَمَا أَمِدُرُوَّا إِلَّا لِيَعْبُدُوَا إِلَنَهَا وَحِدَاً لَّا إِلَنَهَ إِلَّاهُوَّ سُبْحَدَنَهُ دَعَمَا يُشْرِكُونَ ۞

يُرِيدُونَ أَن يُطْفِعُواْ نُورَاللَّهِ بِأَفَوْهِ مِمْ وَيَأْبَى ٱللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْكَرِهَ ٱلْكَفِرُونَ ۞

هُوَ اَلَّذِي َ أَرْسَلَ رَسُولَهُ رِبِالْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُ رَعَلَى ٱلدِّينِ كُلِهِ ـ وَلَوْكَرِهَ

<sup>&</sup>lt;sup>[1]</sup> (V.9:30)

a) See the footnote of (V.2:116).

b) See the footnote of (V.4:40) and the footnote (c) of (V.68:42).

لال (V.9:31) Once while Allâh's Messenger صلى الله عليه وسلم was reciting this Verse, 'Adi bin Hâtim said, "O Allâh's Messenger! They do not worship them (i.e.the rabbis and monks)." Allâh's Messenger صلى الله عليه وسلم said: "They certainly do. [They (i.e. the rabbis and monks) made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them]." (Narrated by Ahmad. At-Tirmidhî, and Ibn Jarîr).

Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).

34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh (i.e. Allâh's religion of Islâmic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid and spend them not in the Way of Allâh, announce to them a painful torment.

35. On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." [1]

36. Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttagûn (the pious — See V.2:2).

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in

ٱلْمُشْرِكُونَ ٢

« تَتَأَثُّهَا ٱلَّذِينَ ءَامَنُوۤا إِنَّ كَثِمَّا مِرْ بَ ٱلْأَحْبَ ار وَٱلرُّهْ بَان لَيَأْكُلُونَ أَمْوَلَ ٱلنَّاسِ بِٱلْبَطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ رَكَ نُونَ الذَّهَ وَالْفِضَةَ وَلَا يُسْفِقُونَهَا فِي سَبِيلِ ٱللَّهِ فَبَشِّـرْهُم بِعَذَابٍ أليم 🕲

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِجَهَ نُمَّ فَتُكُوكِ بِهَا جِيَاهُهُمْ وَجُهُ بُهُمْ وَظُهُورُهُمَّ هَاذَامَا كَنْزُتُمْ لِأَنفُسِكُمْ فَذُوقُواْمَاكُنتُمْ تَكُذُونَ 🕲

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَٱللَّهِ ٱثَّنَاعَشَرَ شَهَرًا فِي كتَك أللّه يَوْمَ خَلَقَ ٱلسَّاحَاوَتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةُ حُورُمُّ ذَلِكَ ٱلدِّينِ ٱلْقَيِّمُ فَلَا تَظْلِمُواْ فِيهِنَ أَنفُسَكُمُّ وَقَاتِلُواْ ٱلْمُشْرِكِينَ كَآنَّةُ كَمَا يُقَايِّلُونَكُمُ كَآنَةٌ وَأَعْلَمُوٓا أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ۞

إِنَّمَا ٱلنَّيِيَّ ءُ زِيَادَةٌ فِي ٱلْكُفْرِّ يُضَلُّ بهِ ٱلَّذِينَ كَفَرُواْ يُحِلُّونَـهُ وعَامًا وَيُحَـرِّمُونَـهُ و

<sup>&</sup>lt;sup>[1]</sup> (V.9:35) See the footnote of (V.3:180).

<sup>&</sup>lt;sup>[2]</sup> (V.9:36) See the footnotes of (V. 2:193) and (V.8:73).

order to adjust the number of months forbidden by Allâh, and they make lawful what Allah has forbidden. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve.

38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. *Jihâd*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.<sup>[1]</sup>

39. If you march not forth, He will punish you with painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things.

40. If you help him (Muhammad على صلى) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلى الله عليه وسلم and Abu Bakr صلى) were in the cave, he (صلى الله عليه وسلم said to his companion (Abu Bakr وسلم "Be not sad (or afraid), surely Allâh is with us." Then Allâh sent down His Sakînah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

41. March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the

عَامَا لِيُوَاطِئُواْ عِدَةَ مَاحَرَّمَ اللَّهُ فَيُحِلُواْ مَاحَـرَّمَ اللَّهُ نُقِتَ لَهُمْ سُوّهُ أَعْمَالِهِمُّ وَاللَّهُ لَابَهْدِى الْقَوْمَ الْكَفِرِينِ

يَتَأَيُّهُا الَّذِينَ ءَامَنُواْ مَالَكُمْ إِذَاقِيلَ لَكُمُ اَنفِرُواْ فِ سَيِيلِ اَللَّهِ اَنَّا فَلَمُّمْ إِلَى اَلْأَرْضُ أَرْضِيتُم وَالْحَيَوْةِ الدُّنْيَامِنَ اَلْآخِرَةً فَمَا مَتَنَعُ الْحَيَوْةِ الدُّنْيَافِ اَلْآخِرَةِ إِلَّا قَلِيلٌ ۞

إِلَّانَتِفِرُواْيُعَنَذِبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ فَوَمًا عَيْرَكُمْ وَلَانَضُرُّوهُ شَيْئًا وَٱللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرُ ۞

إِلَّا شَصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ حَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَافِ الْغَارِ إِذْ بَعَوْلُ لِصَدْحِيهِ عَلَا حَثَرَنْ إِنَّ اللَّهَ مَعَنَّا فَأَنْزَلَ اللَّهُ سَكِينَتُهُ مَكَنَّهِ وَأَيْدَهُ مُرِجُ مُودٍ لَّهْ تَنَوْهَا وَجَعَلَ كَلِمَةً اللَّهِ مِنَ الْفُلْيَأُ وَاللَّهُ السُّفْلَ قَصَلِمَةُ اللَّهِ هِنَ الْفُلْيَأُ وَاللَّهُ عَنِينُ مَا لَا لُمُنْ اللَّهُ عَلَيْهُ اللَّهِ عَلَى الْفُلْيَأُ وَاللَّهُ

ٱنفِرُواْخِفَافَا وَثِقَالَا وَجَهِدُواْ يِأَمْوَالِكُمْ وَأَنْسُكُمْ فِسَبِيلِ ٱللَّهُ ذَالِكُمْ خَيْرًا كُوْ إِن

<sup>(</sup>V. 9:38) Narrated Anas ibn Mâlik نرضى الله عنه The Prophet صلى الله عليه وسلم said, "Nobody who dies and finds good from Allâh (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it except the martyr who, on seeing the superiority of martyrdom would like to come back to the world and get killed again (in Allâh's Cause)." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.53-A).

Cause of Allâh. This is better for you, if you but knew.

- 42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allâh knows that they are surely liars.
- 43. May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars?
- **44.** Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is All-Knower of *Al-Muttaqûn* (the pious See V.2:2).
- **45**. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver.
- 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."
- 47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you and there are some among you who would have listened to them. And Allâh is All-Knower of the Zâlimûn (polytheists and wrong-doers).

كُنتُمْ تَعْلَمُونَ ٥

لَوْكَانَ عَرَضَا قَرِيبًا وَسَفَرًا قَاصِدُا لَاَتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَةُ وَسَيَحْلِفُوتَ بِاللَّهِ لَوِ اَسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَذِبُونَ ۞ لَكَذِبُونَ ۞

عَفَااللَّهُ عَنكَ لِمِ أَذِنتَ لَهُمْ حَقَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُواْ وَتَعْلَمَ الْصَيْدِينَ ۞

لَايَسَتَقَذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيُوْمِ ٱلْآخِرِ أَن يُجَهِدُواْ بِأَمْوَالِهِمْ وَأَنفُسِهِمُّ وَٱللَّهُ عَلِيمٌ بَالْمُتَّقِينَ ۞

إِنَّمَايَسَتَغَذِنُكَ ٱلَّذِينَ لَايُؤْمِنُونَ بِٱللَّهِ وَٱلْثَوْمِ ٱلْآخِدِ وَآزَتَابَتْ فُلُوبُهُمْ فَهُمْ فِى دَيْنِهِمْ يَتَزَدَّدُونَ ۞

\* وَلَوْ أَرَادُواْ اَلْخُرُوجَ لَأَعَدُّواْ لَهُ عُذَّةَ وَلَيْكِن كَرِهَ اللهُ النِّعَانَهُمْ فَنَبَعَلهُمْ وَقِيلَ اَقْعُدُواْ مَعَ القَّاعِدِينَ ۞

لْوَخَرَجُوْافِيكُمْ مَّازَادُوكُمْ إِلَّاخَبَالَا وَلَاَوْصَعُواْخِلَلَكُمْ يَتَعُونَكُو الْفِشْنَةَ وَفِيكُمْ سَتَنعُونَ لَهُمُّ وَاللَّهُ عَلِيمٌ إِلَّقَالِمِينَ ۞

- 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.
- 49. And among them is he who says: "Grant me leave (to be exempted from Jihâd) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.
- 50. If good befalls you (O Muhammad ضلى الله عليه وسلم), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing.
- 51. Say: "Nothing shall ever happen to us except what Allah has ordained for us.[1] He is our Maulâ (Lord, Helper and Protector)." And in Allâh let the believers put their trust.
- 52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory)? While we await you either that Allâh will afflict you with a punishment from Himself, or at our hands. So wait, we too are waiting with you."
- 53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are Fâsiqûn (rebellious, disobedient to Allâh),"
- 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صبلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, [2] and that they offer not contributions but unwillingly.

لَقَدَ ٱبْتَغَوا ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُواْ لَكَ ٱلْأُمُورَحَتَىٰ جَآءَ ٱلْحَقُّ وَظَهَرَأَهُرُاللَّهِ وَهُمْ كَرْهُونَ 🕲

وَمِنْهُ مِ مَّن يَـقُولُ ٱخْذَن لِي وَلِاتَفَتِيَّ أَلَافِي ٱلْفِتْنَةِ سَقَطُأُ اوَاتَ جَهَنَّمَ لَمُحبِطَةٌ بألْكَيْفِرينَ ١

إِن يُصِبِكَ حَسَنَةٌ تَسُؤْهُمُ مَ وَإِن يُصِبِكَ مُصِيرَةٌ يَقُولُواْقَدُ أَخَذَنَاۤ أَمُرَنَامِن قَبَلُ وَيَتَوَلُّواْ وَّهُ مِّرْفَرِحُونَ ۞

قُل لَّن يُصِيبَنَآ إِلَّامَاكَتَبَ ٱللَّهُ لَنَاهُوَ مَوْلَكِ نَأُوعَلَى اللَّهِ فَلْيَتَوَكَّلُ الْمُؤْمِنُونَ ٥

قُلْ هَلْ تَرَبَّصُونَ بِنَ ٓ إِلَّا إِحْدَى ٱلْخُنِينَ مَنْ وَنَحْنُ نَتَرَبَّصُ بِكُرُ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابِمِّنْ عِندِهِ أَوْ بِأَبْدِينَ أَفَتَرَبِّصُواْ إِنَّامَعَكُم مُّ تَرَبِّصُونَ ۞

قُلْ أَنفِقُواْ طَوْعًا أَوْكَ هَالَّان يُتَقَدَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ ٥

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُواْ بِٱللَّهِ وَبِرَسُولِهِ ء وَلَايَ أَقُونَ ٱلصَّلَوْةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِ قُونَ إِلَّا وَهُمْ كَرْهُونَ ٥

<sup>[1] (</sup>V.9:51) See the footnote of (V.57:22).

said, "No Salât صلى الله عليه وسلم The Prophet رضي الله عنه said, "No Salât (prayer) is more heavy (harder) for the hypocrites than the Fajr and the 'Isha prayer; but if

**56**. They swear by Allâh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

**57**. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

58. And of them are some who accuse you (O Muhammad صلی الله علیه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!

59. Would that they were contented with what Allâh and His Messenger (صلی gave them and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger صلی الله (from alms). We implore Allâh (to enrich us)."

60. As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (the poor), and Al-Masâkin<sup>[2]</sup> (the needy), and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allâh's Cause (i.e. for Mujahidûn —

فَلَا تُعْجِبْكَ أَمْوَلُهُمْ وَلَا أَوْلَدُهُمُّ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُم بِهَا فِي الْحَيَوْةِ الدُّنْيَاوَتَزْهَقَ أَنفُسُهُمْ وَهُمْ حَيْفِرُونَ ۞

> وَيَخْلِفُونَ بِاللَّهِ إِنَّهُ لَمْ لَمِنكُمْ وَمَاهُر مِّنكُرُ وَلَكِنَّ هُوْقَوْمٌ يَفْرَفُونَ ۞

لَوْيَجِدُونَ مَلْجَنَّا أَوْمَعَرَاتٍ أَوْمُدَّخَلًا لَّوَلُوَّا إِلَيْهِ وَهُمْ يَجْمَحُونَ ۞

وَمِنْهُم مَّن يَلْمِزُكَ فِٱلصَّهَدَقَاتِ فَإِنْ أُعْطُواْ مِنْهَارَضُواْ وَإِن لَّرِيُعَطَّوْاْ مِنْهَآ إِذَا هُمَّ يَشْخَطُونَ ۞

وَلْوَأَنَّهُمْ رَضُواْمَاءَالتَّهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُواْ حَسْبُمُنَاالَّلَهُ سَمُؤْقِتِينَاالَّلَهُ مِن فَضْهِ لِهِ؞وَرَسُولُهُۥ إِنَّا إِلَى اللَّهِ رَغِبُونَ ۞

\*إِنَّمَا الصَّدَقَاتُ لِلُفُقَرَآءَ وَالْمَسَكِينِ وَالْعَيمِلِينَ عَلَيْهَا وَالْمُوَلِّفَةِ فُلُوبُهُمْ وَفِي الرِّقَابِ وَالْفَرِمِينَ وَفِ سَبِيلِ النَّهِ وَاَبْنِ السَّبِيلِّ فَرِيضَةَ مِنَ النَّةُ وَالنَّهُ عَلِيمٌ حَكِيمٌ ۞

they knew the reward for these <code>Salât</code> (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صلى الله عليه وسلم added, "Certainly, I intended (or was about) to order the <code>Mu'adhdhin</code> (call-maker) to pronounce <code>Iqâmah</code> and order a man to lead the <code>Salât</code> (prayer), and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the <code>Salât</code> (prayer) (in the mosques)." (<code>Sahîh Al-Bukhârî</code>, Vol.1, <code>Hadîth No. 626</code>).

<sup>&</sup>lt;sup>[1]</sup> (V.9:58) See the footnote of (V.20:134). <sup>[2]</sup> (V.9:60) See the footnote of (V.2:83) and also see (V.2:273).

those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower. All-Wise.

- 61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allah; has faith in the believers: and is mercy to those of you who believe." But those who annoy Allah's Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment. [See V.33:57]
- 62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting they should please Allâh and Messenger (Muhammad صلى الله عليه وسلم). if they are believers.
- 63. Know they not that whoever opposes and shows hostility to Allah (عز و جل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the Fire of Hell to abide therein forever. That is the extreme disgrace.
- 64. The hypocrites fear lest a Sûrah (chapter of the Qur'an) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."
- 65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh ( عز و جل ), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger "? that you were mocking (صلى الله عليه وسلم)
- 66. Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals.).

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ ٱلنَّبِيِّ وَيَقُولُونَ هُوَ أَذُنُّ قُلْ أُذُنُ خَيْرِ لَكُمْ يُؤْمِنُ بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ يُؤْدُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابُ ألة ١

> يَحْلَفُونَ بِٱللَّهِ لَكُمْ لِيُرْضُوكُمْ وَٱللَّهُ وَرَسُولُهُ وَ أَحَقُّ أَن يُرْضُوهُ إِن كَانُواْ مُؤْمِنِينَ ١

أَلَمْ يَعْلَمُوٓاْ أَنَّهُ وَمَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُ وَفَأَتَ لَهُ ر نَارَجَهَنَّ خَلَدًافِيهَا ذَالِكَ ٱلْخِرْيُ ٱلْعَظِيمُ اللهُ

يَحَـٰذَرُ ٱلْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِ مِسُورَةٌ تُنَبِّئُهُم بِمَافِى قُلُوبِهِمَّ قُلِ ٱسْتَهْزِءُوَّا إِنَّ ٱللَّهَ مُخْرِجٌ مَّا يَحْدَرُونَ ١

وَلَينِ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَاكُنَّا غَهُمُ وَنَلْعَبُ قُلْ أَبَاللَّهِ وَءَايِكِتِهِ ء وَرَسُولِهِ عَضُنتُرُ تَسْتَهْزءُونَ 🕲

لَاتَعْتَذِرُواْ قَدْكَفَةَ ثُمَّ يَعْدَ إِيمَانِكُو ۚ إِن نَعْفُ عَن طَآبِفَةِ مِنكُوْ نُعَذِّبْ طَآبِفَةٌ بِأَنَّهُمْ كَانُواْ مُجُرمِينَ 📆

67. The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms.]. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the Fâsiqûn (rebellious, disobedient to Allâh).

68. Allâh has promised the hypocrites - men and women - and the disbelievers, the Fire of Hell; therein shall they abide forever. It will suffice them. Allâh has cursed them and for them is the lasting torment.

69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against ملى الله Allah and His Messenger Muhammad as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

70. Has not the story reached them of those before them? — The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves.

71. The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid

ٱلْمُنَافِقُونَ وَٱلْمُنَافِقَاتُ بَعْضُهُم يَنْ بَعْضَ يَأْمُرُونَ بِٱلْمُنكِرِ وَيَنْهَوْنَ عَن ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ مَسُواْ ٱللَّهَ فَنَسِيَهُمُّ إِنَّ ٱلْمُنَافِقِينَ هُمُ ٱلْفَاسِقُوتَ ۞

وَعَدَاُللَّهُ ٱلْمُنَفِقِينَ وَٱلْمُنَافِقَاتِ وَٱلْكُفَّارَ نَارَجَهَ نَرَ خَالِدِينَ فِيهَأْهِيَ حَسْبُهُمْ وَلَعَنَهُمُ ٱللَّهُ وَلَهُ مَعَذَاتٌ مُّقِيدٌ ۞

كَالَّذِينَ مِن قَبَلِكُمْ كَانُوٓاْ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالَا وَأَوْلَادًا فَأَسْتَمْتَعُواْ بِخَلَقِهِمْ فَأَسْتَمْتَعُمُو بِخَلَقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوًّا أُوْلَيْهِكَ حَبَطَتْ أَعْمَالُهُ مْرِفِي ٱلدُّنْيَا وَٱلْآخِرَةِ وَأَوْلَدُكَ هُو ٱلْخَسِرُونَ ١

أَلَهُ يَأْتِهِمْ نَبَأُٱلَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوجٍ وَعَادِ وَتُمُودَ وَقَوْمِ إِبْرَهِ بِمَوَأَصْحَكِ مَدْيَنَ وَٱلْمُؤْتَفِكَتِ أَتَنَهُ مِرْسُلُهُم بِٱلْبَيِّنَاتِ فَمَا كَانَ ٱللَّهُ لِيُظْلِمَهُمْ وَلَكِن كَانُوّاْ أَنفُسَهُمْ يَظْلِمُونَ ۞

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضَ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَعَنِ ٱلْمُنكَر وَ يُقِبُ مِنَ ٱلصَّلَوْةَ وَيُؤْتُونَ ٱلزَّكَوْقَ

(people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmatas-Salât), and give the Zakât, and obey Allâh and His Messenger صلى الله عليه وسلم Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.

- 72. Allâh has promised the believers men and women, Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.
- مملى الله عليه Astrive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, and worst indeed is that destination.
- 74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad اصلى الله عليه وسلم) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger (صلى الله عليه وسلم) had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Walî (supporter, protector) or a helper.
- 75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we would verily give Sadaqah (Zakât and voluntary charity in Allâh's Cause), and would be certainly among those who are righteous."
- 76. Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqah (Zakât or voluntary charity)], and turned away, averse.

وَيُطِيعُونَ ٱللَّهَ وَرَسُولُهُۥ أُولَتِيكَ سَيَرَحُمُهُمُ ٱللَّهُ إِنَّ ٱللَّهَ عَزِيزُ حَكِيمٌ ۞

وَعَدَاللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَتِ جَنَّتِ تَجْرِيمِن تَحْتِهَا اَلْأَنْهَارُ خَلِايِنَ فِيهَا وَمَسَاكِنَ طَيِّيَةً فِي جَنَّتِ عَدْنِّ وَرِضْوَنٌ مِّنَ اللَّهِ أَكْبَرُزُنَالِكَ هُوَالْفَةُزُ ٱلْعَظِيمُرُ ۞

يَتَأَيُّهُا ٱلنَّيِّ جَهِدِ ٱلْكُفَّارَ وَٱلْمُنَافِقِينَ وَٱغْلُظُ عَلَيْهِمْ وَمَأُونِهُمْ حَهَمَّزُ وَبِنْسَ ٱلْمَصِيرُ ۞

يَخِلفُونَ بِاللَّهِ مَاقَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُواْ بِغَدَ إِسْلَمِهِمْ وَهَمُواْ بِمَالُمْ يَتَالُواْ وَمَا نَفَهُوَ الْإِلَّا أَنْ أَغْنَهُ هُوَ اللَّهُ وَرَسُولُهُ, مِن فَضْلِهُ، فَإِن يَتُولُولْ يَكُ خَيْرًا لَهُمُّ وَإِن يَتَوَلَّوْ اِيْحَرْبُهُ مُ اللَّهُ عَذَاجًا الْلِهِ عَلَى اللَّهُ يُسَاوَ الْآخِرَةُ وَمَا لَهُمْ فِي ٱلْأَرْضِ مِن وَلِيِّ وَلَا نَصِيرٍ ۞

\* وَمِنْهُم مِّنْ عَلَهَدَ اللَّهَ لَإِنْ ءَاتَلْنَا مِن فَضْلِهِ عَلَيْهُ مَنْ الصَّلِحِينَ فَضْلِهِ عَلَيْ الصَّلِحِينَ الصَّلَحِينَ الصَّلَحِينَ الصَّلَحِينَ الصَّلَحِينَ الصَّلَحِينَ الصَّلَحَيْنَ الصَّلَحَ السَّلَحَ السَّمِينَ السَّلَحَ السَّلَحَ السَّلَحَ السَّلَحَ السَّلَحِينَ السَّلَحَ السَّلَحِينَ السَّلَحَ السَّلَحَ السَّلَحَ السَّلَحَ السَّلَحَ السَّلَةَ السَّلَحَ السَلَحَ السَّلَحَ السَلَحَ السَّلَحَ السَلَحَ السَّلَحَ السَلَحَ السَّلَحَ السَّلَحَ السَّلَحَ السَلَحَ السَّلَحَ السَّلَحَ السَّلَحَ السَلَحَ الْعَلَمِ السَلَحَ السَلَحَ

فَكَمَّآءَاتَىٰهُ مِیِّں فَضْ لِهِ ِ بَخِلُواْ بِهِ ، وَتَوَلَّواْ وَهُد مُعْرِضُونَ ۞

77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies.

78. Know they not that Allâh knows their secret ideas, and their Najwa[1] (secret counsels), and that Allâh is the All-Knower of things unseen.

79. Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them — so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment.

صلى الله عليه Whether you (O Muhammad صلى الله عليه ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allâh will not forgive them because they have disbelieved in Allah and His Messenger (Muhammad صلى الله عليه وسلم). And Allâh guides not those people who are Fâsiqûn (rebellious, disobedient to Allâh).

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh(صلى الله عليه وسلم ); they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat"; if only they could understand!

82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَأَعْقَبَهُمْ مِنِفَ اقَافِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ وبِمَآ أَخْلَفُواْ ٱللَّهَ مَاوَعَدُوهُ وَبِمَاكَانُواْ تگذؤنَ 🕲

أَلَهُ بَعْلَهُوٓ أَلَّ ٱللَّهَ يَعْلَمُ بِسِرَّهُ ثَرُ وَنَجُولِهُمْ وَأَنَّ اللَّهَ عَلَنْمُ ٱلْغُبُوبِ

ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِي ٱلصَّدَقَاتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَتَسْخَرُونَ مِنْهُمْ سَخِرَ أَلْلَهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمُ اللهُ

ٱسْتَغْفِهُ لَهُمْ أَوْلَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمَّ ذَلِكَ بِأَنَّهُمْ كَفَرُواْ بِأَلِلَّهِ وَرَسُولِيُّهُ وَأَللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْفَاسِقِينَ ٢

فَحَ ٱلْمُحَلَّفُونَ بِمَقْعَدِهِمْ خِلَفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓاْ أَنْ يُجَهِدُواْ بِأُمُولِهِمْ وَأَنفُسِهِمْ فِسَيِيلِ ٱللَّهِ وَقَالُواْ لَا تَنَفُ واْ فِي ٱلْحَرُّ قُلُ نَارُجَهَ نَمَ أَشَدُّ حَرَّا لَّهُ كَانُواْ يَفْغَهُونَ ١

فَلْيَضْحَكُواْقِلِيلًا وَلْيَنِكُواْكَيْرًاجَزَآةٌ بِمَاكَانُواْ

<sup>&</sup>lt;sup>[1]</sup> (V.9:78) See the footnote of (V.11:18).

- 83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."
- عملي الله عليه 84. And never (O Muhammad وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger (صلى الله عليه وسلم), and died while they were Fâsiqûn (rebellious, -- disobedient to Allâh and His Messenger صلى الله عليه وسلم).
- 85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.
- 86. And when a Sûrah (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger (صلى الله عليه وسلم), the wealthy among them ask your leave to exempt them (from Jihâd) and say, "Leave us (behind), we would be with those who sit (at home)."
- 87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.
- 88. But the Messenger (Muhammad صلی and those who believed with him (الله عليه وسلم (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful.
- 89. For them Allah has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

فَإِن رَجَعَكَ ٱللَّهُ إِلَى طَآبِهَ فِي مِنْهُمْ فَٱسْتَغَذَنُوكِ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُواْ مَعِيَ أَبَدًا وَلَن تُقَيْبِلُواْ مَعِيَ عَدُوًّا ۚ إِنَّكُمُ رَضِيتُم إِلْقُعُودِ أَوَّلَ مَزَةٍ فَاقْعُدُواْ مَعَ ٱلْخَالِفِينَ ٢

وَلَا تُصَلِّ عَلَىٰٓ أَحَدِ مِّنْهُ مِمَّاتَ أَبَدًا وَلَاتَقُمْ عَلَىٰ قَبْرَهِ عَ إِنَّهُ مُ كُفِّرُواْ بِٱللَّهِ وَرَسُولِهِ عَ وَمَاتُواْ وَهُوْ فَكُسِعُونَ ١

وَلَا تُعْجِبْكَ أَمُوالُهُمْ وَأَوْلِنادُهُمَّ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَافِٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كُلفُونَ 🚳

وَإِذَآ أُنزِلَتْ سُورَةُ أَنْءَامِنُواْ بِٱللَّهِ وَجَهِدُواْ مَعَ رَسُولِهِ ٱسْتَغْذَنَكَ أُوْلُواْ ٱلطَّوْلِ مِنْهُمْ وَقَالُواْ ذَرْْنَا نَكُن مَّعَ ٱلْقَلَعدينَ ١

رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلْخُوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِ مُرْفَعُ ثُولَا يَفْقَعُونَ ٥

لَّكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُ، جَهَدُواْ بِأَمْوَالِهِ مْوَأَنْفُسِهِ مّْ وَأُوْلَنَهِكَ لَهُ مُ ٱلْخَيْرَاتُ وَأُوْلَتِهِكَ هُمُ ٱلْمُفْلِحُونَ ١

أَعَدَّ ٱللَّهُ لَهُ مُرجَنَّاتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَلِدِينَ فِيهَأَ ذَالِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ١

- 90. And those who made excuses from the bedouins came (to you, O Prophet صلى الله عليه) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger (صلى الله عليه وسلم) sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve
- 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihâd)], if they are sincere and true (in duty) to Allâh and His Messenger. No ground (of complaint) can there be against the *Muhsinûn* (good-doers See the footnote of V.9:120). And Allâh is Oft-Forgiving, Most Merciful.
- 92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd).

وَجَاةَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَغَرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَنَبُواْ ٱللَّهَ وَرَسُولَهُ مُسَبُصِيبُ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابُ أَلِيمٌ ۞

لَيْسَعَى الضُّعَفَاءَ وَلَاعَى الْمَرْضَىٰ وَلَاعَلَى الَّذِيتَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجُّ إِذَا نَصَحُولُالِيَّهِ وَرَسُولِئِهِ مَا عَلَى الْمُحْسِنِينِ مِن سَبِيلٍ وَاللَّهُ غَوْرُ رَحِيثٍ

وَلاَعَلَى ٱلَّذِينَ إِذَامَا أَتَوْكَ اِتَخْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَخْمِلُكُمْ عَلَيْهِ تَوَلَّواْ وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدِّمْعِ حَزَيًّا أَلَّا يَجِدُواْ مَايُنفِقُونَ ۞ مَايُنفِقُونَ ۞

And the Statement of Allâh : تعالى "If they are sincere and true (in duty) to Allâh (جل جلاله) and His Messenger (Muhammad صلم الله عليه وسلم )." (V.9:91)

Narrated Jarîr ibn Abdullâh زصنی الله عنه I gave the *Bai'â* (pledge) to Allâh's Messenger صلی for the following:

- 1. Iqâmat-as-Salât (to perform prayers).
- 2. To pay the Zakât.

נול (V.9:91) CHAPTER. The Statement of the Prophet בעלה "Religion is An-Nasîhah" (to be sincere and true) to: 1. Allâh בּל בְּלוֹב [i.e. obeying Him, by following His Religion of Islamic Monotheism, attributing to Him what He deserves and doing Jihâd for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)], 2. to Allâh's Messenger [i.e., to respect him greatly and to believe that he (صلى الله عليه رسلم) is Allâh's Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his Sunnah — (legal ways)] 3. to the Muslim rulers [i.e. to help them in their job of leading Muslims to the right path and alarm them if they are heedless] and 4. to all the Muslims (in common) [i.e. to order them for Al-Ma'rûf (i.e. Islâmic Monotheism, and all that Islâm orders one to do), and to forbid them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden), and to be merciful and kind to them].

<sup>3.</sup> And to be sincere and true to every Muslim [i.e. to order them for Al-Ma'rūf (i.e. Islāmic Monotheism, and all that Islām orders one to do), and to forbid them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden), and to help them, and to be merciful and kind to them]. (Sahīh Al-Bukhārī, Vol. 1, Hadīth No. 54 and its Chapter No. 43).

93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad صلی "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." [Tafsîr At-Tabarî]

95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijs* [i.e. *Najas* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them,

\* إِنْمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَغْذِنُونَكَ وَهُمْ أَغْنِيَا ۚ زَصُواْ بِأَن يَكُونُواْ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُولِهِ مَوْضُمْ لَا يَعَامُونَ ۞

يَعْتَذِدُونَ إِلَيْهِمُ فَا اَرَجَعْتُمْ إِلَيْهِمُ قُلَ لَانَعْتَذِدُواْ لَن نُؤْمِرَ لَكُمْ فَذَنَبَأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَبَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ, يُؤْثَرَدُونَ إِلى عَلمِ الْفَيْبِ وَالشَّهَدَةِ فَيُنْتِئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ۞

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا اَنْفَلَتْتُمْ إِلَيْهِمْ لِتُعْرِضُواْ عَنْهُمَّ فَأَعْرِضُواْ عَنْهُمَّ إِنَّهُمْ رِجْسُّ وَمَأْوَلِهُمْ جَهَا ثَمَّ جَزَآءً بِمَا كَانُواْ يَكْسِبُونَ ۞

يَحْلِفُونَ لَكُمْ لِتَرْضَوْاْعَنْهُمْ فَإِن تَرْضَوْاْ

said, "A Prophet رضى الله عليه وسلم The Prophet رضى الله عنه said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayer, he said to the sun, 'O sun! You are under Allah's Order and I am under Allah's Order. O Allah! Stop it (i.e. the sun) from setting.' It was stopped till Allah made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a Bai'a (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the Bai'a (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it added: "Then صلى الله عليه وسلم added: "There, and the fire came and consumed the booty. The Prophet Allâh saw our weakness and disability, so He made booty legal for us." (Sahîh Al-Bukhârî. Vol. 4. Hadîth No. 353).

<sup>\*</sup> Booty used to be burnt by a fire sent by Allâh.

but if you are pleased with them, certainly Allâh is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allâh).

- 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Laws) which Allâh has revealed to His Messenger(صلى الله عليه وسلم). And Allâh is All-Knower, All-Wise.
- 98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.
- 99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly, Allâh is Oft-Forgiving, Most Merciful.
- 100. And the foremost to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and (also) those who followed them exactly (in Faith)—Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.
- 101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad صلى الشعلية وسلم know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.
- 102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was

عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَى عَنِ ٱلْفَوْمِ ٱلْفَسِقِينَ ۞

ٱلْأَغْرَابُ أَشَدُّكُفُنْرُكَ وَنِهَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُواْ حُدُودَ مَا آنزَلَ اللَّهُ عَلَى رَسُولِةً عَوَّاللَّهُ عَلِيـهُ حَكِيرٌ ۞

وَمِنَ ٱلْأَغْرَابِ مَن يَتَخِذُ مَا يُسْفِقُ مَغْرَمًا وَيَرَبَّضُ بِكُمُ الدَّوَآيِرَ عَلَيْهِ مِّدَآيِرَةُ السَّوَةُ وَلَنْهُ سَحِيعٌ عَلِيثٌ

وَمِنَ ٱلْأَغْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَٱلْيُوْمِ ٱلْآخِرِ وَيَتَّغِذُ مَا يُنفِقُ قُرُبَتٍ عِندَ اللّهِ وَصَلَوْتِ الرّسُولِيُّ أَلَا إِنْهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ ٱلدَّهُ فِي رَحْمَتِهُ عِلَاً ٱللّهَ عَفُرُكُ رَحِيثُ لَيْ

وَالسَّنِيقُونَ الْأَوَّلُوتِ مِنَ الْمُهَجِدِينَ وَالْأَنْصَارِ وَالَّذِينَ اَتَّبَعُوهُم بِإِحْسَنِ رَّضِ اللَّهُ عَنْهُمْ وَرَضُواْعَنْهُ وَأَعَدُ لَهُمْ جَنَّتِ تَجْدِي عَتْهَا الْأَنْهَارُ خَلِدِينَ فِيهَا أَبَداً ذَلِكَ الْفَدُرُ الْعَظِيمُ ۞

وَمِمَّنْ حَوْلَكُومِّنَ ٱلْأَغْرَابِ مُنَفِقُونَّ وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُواْعَلَ ٱلنِّفَاقِ لَا تَعَلَّمُهُمَّ نَخَنُ نَعْلَمُهُمُّ سَنُعَذِّبُهُ مِمَّرَّتَيْنِ ثُمَّ يُرُدُّونَ إِلَىٰ عَذَابٍ عَظِيرٍ ۞

وَءَاخَرُونَ أَعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلَاصَالِحَا

evil. Perhaps Allâh will turn to them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful.<sup>[1]</sup>

103. Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily, your invocation is a source of security for them; and Allâh is All-Hearer, All-Knower.

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charities), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful?

ملى الله عليه مسلى الله عليه "Do deeds! Allâh will see your deeds, and (so will) His Messenger( صلى الله عليه وسلم) and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

106. And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knower, All-Wise.

by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad صلى الله عليه وسلم) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

وَءَاخَرَسَيِّئَاعَسَى ٱللَّهُ أَن يَتُوبَعَلَيْهِمَّ إِنَّ ٱللَّهَ عَفُورٌدَّحِيُّهُ ۞

خُذْمِنْ أَمُوَلِهِمْ صَدَفَةَ ثُطَهِرُهُمْ وَثُرِيَّهِم بِهَا وَصَلِ عَلَيْهِمٍّ إِنَّ صَلَوْتَكَ سَكَنَّ لَهُمُّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۞

أَلْوَيْعَ لَمُوَاأَنَّ اَللَّهُ هُوَيَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ۔ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَالتَّوَّابُ الرَّحِيمُ ۞

وَقُلِ اَعْمَلُواْ فَسَيَرَى اللَّهُ عَلَكُمُ وَرَسُولُهُ. وَٱلْمُؤْمِنُونِ ﴿ وَسَرُّدُونَ إِلَى عَلِمِ الْفَيْبِ وَالشَّهَدَةِ فَئِيَتِنْكُمُ بِمَا كُنُهُ تَعْمَلُونَ ۞

وَءَاخُرُونَ مُرْجُوْنَ لِأَمْرِاللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيـ مُرحَكِيمٌ ۞

وَالَّذِينَ اَتَّخَذُواْ مَسْجِدَاضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ اَلْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولُهُ, مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدُنَا إِلَّا الْحُسُنَى وَاللَّهُ يَشْهَدُ إِنْهُمْ لَكَذِبُونَ

<sup>&</sup>lt;sup>[1]</sup> (V.9:102) The Statement of Allâh عز و جل: "And (there are) others who have acknowledged their sins..." (V.9:102)

Narrated Samurah ibn Jundub زضى الله عنه الله عليه رسلم Allâh's Messenger صلى الله عنه said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There, we met men who, (by) half of their bodies looked like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men: 'Go and dip yourselves in that river.' So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the 'Adn Paradise, and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil. but Allâh forgave them.' " (Sahîh Al-Bukhârî, Vol.6, Hadîth No.196).

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of naturel.

109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell? And Allah guides not the people who are the Zâlimûn (cruel, violent, proud, polytheist and wrong-doers).

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knower, All-Wise.

111. Verily, Allâh has purchased from the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.[1]

لَاتَقُمْ فِيهِ أَبَدَأَ لَمَسْجِدُ أُسِّسَعَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهُ فِيهِ رِجَالٌ يُحِبُّونَ أَن بَتَطَلَقَ وُواْ وَٱللَّهُ يُعِبُ ٱلْمُظَهِّرِينَ ۞

أَفَهَ أَسَّسَ مُنْكَنَّهُ وعَلَىٰ تَقُوىٰ مِنَ ٱللَّهِ وَيضُونِ خَيْرٌأُم مَّنْ أَسَّسَ بُنْيَكَةُ عَلَىٰ شَفَاجُرُفِ هَارِ فَأَنْهَارَ بِهِ عِ فَارِجَهَنَّ قُواللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّلِمِينَ 🕲

لَايَزَالُ بُنْيَـٰنُهُ مُ ٱلَّذِي بَنَوَارِيبَةَ فِى قُلُوبِهِ مَ إِلَّا أَن تَقَطَّعَ قُلُوبُهُمُّ وَٱللَّهُ عَلِيكُرِ حَكِيمٌ ۞

\* إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ يُقَاتِلُونَ فِي سَبِيل ٱللَّه فَيَقْتُلُونَ وَيُقْتَلُونَ أَوْعَدًاعَكَ وَحَقَّاف ٱلتَّوْرَيْنِةِ وَٱلْإِنْجِيلِ وَٱلْقُرْءَانَّ وَمَنْ أَوْفَى بِعَفْدِهِ عِيرَ اللَّهُ فَأَسْتَبْشِرُواْ بِبَيْعِكُمُ ٱلَّذِي بَايَعْتُم بِهِ وَزَالِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِمُ ١

<sup>[1] (</sup>V.9:111):

said, "Allâh صلى الله عليه وسلم Allâh's Messenger : رضمى الله عنه said, "Allâh guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihâd in His Cause and belief in His Words (Islamic Monotheism), that He will admit him into Paradise (if martyred) or bring him back to his dwelling place whence he has come out with what he gains of reward or booty." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.352).

b) Narrated Jâbir ibn 'Abdullâh رضي الله عنهما. On the day of the battle of Uhud, a man came to the Prophet صلى الله عليه وسلم and said, "Can you tell me where I will be if I should get replied, "In Paradise." The man threw away some صلى الله عليه وسلم The Prophet "?" dates he was carrying in his hand, and fought till he was martyred. (Sahîh Al-Bukhârî, Vol.5. Hadîth No.377).

112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out) in Allâh's Cause, who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) Al-Ma'rûf (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers. [1]

113. It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrâhîm (Abraham)] that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily, Ibrâhîm (Abraham) was Awwâh (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing.

ٱلتَّنَيبُونَ ٱلْعَلَيدُونَ ٱلْحَلِمدُونَ التتبخوت الزكيغوت التنجذون ٱلْآمِرُونِ بٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَن ٱلْمُنكِّرِ وَٱلْحَيْفِظُونَ لِحُدُودِ ٱللَّهُ وَبَيْتُم ٱلْمُؤْمِنِينَ ١

مَاكَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغَفِيرُواْ لِلْمُشْرِكِينَ وَلَوْكَانُوۤا أُوْلِي قُرْيَكِ مِنْ بَعْدِمَا تَبَيَّنَ لَهُمْ أَنْهُمْ أَضَحَبُ ٱلْجَحِيمِ

وَمَاكَانَ ٱسْتِغْفَارُ إِبْرَاهِمَ لأَسِهِ إلَّاعَنِ مَّوْعِدَةِ وَعَدَهَا إِيَّاهُ فَلَمَّا لَكَرَّبَ لَهُ ٓ أَنَّهُ عَدُوٌّ يِتَهِ تَبَرَّأُ مِنْهُ إِنَّ إِبْرَهِ بِمَ لَأَوَّاهُ حَلِيمٌ ١٠٠

c) Narrated Ibn 'Umar صلى الله عليه وسلم I heard Allâh's Messenger رضى الله عنهما saying: "If you (1) practise Bai' Al-Inah (the Inah transaction i.e. selling goods to a person for a certain price and then buying them back from him for a far less price); (2) and follow the tails of the cows (i.e. indulge in agriculture and became content with it), (3) and desert the Jihâd (holy fighting) in Allan's Cause, Allah will cover you with humiliation, and it will not be removed till you return back to your religion." (Abu Dâwûd, Vol.3, Hadîth No.3462).

<sup>(</sup>V.9:112) Narrated Sahl ibn Sa'd: Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, tongue, and his private parts)\*. I guarantee Paradise for him." (Sahîh AĪ-Bukhârî, Vol. 8, Hadîth No. 481)

<sup>\*</sup> i.e. whoever protects his tongue from illegal talk, e.g., to tell lies, or backbiting, etc., and his mouth from eating and drinking forbidden illegal things, and his private parts from illegal sexual acts.

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(Tafsir Al-Qurtubî)[1].

115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is All-Knower of everything. [2]

116. Verily, Allâh! To Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper.

117. Allâh has forgiven the Prophet (الله عليه وسلم), the Muhâjirûn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansâr (Muslims of Al-Madinah) who followed him (Muhammad احسلی الله علیه وسلم) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of Kindness, Most Merciful.

118. And (He did forgive also) the three who did not join (the Tabûk expedition whose case was deferred by the Prophet صلی for Allâh's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His

وَمَاكَاتَ اللَّهُ لِيُضِلَّ فَوْمَا اِحْدَ إِذْ هَدَىٰهُمْ حَتَّى يُبَيِّنَ لَهُم مَّا يَتَّقُونَۚ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۞

إِنَّ اللَّهَ لَهُ رُمُلْكُ السَّسَوَاتِ وَالْأَرْضِّ يُحْوِء وَيُمِيتُ وَمَالَكُم مِّن دُونِ اللَّهِ مِن وَلِيَّ وَلَانَصِيرِ ۞

لَقَد تَابَ ٱللَّهُ عَلَى ٱلنَّيِيّ وَٱلْمُهَاجِدِينَ وَٱلْأَنصَارِ ٱلِّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْمُسْرَةِ مِنْ بَعْدِ مَاكَادَ يَنِعُ قُلُوبُ فَرِيقٍ مِنْهُمْ شُمَّتَابَ عَلَيْهِمْ إِنَّهُ رِبِهِمْ رَءُوكُ نَجِيهٌ ۞

وَعَلَى اَلنَكَنَةَ اَلَّذِينَ خُلِفُواْ حَتَّىۤ إِذَا صَافَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَارَحُبَتْ وَصَافَتْ عَلَيْهِمُ أَنفُسُهُمْ وَظَنُّواْ أَن لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّرَابَ عَيْهِمْ لِيَسُونِوَ إِنَّ اللَّهِ هُوَ التَّوَابُ الرَّحِيهُ

<sup>[1] (</sup>V.9:114) See the footnote of (V.6:74).

<sup>&</sup>lt;sup>[2]</sup> (V.9:115) Killing the *Khawârij* ( people who dissented from the religion and disagreed with the rest of the Muslims), and the *Mulhidûn* (heretics) after the establishment of firm proof against them.

And the Statement of Allâh : تعالى: 'And Allâh will never lead a people astray after He has guided them, until He makes clear to them what they should avoid...' (V.9:115) And Ibn 'Umar رضى الله عنها used to consider them (the *Khawârij* and the *Mulhidûn*) the worst of Allâh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

مملى الله عليه regarding Al-Haruriyah: The Prophet رضى الله عليه regarding Al-Haruriyah: The Prophet وسلم said, "They will go out of Islâm as an arrow darts out of the game's body." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.66).

pardon (repent to Him). Verily, Allâh is the One Who forgives and accepts repentance, the Most Merciful.

119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).[1]

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's When صلى الله عليه وسلم Messenger (Muhammad صلى الله عليه وسلم fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers, nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the Muhsinûn 121

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do (i.e. Allâh will reward يَكَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ ٱتَّـٰقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّادِقينَ ١

مَاكَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُواْ عَر . رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُواْ بِأَنفُسِهِمْ عَن نَفْسِهُ عَذَٰلِكَ بِأَنْهُمْ لَايُصِيبُهُ مَظَمَأٌ وَلَانَصَبٌ وَلَامَخُ مَصَةٌ فِي سَبِيلِ ٱللَّهِ وَلَا يَطَاءُنَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَابِنَالُونَ مِنْ عَدُوِ نَيْعًلّا إِلَّا كُتِبَ لَهُم بِهِ ۽ عَمَلُ صَالِحُ إِنَّ ٱللَّهَ لَايُضِيعُ أَجْرَ

وَلَا نَقْطَعُونَ وَادِيًا إِلَّا كُتِ لَهُ مَ ٱللَّهُ أَحْسَنَ مَاكَانُواْ يَعْمَلُونَ

And what is forbidden as regards telling of lies.

<sup>:</sup> تعالى The Statement of Allah (V.9:119): تعالى

<sup>&#</sup>x27;O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).' (V.9:119).

a) Narrated 'Abdullâh رضي الله عليه وسلم The Prophet صلى الله عليه وسلم said, "Truthfulness leads to Al-Birr (righteousness) and Al-Birr (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fujûr (i.e. wickedness - evil-doing), and Al-Fujûr leads to the (Hell) Fire, and a man keeps on telling lies until he is written as a liar before Allah." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.116).

said, "The signs of صلى الله عليه وسلم Allâh's Messenger : رضيي الله عنه said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.117).

c) Narrated Samurah ibn Jundub صلى الله عليه وسلم The Prophet رضي الله عنه said, "I saw (in a dream) two men came to me." Then the Prophet صلى الله عليه وسلم narrated the story (saying): "They said: The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.118).

<sup>(</sup>V.9:120) Muhsinûn: Doers of good, i.e. those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and they do them in accordance with the Sunnah (legal ways) of Allah's Messenger, Muhammad صلى الله عليه وسلَّم

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their good deeds according to the reward of their best deeds which they did in the most perfect manner). [1]

122. And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are *Al-Muttaqûn* (the pious — See V.2:2).

124. And whenever there comes down a Sûrah (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.

126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it).

127. And whenever there comes down a Sûrah (chapter from the Qur'ân), they look at

﴿وَمَاكَانَ ٱلْمُؤْمِنُونَ لِيَسْفِرُواْ كَآفَةٌ فَلُولَا نَفَرَمِن كُلِ فِرْفَقِ مِنْهُمْ طَآمِنَةٌ لِيَّنَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُسْذِرُواْ فَوَمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ لَمَلَهُمْ يَعْدَرُونَ ۞

يَّتَأَيُّهُا الَّذِينَ ءَامَنُواْقَائِيلُواْ الَّذِينَ يَلُونَكُمْ مِّنَ الْكُفَّادِ وَلْيَجِـدُواْ فِيكُمْ غِلْظَةً وَاعْلَمُوَّا أَنَّ اللَّهُ مَعَ الْمُتَّقِينَ ۞

وَإِذَامَآ أُنْزِلَتْ سُورَةٌ فَمِنْهُ مِقَن يَـقُولُ أَيَّكُمْ زَادَتُهُ هَانِهِ : إِيمَانَاً فَأَمَّا الَّذِينَ ءَامَنُواْ فَزَادَتُهُمْ إِيمَانَا وَهُمْ يَسْتَبْشِرُونَ ۖ

وَاَمَّا ٱلَّذِينَ فِي قُلُوبِهِ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَانُواْ وَهُـمْ كَيْمُرُونَ

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِ عَامِ مَّرَّةً أَوْمَرَّتَيْنِ ثُمَّ لَايَتُوبُونَ وَلَاهُمْ يَذِّكَرُونَ ۞

وَإِذَامَآ أُنزِلَتْ سُورَةٌ نَظَرَ بَعَضُهُمْ إِلَىٰ بَعْضٍ

<sup>&</sup>lt;sup>[1]</sup> (V.9:121): a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah). (*Sahîh Muslim*, Vol. 1, Chapter 52, Page 18)

b) What is said regarding the superiority of a person who embraces Islâm sincerely.

Narrated Abu Saʿīd Al-Khudrî رضى الله عليه وسلم said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it." (Sahîh Al-Bukhârî, Vol.1, Hadîth No. 40A)

Narrated Abu Hurairah رضيى الله عنه said, "If anyone of you improves (follow strictly) his Islâmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 40B)

one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

128. Verily, there has come to you a from (صلى الله عليه وسلم Messenger (Muhammad صلى الله عليه وسلم amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى is anxious over you (to be rightly الله عليه وسلم guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.

129. But if they turn away, say (O : (صلى الله عليه وسلم Muhammad sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."[1]

هَلْ يَرَبْكُم مِنْ أَحَدِثُمَّ ٱنصَرَفُواْ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ۞

لَقَدْجَاءَ كُثْرَبُسُولٌ مِنْ أَنفُسِكُمْ عَزِيزً عَلَيْهِ مَاعَنِتُ مُرحَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفُّ رَّحِيمٌ 🕲

فَ ان تَوَلُّواْ فَقُلْ حَسْبِيَ ٱللَّهُ لَاۤ إِلَّهُ إِلَّا هُوَّ عَلَيْهِ تَوَكَّلْتُ وَهُورَبُ ٱلْعَرْشِ ٱلْعَظِيمِ ٥

## Sûrat Yûnus (Jonah) X

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'an) Al-Hakîm [2]

2. Is it a wonder for mankind that We have sent Our Revelation<sup>[3]</sup> to a man from among themselves (i.e. Prophet Muhammad (of صلى الله عليه وسلم (saying): "Warn mankind) the coming torment in Hell), and give good news to those who believe (in the Oneness of



الرَّ يَلْكَ وَالِكُ ٱلْكِتَكِ ٱلْكِتَكِ ٱلْمُكَمِّ الْمُ

أَكَانَ لِلنَّاسِ عَبَّاأَنَ أَوْحَيْنَآ إِلَىٰ رَجُلِ مِّنْهُمْ أَنَّ أَنذِرِ ٱلنَّاسَ وَبَيْسِ ٱلَّذِينَ ءَامَنُوۤ أَنَّ لَهُمْ وَقَدَمَ صِدْقِ عِندَرَبِهِمُّ قَالَ ٱلۡكَفِوْنِ إِنَّ هَلْذَا

(V.10:2) See the footnote of (V.4:163).

<sup>&</sup>lt;sup>[1]</sup> (V.9:129) See the footnote of (V.3:173).

<sup>(</sup>V. 10:1) Al-Hakîm: showing lawful and unlawful things, explaining Allâh's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, — worshipping none but Allâh Alone — that will guide them to Paradise and save them from Hell.

Allâh and in His Prophet Muhammad ملى صلى الله وسلم عليه وسلم) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad صلى الله عليه and the Qur'ân)!

- 3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember?
- 4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allâh Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.
- 5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge.
- 6. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are Ayât (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allâh, and fear Him much.
- 7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.),
- **8.** Those, their abode will be the Fire, because of what they used to earn.

لَسَاحِرٌ مُبِينُ ٥

إِنَّ رَبَّكُواللَّهُ الَّذِى خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِيسِتَّةِ أَيَّامِثُمَّ اَسْتَوَىٰ عَلَى الْقَرْشِّ يُمَايِّرُ الْأَمَّرُّ مَامِن شَفِيعٍ إِلَّا مِنْ بَعْدٍ إِذْنِهُ مَنْ الْكُمُ اللَّهُ رَبُّكُمُ فَاعْبُ دُوْاً أَفَلَا تَذَكَّرُونَ ۞

إِلَيْهِ مَرْجِعُ كُوْجَيِهِ مُّأْوَعْ دَاللَّهِ حَقَّا أَإِنَّهُ وَبَهْدَوُا ٱلْخَلْقَ ثُوَيَّعِيدُهُ وُلِيَجْزِى الَّذِينَ عَامَنُواْ وَعَيلُواْ الصَّلِحَتِ بِٱلْقِسْطِ وَالَّذِينَ كَفُرُواْ لَهُمْ شَرَكِ مِنْ خَمِيدِ وَعَذَاكُ أَلِيمُ بِمَاكَانُواْ يَكُفُرُونَ ۞

هُوَالَّذِي جَعَلَ النَّمْسَ ضِيَاةً وَالْقَمَرَ فُوَّا وَقَدَّرُهُ. مَنَاذِلَ لِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْمِسَابُّ مَاخَلَقَ اللَّهُ ذَلِكَ إِلَّابِالْحَقِّ بُفَصِّلُ الْآيَاتِ لِقَوْمِ يَعْلَمُونَ ۞

إِنَّ فِي ٱخْتِلَفِ ٱلْتَلِ وَٱلنَّهَارِ وَمَاخَلَقَ ٱللَّهُ فِي السَّمَوَاتِ وَٱلْأَرْضِ لَآلِبُتِ لِقَوْمِ يَتَقُونَ ۞

إِنَّ اَلَّذِينَ لَا يَرْجُونَ لِقَاءَ نَا وَرَضُواْ بِالْخَيْوَ الدُّيْتَ وَالدُّيْتَ وَالدُّيْتِ ا

أُوْلَتِيكَ مَأْوَنَهُمُ ٱلنَّارُ بِمَاكَانُواْ يَكْسِبُونَ ٥

- 9. Verily, those who believe, [1] and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).
- 10. Their way of request therein will be Subhânaka Allâhumma (Glory to You, O Allâh!) and Salâm (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillâhi Rabb-il-'Âlamîn [All praise and thanks are Allâh's, the Lord of 'Alamîn (mankind, jinn and all that exists)].
- 11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (Tafsîr At-Tabarî)
- 12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him! Thus it is made fair-seeming to Musrifûn<sup>[2]</sup> that which they used to do.
- 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are Mujrimûn (disbelievers, polytheists, sinners, criminals).
- 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.
- 15. And when Our clear Verses are recited to them, those who hope not for

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَاتِ يَهْدِيهِمْ رَبُّهُم بإيمَانِهِمْ تَجَري مِن تَعْتِهِمُ ٱلْأَنْهَارُ في جَنَّات ٱلنَّعِيدِ ٢ دَعْوَ لِهُ وَفِي السُبْحَانِكَ ٱللَّهُمَّ وَتَحِتَّتُهُمْ فِيهَا سَلَنُوُّوَءَ اخِرُدَعُولِهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ

ٱلْعَالَمِينَ ٢

\* وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بٱلْحَيْرَ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ ٱلَّذِينَ لَابِرْجُونَ لِقَاءَنَا فِي طُغْبَنِنهُ وَيَعْمَهُونَ ١

وَإِذَا مَسَى ٱلْإِنسَانَ ٱلضُّرُّ دَعَانَ الْجَنْبِهِ عَ أَوْ قَاعِدًا أَوْقَانِمَا فَلَمَّا كَشَفْنَا عَنْهُ صُرَّةُ وُومَرَّكَأَن لَهُ يَدْعُنَاۤ إِلَىٰ صُرِّ مَّسَهُ وُ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِ فِينَ مَا كَانُواْ يَعْمَلُونَ ١

وَلَقَدُ أَهْلَكُنَاٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُواْ وَكَاءَتُهُمْ رُسُلُهُم بِٱلْبَيِّئَتِ وَمَاكَانُواْ لِنُوْمِنُواْ كَذَالِكَ نَجُزي ٱلْقَوْمَ ٱلْمُجْرِمِينَ ٣

> ثُرَّجَعَلْنَكُمُ خَلَتَفِ فِي ٱلْأَرْضِ مِنْ بَعْدِهِمْ لِنَنظُ كَنفَ تَعْمَلُونَ ١

وَإِذَا تُتَا عَلَيْهِمْ ءَايَا تُنَابَيّنَتِ قَالَ ٱلَّذِيرِ بِ

<sup>[1] (</sup>V.10:9) Who believe in the Oneness of Allah along with the six articles of Faith, i.e. to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) — Islâmic Monotheism.

<sup>[2] (</sup>V.10:12) Musrifûn: Those who denied Allâh and His Prophets, and transgressed Allâh's limits by committing all kinds of crimes and sins.

their meeting with Us, say: "Bring us a Qur'an other than this, or change it." Say (O Muhammad صلى الله عليه وسلم): "It is not for me to change it on my own accord; I only follow that which is revealed to me. Verily, I fear the torment of a Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord."

- 16. Say (O Muhammad صلع الله عليه وسلم): "If Allah had so willed, I should not have recited it to you, nor would He have made it known to you. Verily, I have stayed amongst you a lifetime before this. Have you then no sense?"
- 17. So who does more wrong than he who forges a lie against Allâh or denies His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimûn (criminals, sinners, disbelievers and polytheists) will never be successful!
- 18. And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!
- 19. Mankind was but one community (i.e. on one religion — Islâmic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed about<sup>[1]</sup>.
- 20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allah's Judgement)."
- 21. And when We let mankind taste mercy after some adversity has afflicted them, behold!

لَايَوْجُونَ لِقَاءَنَا أَئْتِ بِقُرْءَانِ غَيْرِهَلِذَآ أَةً مَدِّلَهُ قُلْ مَا يَكُونُ لِيَّ أَنْ أُبَدِّلَهُ مِن تِلْقَاآي نَفْسِيَّ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَنَّ إِنَّ ۚ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَتِي عَذَابَ يَوْمِ عَظِيرِ ١

قُل لَّهُ شَاءَ ٱللَّهُ مَاتِكَةً تُهُ وعَلَيْكُمْ وَلَآ أَذْرَ نَاكُم بِيِّ عَفَقَدْ لَكِثْتُ فِيكُمْ كُلِّينَ قَالُمْ عَلَيْكُ لَعُقَالُونَ ١

فَمَنْ أَظْلَمُ مِمَّن ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْكَذَّبَ بِعَالِكِتِهِ ۚ إِنَّهُ وَلَا يُفْلِحُ ٱلْمُجْرِمُونَ ١

وَ يَعْنُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُ هُـمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَلَوُٰلَآ شُفَعَلُوُنَا عِندَاُللَّهِ قُلْ أَتُنَبِّعُونَ أُلَّهَ بِمَا لَا يَعُلَمُ فِي ٱلسَّمَوَتِ وَلَا فِي ٱلْأَرْضُ سُنْحَلِنَهُ وَوَتَعَلَىٰ عَمَّا يُشْرِكُونَ 🕲 وَمَاكَانَ ٱلنَّاسُ إِلَّا أُمَّةً وَحِدَةً فَٱخْتَلَفُواْ

وَلَوْ لَاكَ لَمُنْ سَيَقَتْ مِن ذَّيِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَافِيهِ يَخْتَلِفُونَ ١

وَيَقُولُونَ لَوْلاَ أُنزِلَ عَلَيْهِ ءَايَةٌ مِن رَّبِّهِ-فَقُلْ إِنَّمَا ٱلْغَيْثُ لِلَّهِ فَٱنتَظِهُ وَأَ إِنَّى مَعَكُم مِّن ٱلْمُنتَظِينَ ٢

وَإِذَا أَذَقُنَا ٱلنَّاسِ رَحْمَةُ مِنْ بَعَدِضَوَّآءَ مَسَّتُهُمْ إِذَا

said, "Every صلى الله عليه وسلم The Prophet : رضي الله عنه said, "Every child is born on Al-Fitrah [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)], but his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" (Sahîh Al-Bukhârî, Vol.2. Hadîth No.467). [See also the Qur'an, Verse 30:30]

الجزء ١١

They take to plotting against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allâh is Swifter in planning!" Certainly, Our Messengers (angels) record all of that which you plot.[1]

- 22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allah, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly be of the grateful."[2]
- 23. But when He delivers them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allâh) is only against your ownselves, — a brief enjoyment of this worldly life, then (in the end) to Us is your return, and We shall inform you of that which you used to do.
- 24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified. and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for a people who reflect.
- 25. Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism

لَهُمِ مَّكُرٌ فِي مَا يَاتِنَأَقُل اللَّهُ أَسْرَعُ مَكُرًّا إِنَّ رُسُلُنَا تَكْتُدُنَ مَا تَمْكُرُونَ ١

هُوَالَّذِي يُسَبِّرُكُمْ فِي ٱلْبَرُواَلْبَحْرَّحَتَى إِذَا كُنتُمْ فِي ألفُلْكِ وَجَرَيْنَ بِهِم بِرِيحِ طَيِّبَةٍ وَفَرِحُواْ بِهَاجَآءَتْهَا رِيحُ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِنكُلِّ مَكَانِ وَظَنْوًا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُ أَاللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَينَ أَنْجَتِتَنَامِنْ هَاذِهِ وَلَنَكُونَنَّ مِنَ ٱلشَّلِكِينَ ٥

فَلَمَّآ أَنْجَاهُمْ إِذَاهُمُ يَبْغُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحُقُّ يَتَأَيُّهُا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسكُم مَّمَتَعَ ٱلْحَمَوٰةِ ٱلدُنيَّانُمُ إِلَىنَامَرْجِعُكُمْ فَنُنْيَتِنَكُمْ بِمَاكْشُمُ تَعْمَلُونَ ٢

إِنَّمَامَثُلُ الْخُمَوْةِ ٱلدُّنْبَاكَمَاءِ أَنزَلْنَهُ مِنَ ٱلسَّمَاءِ فَأَخْتَلَطَ بِهِ عِنْبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَلُوحَتَّىٰ إِذَآ أَخَذَتِٱلْأَرْضُ رُخِّرُفَهَا وَٱزَّيَنَتْ وَظَنَّ أَهُلُهَا أَنَّهُمْ قَلِدُونَ عَلَيْهَا أَيُّوا أَمُّونَا لَيَلًا أَوْنَهَازًا فَجَعَلْنَهَا حَصِدًا كَأَن لَّمْ تَغْنَ بَالْأَمْسِ كَذَاكِ نُفَصّا أَلْآبِكَ لِقَوْمِ بِتَفَكُّونَ ١٠٠

وَأَلْتَهُ يَدْعُواْ إِلَىٰ دَارِ ٱلسَّلَيْمِ وَيَهْدِي مَن يَشَآءُ إِلَىٰ صِرَطِ مُسْتَقِيمِ 🚳

<sup>&</sup>lt;sup>[1]</sup> (V.10:21) See the footnote (B) of (V.6:61). <sup>[2]</sup> (V.10:22): See the footnote of (V.17:67).

and evil deeds) and guides whom He wills to a Straight Path.

- 26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh جلك). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.
- 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.
- 28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship."
- 29. "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."
- 30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful *Maulâ* (Lord), and their invented false deities will vanish from them.
- 31. Say (O Muhammad صليه وسلم):
  "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"

\* لِلَّذِينَ أَحْسَنُواْ ٱلْمُسْنَىٰ وَزِيَادَةٌ ۚ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَاذِلَةٌ أُؤْلِتَهِكَ أَصْحَبُ ٱلْجَنَّةً هُمْ فِيهَاخَلِدُونَ۞

وَٱلَّذِينَ كَسَبُواْٱلْسَيِّعَاتِ جَزَاءُ سَيِّعَةٍ بِمِثْلِهَا وَثَرَهَعُهُمْ ذِلَةٌ مَّالَهُم مِّنَ اللَّهِ مِنْ عَاصِمِّ كَأَنْمَا اُغْشِيتَ وُجُوهُهُمْ فِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا أُوْلَئِكَ أَضْعَابُ ٱلنَّارِّهُمْ فِيهَا خَلِدُونَ ۞

وَيَوْمَ نَحْشُرُهُمْ جَيعَا ثُوَتَقُولُ اِلَّذِينَ أَشْرَكُواْ مَكَانَكُمْ أَنتُمْ وَشُرَكَا ۚ وَكُمْ فَنَيَلْنَا بَيْنَهُمُّ وَقَالَ شُرَكَا وُهُم مَّاكْتُمُ إِلَيَانَا تَعْبُدُونَ۞

ىَكَنَىٰ بِٱللَّهِ شَهِينَا اَبَيْنَنَا وَيَيْنَكُوْ إِن كُنَاعَنَ عِبَادَتِهُ لَنَفِلِينَ ۞

هُنَالِكَ تَبَّلُواْ كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّواً إِلَى اللَّهِ مَوَلَنْهُمُ ٱلْحِيِّ وَضَلَّ عَنْهُم مَّا كَانُواْ يُفْتَرُونَ ۞

فُلْ مَن يَرُزُوُكُمُ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْ لِكُ السَّمْعَ وَالْأَبْصَرَوَمَن يُخْدِجُ الْحَيَّىمِن الْمَيِّتِ وَيُخْدِجُ الْمَيِّتَ مِنَ الْحَقِ وَمَن يُمَيِّرُ الْأَمَّرُ فَسَيَّهُ وُلُونَ اللَّهُ فَقُلُ الْكَاتِنَكُونَ ۞

- 32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?
- 33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad صلى الله عليه وسلم as the Messenger of Allâh).
- 34. Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"
- 35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"
- 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Knower of what they do.
- 37. And this Qur'an is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation)<sup>[1]</sup> which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. the laws decreed for mankind) wherein there is no doubt - from the Lord of the 'Alamîn (mankind, jinn, and all that exists).
- صلى 38. Or do they say: "He (Muhammad has forged it?" Say: "Bring then a (الله عليه وسلم Sûrah (chapter) like it, and call upon whomsoever you can besides Allâh, if you are truthful!"

فَذَالِكُ مُ أَلِلَّهُ رَبُّكُمُ أَلْحَقُّ فَمَاذَابَعَدَ أَلْحَقِّ إِلَّا ٱلصَّلَأَ فَأَنَّى تُصْرَفُونَ ٢

كَذَالِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَيَقُوٓ أَ أَنَّهُمْ لَايُؤْمِنُونَ ٢

قُلْهَلْ مِن شُرَكَآيِكُمْ مَّن يَبْدَؤُا ٱلْخَالَقَ ثُمَّ يُعِيدُهُۥ قُلِ ٱللَّهُ يَبَدَوُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُ ۚ فَأَنَّى تُؤْفَّكُونَ ٢

قُلْهَلْ مِن شُرَكًا بَكُومَّن يَهْدِيٓ إِلَى ٱلْحَقَّ قُل ٱللَّهُ يَهْدِي لِلْحَقُّ أَفَمَن يَهْدِئَ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِيَ إِلَّا أَن يُهْدَيُّ فَمَالَّكُوٰ كِيفَ تَغَكُّمُونَ 🕝

وَمَايَتَيِعُ أَحَةً رُهُمُ إِلَّا ظَنَّا إِنَّ ٱلظِّنَّ لَا يُغَنِّي مِنَ ٱلْحَقِّ شَيْعًا إِنَّ أَلِلَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ 📆

وَمَاكَانَ هَلَذَاٱلْقُوْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّه وَلَيْكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَبِ لَارَيْبَ فِيهِ مِن زَّبّ ٱلْعَالَمِينَ ٢

أُمْ يَقُولُونَ ٱفْتَرَيْكُ قُلْ فَأَنُواْ بِسُورَةِ مِثْلِهِ وَٱدْعُواْ مَن ٱستَطَعْتُهُ مِّن دُونِ ٱللَّهِ إِن كُنتُهُ صَلِيقِينَ 🕾

said, "There was صلى الله عليه وسلم The Prophet :رضي الله عنه said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.379).

- **39.** Nay, they have denied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did deny. Then see what was the end of the *Zâlimûn* (polytheists and wrong-doers)!
- **40.** And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is Best Knower of the *Mufsidûn* (evil-doers, liars).
- 41. And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"
- **42.** And among them are some who listen to you, but can you make the deaf to hear even though they apprehend not?
- **43**. And among them are some who look at you, but can you guide the blind even though they see not?
- **44.** Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.
- **45.** And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.
- 46. Whether We show you (in your lifetime, O Muhammad صلى الله عليه وسلم) some of what We promise them (the torment), or We cause you to die still to Us is their return, and moreover, Allâh is Witness over what they used to do.
- 47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

بَلُكَذَّبُواْبِمَالَرَيُحِيطُواْبِعِلْمِهِ وَلَمَانَأْتِهِمْ تَأْوِيلُهُۥ كَذَالِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمٍ فَانظُر كَيْفَكَانَ عَلِقِيَةُ ٱلظَّلِمِينَ ۞

وَمِنْهُمْ مَّن يُؤْمِنُ بِهِ ء وَمِنْهُم مَّن لَّا يُؤْمِثُ بِدِّ ء وَلَكُّكَ أَغَلَرُ بِٱلْمُفْسِدِينَ ۞

وَإِن كَذَّبُوكَ فَقُل لِي عَمَلٍ وَلَكُوْعَمَلُكُمٌ ۖ أَنتُد بَرِيَّوُنَ مِمَّا آغْمَلُ وَأَنْابُرِيَ مُّ مِمَّا تَعْمَلُونَ ۞

وَمِنْهُمْ مَن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْكَانُواْ لَانْعَلُونَ اللَّهِ

وَمِنْهُمْ مَنَ يَنْظُرُ إِلَيْكُ أَفَأَتَ نَهَدِى ٱلْمُعْنَ وَلَوْكَانُواْ لَايُتِصِرُونَ ۞

إِنَّ اللَّهَ لَا يَظَافِرُ النَّاسَ شَيْنَا وَلَكِنَّ النَّاسَ أَنفُسَ هُمْ يَظُلِمُونَ۞ وَيَوْمَ يَخْشُرُ هُمُّرًا أَن لَّرَيَلْمَثُواْ إِلَّاسَاعَةَ مِنَ النَّهَا رِ يَتَعَارَفُونَ بَيْنَهُمُ وَقَدْ خَسِرَ الَّذِينَ كَذَبُواْ بِلِقَاءَ اللَّهِ وَمَاكَانُواْ مُهْتَذِينَ۞

ۅؘٳڡۧٵۯؙڔۣؽۜڬ بَعۡضَٵڷٙڍؽڹۼۮۿؙؠٞٲۊؘٮؘٛۊؘؿٙؾؘڬ؋ٳڵؾٮؘٵ مرۡحِمُهُمۡڎُمُۗ ٱلنَّهُ شَهِيدُعَكَلَ مَايَفْعَلُونَ۞

وَلِكُلِ أُمَّةِ زَسُولٌ فَإِذَاجَآةَ رَسُولُهُمْ قَضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَايُظَامُونَ۞

48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"

Part 11

- 49. Say (O Muhammad صلى الله عليه وسلم): "I have no power over any harm or profit to myself except what Allâh may will. For every Ummah (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)." (Tafsîr Al-Qurtubî).
- 50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the Mujrimûn (disbelievers, polytheists, sinners, criminals) hasten on ?"
- 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"
- 52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?"
- ملى S3. And they ask you (O Muhammad صلى to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"
- 54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it would not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done to them.[1]
- 55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not.

وَيَقُولُونَ مَتَىٰ هَلَاا ٱلْوَعْدُ إِن كُنتُمْ صَدِقينَ

سورة يونس ١٠

قُل لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلِانَفْعًا إِلَّا مَاشَآءَ ٱللَّهُ يُكُلِّ أُمَّةِ أَجَلُ إِذَا جَآءَ أَجِلُهُمْ فَلَاسَتَ يَجْوُونَ سَاعَةً وَلَاسَتَقَدِمُونَ ١

> فُلْ أَرَءَ يَتُعُم إِنْ أَتَكُمُ عَذَابُهُ وبَيَتًا أَوْنَهَارًا مَّاذَايَسْتَعْجِلُ مِنْهُٱلْمُجْرِمُونَ ٥

أَثُمَّ إِذَا مَا وَقَعَ ءَا مَنتُم بِهِ تِهَ ءَ آلْكَنَ وَقَدْ كُنْتُم بِهِ ۽ تَسْتَعْجِلُونَ 🕝

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ دُوقُولًا عَذَابَ ٱلْخُلِّدِ هَلْ تُحْزَوْنَ إِلَّالِمَاكُنتُمْ تَكْسِبُونَ ٥

\* وَيَسْتَنْبِعُونَكَ أَحَقُّ هُوَّقُلْ إِي وَرَكِيَّ إِنَّهُ ولَحَقُّ وَمَآأَنتُم بِمُعْجِزِينَ ٢

وَلَوْأَنَّ لِكُلِّ نَفْسِ ظَلَمَتْ مَافِي ٱلْأَرْضِ لَا فُتَدَتْ بِيُّهُ وَأَسَرُّواْ ٱلنَّدَامَةَ لَمَّا رَأُواْ ٱلْعَذَابِّ وَقُضِي بَيْنَهُم بٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ٢

أَلَاّ إِنَّ يِلَّهِ مَا فِي ٱلسَّمَاؤِتِ وَٱلْأَرْضُّ أَلَآ إِنَّ وَعُدَاللَّهِ حَقُّ وَلَكِنَّ أَكُثَّرُهُمْ لَا يَعْلَمُونَ ٥

<sup>&</sup>lt;sup>[1]</sup> (V.10:54) See the footnote of (V.3:91).

- 56. It is He Who gives life, and causes death, and to Him you (all) shall return.
- 57. O mankind! There has come to you a good advice from your Lord (i.e. the Our'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - guidance and mercy (explaining lawful and unlawful things) for the believers.
- 58. Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Our'an): therein let them rejoice." That is better than what (the wealth) they amass.
- to صلى الله عليه وسلم 59. Say (O Muhammad these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad صلى الله عليه وسلم): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"
- 60. And what think those who invent a lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allâh is full of Bounty to mankind, but most of them are ungrateful.
- ملى الله 61. Neither you (O Muhammad do any deed nor recite any portion (عليه وسلم of the Qur'an, - nor you (mankind) do any deed (good or evil) but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsîr At-Tabarî).
- 62. No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has

هُوَيْحَى وَيُميتُ وَإِلَيْهِ تُرْجَعُونَ 🚳

تَأَنُّهَا ٱلنَّاسُ قَدْجَاءَ تُكُم مَّوْعِظَةٌ مِّن زَّبَّكُمْر وَشِفَآةٌ لِّمَافِي ٱلصُّدُورِ وَهُدَى وَرَحْمَةٌ لَلْمُؤْمِنِينَ ٢

قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِ عَ فَيِلَالِكَ فَلْيَفْرَحُواْهُوَخَيْرٌ مّمّا يَخْمَعُونَ 🚳

> قُلْ أَرَءَ بِتُعْمِقَا أَنْزَلَ ٱللَّهُ لَكُم مِّن رِّزْقِ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَلًا قُلْ ءَاللَّهُ أَذرَ لَكُمُّ أَمْعَلَى ٱللَّهِ تَفْتَرُونَ ٥

وَمَاظِنُ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقَدَيَةُ إِنَّ ٱللَّهَ لَذُوفَضُل عَلَى ٱلنَّاسِ وَلَكِئَّ أَحْتَرَهُمْ لَا يَشَكُرُونَ ٥

وَمَاتَكُونُ فِي شَأْنِ وَمَاتَتَكُواْمِنْهُ مِن قُرْءَانِ وَلِاتَعْمَالُونَ مِنْ عَمَلِ إِلَّاكُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيةً وَمَا يَعُزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ ف ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآ وَلَا أَصْغَرَمِن ذَالِكَ وَلاَ أَكْبَرِ إِلَّا فِي كِتَبَ مُّبِينِ ١

أَلَا إِنَّ أَوْلِيَآءَ ٱللَّهِ لَاخَوْفٌ عَلَيْهِمْ وَلَاهُمْ

forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)]. no fear shall come upon them nor shall they grieve. [1]

- 63. Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).
- **64**. For them are glad tidings, in the life of the present world<sup>[2]</sup> (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme success.
- 65. And let not their speech grieve you (O Muhammad صلى الله عليه وسلم), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.
- 66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not (Allâh's so-called) partners, they follow only a conjecture and they only invent lies.
- 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayât (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

## ٱلَّذِيرِبَءَ امِّنُهُ أُوكِ انْوَانَتَ عُونِ ١٠٠٠

لَهُ مُرَالْبُشْرَكِ فِي ٱلْحَمَافِةِ ٱلدُّنْسَا وَفِي ٱلْآخِرَةَ لَانتَدِيلَ لِكَلِمَتِ ٱللَّهِ ذَلِكَ هُوَ ٱلْفَةُ زُ ٱلْعَظِيرُ ١

وَلَايَحَهُ نِكَ قَوْلُهُمُ إِنَّ ٱلْعِنَّ ةَ لِلَّهِ حَمِ هُوَالسَّمِيعُ ٱلْعَلِيمُ ١

أَلَاإِتَ لِلَّهِ مَن فِ ٱلسَّهَوَاتِ وَمَن فِ ٱلْأَرْضُ وَمَايَتَ بِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَاءً إِن يَتَبعُونَ إِلَّا ٱلظِّنَّ وَإِنْ هُمْ

هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّٰثَلَ لِتَسْكُنُواْفِهِ وَٱلنَّهَارَمُبْصِرًّا إِنَّ فِي ذَلِكَ لَآيِكَ لِلَّهَارِ لَهُ لَلَّهَا لِكَ لَآيِكَ لِقَوْمِ يَسْمَعُونَ 🕅

<sup>(</sup>V.10:62) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous, it will say: 'Present me (hurriedly),' and if he was not righteous, it will say: 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except man, and if he heard it, he would fall unconscious." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.400). <sup>[2]</sup> (V.10:64)

a) Narrated Abu Hurairah رضلي الله عليه رسلم اله heard Allâh's Messenger رضي الله عليه وسلم saying: "Nothing is left of النبوة An-Nubuwwah (Prophethood) except Al-Mubashshirât." They asked, "What are Al-Mubashshirât?" He replied, "The true good dreams (that convey glad tidings).". (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 119).

said: "The (good) صلى الله عليه رسلم Allâh's Messenger رضى الله عنه said: "The dream of a faithful believer is a part of the forty-six parts of An-Nubuwwah (Prophethood)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 117).

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- 68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not.
- 69. Say: "Verily, those who invent a lie against Allâh will never be successful"—
- 70. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allâh, deny His Messengers, deny and challenge His Ayât (proofs, signs, verses, etc.)].
- 71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard for you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.
- 72. "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have I asked of you; my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."
- 73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who denied Our Ayât (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.
- 74. Then after him We sent Messengers to their people. They brought them clear proofs,

قَىٰ الُواْ اَتَّخَذَ اللَّهُ وَلَـٰ ذَّا سُبْحَنَهُ مُّ هُوَّالْغَنَّى لَهُ مِافِى السَّمَوَتِ وَمَافِى ٱلْأَرْضُ إِنْ عِندَكُم مِّن سُلْطَانِ بِهَدَذَاْ أَنَّ ثُولُونَ عَلَى اللَّهِ مَالاَ تَعْلَمُونَ ۞

قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَايُفْلِحُونَ مَتَا َقِ ٱلدُّنْيَ الثُمَّ إِلَيْنَا مَرْجِعُهُمْ مَثْمَّ نُذِيفُهُمُ ٱلْمَذَابَ ٱلشَّدِيدَ بِمَاكَ انْوَايْكُفُرُونَ

\* وَاتْلُ عَلَيْهِ مِرْبَا أَنْ إِذْ قَالَ لِقَوْمِهِ يَقَوْمِ إِن كَانَ كَبُرُ عَلَيْكُمْ مَقَامِى وَتَذْكِيرِى بِعَايَتِ اللّهِ فَعَلَى اللّهِ تَوَكَّلْتُ فَأَجْمُواْ أَمْرَكُمْ وَشُرَكَا مُثْرُ ثُوْلاَيكُنْ أَمْرُكُمْ عَلَيْكُمْ عُمَّةً ثُمُّ اقْضُواْ إِلَى وَلَا تُنظِرُونِ ۞

فَإِن ثَوَلَيْتُهُ وَمَاسَأَلْتُكُومِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَكَا إِلَّا عَلَى اللَّهِ وَكَا أَنْ أَكُونَ مِنَ الْمُسْلِحِينَ ۞

فَكَذَبُوهُ فَنَجَيْنَهُ وَمَن مَعَهُ فِ الْفُلْكِ وَجَعَلْنَهُمْ خَلَتِهَ وَأَغْرَقْنَا الَّذِينَ كَذَبُواْ بِعَايَتِنَّا فَانُظْرَكِفَكَانَ عَقِيَةُ الْهُنذينِ ۞

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ ورُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآ وُهُم

<sup>&</sup>lt;sup>[1]</sup> (V.10:68) See the footnote of (V.6:101).

Part 11

but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

- 75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our Ayât (proofs, evidences, lessons, signs, etc.). But they behaved arrogantly and were a Mujrimûn (disbelievers, sinners, polytheists, criminals) folk.
- 76. So when came to them the truth from Us, they said: "This is indeed clear magic."
- 77. Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."
- 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"
- 79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer."
- 80. And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!"
- 81. Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupters).
- 82. "And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate (it)."
- 83. But none believed in Mûsâ (Moses) except (some) offspring of his people, because of the fear of Fir'aun (Pharaoh) and their chiefs, lest he should persecute them;

بِٱلْبَيِّنَتِ فَمَاكَانُواْلِيُؤْمِنُواْبِمَا كَذَّبُواْ بِهِء مِن قَبْلٌ كَذَالِكَ نَطْبَعُ عَلَى قُلُوبِ ٱلْمُعْتَدِينَ

ثُمَّرَبَعَثْنَامِنَ بَعْدِهِمِمُّوسَىٰ وَهَنُرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَا يُهِ عِهِ عَايَدِينَا فَأَسْتَكُبَرُواْ وَكَانُواْ قَوْمًا مُجْرِمِينَ ۞

فَلَمَّا جَآءَ هُمُ ٱلْحَقُّ مِنْ عِندِ نَاقَالُواْ إِنَّ هَلْاَ لَسِحْرُمُبِينٌ ٢٠ قَالَمُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّاجَاءَكُمٌّ أَسِحْرُهَاذَا وَلَا يُفْلِحُ ٱلسَّلِحِرُونَ ٧

قَالُوٓأُ أَجِئْتَنَا لِتَلْفِتَنَاعَمَا وَحَدْنَاعَلَيْهِ ءَايَآءَنَا وَتَكُوْنَ لَّكُمَا ٱلْكِيْرِيَاءُ فِي ٱلْأَرْضِ وَمَا غَيْنُ لَكُمَا بِمُؤْمِنِينَ ٨

وَقَالَ فِرْعَوْنُ أَنْتُونِي بِكُلِّ سَاحِر عَلِيهِ ٢

فَلَمَّا جَاءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰ أَلْقُواْ مَاۤ أَنتُم مُّلْقُونَ ۞

فَلَمَّا أَلْقَوَا فَالَ مُوسَىٰ مَاجِئْتُم بِهِ ٱلسِّحْرُ إِنَّ ٱللَّهَ سَيُبْطِلُهُ وَإِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ٢

> وَيُحَقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَا يَهِ ء وَلَوْكَرِهَ ٱلْمُجَرِمُونَ ١

فَمَآءَ امَّنَ لِمُوسَى إِلَّا ذُرِّتَةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفِ مِّن فِرْعَوْنَ وَمَلَايْهِمْ أَن يَفْتِنَهُمُّ وَإِنَّ فِرْعَوْبَ

and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the Musrifûn (polytheists, sinners, and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).

- 84. And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allah's Will)."
- 85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are Zâlimûn (polytheists and wrongdoers) (i.e. do not make them overpower us).
- 86. "And save us by Your Mercy from the disbelieving folk."
- 87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Iqâmat-as-Salât), and give glad tidings to the believers."
- 88. And Mûsâ (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."
- 89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds preaching Allâh's Message patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise)."
- 90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be

لَعَالِ فِي ٱلْأَرْضِ وَإِنَّهُ رَلِمِنَ ٱلْمُسْرِفِينَ ٢

وَقَالَ مُوسَىٰ يَلْقَوْمِ إِن كُنتُمْءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَهَكَّلُو أَإِن كُنتُ مُّسَامِينَ ١

فَقَالُواْعَلَى ٱللَّهِ تَوَكَّلْنَارَبَّنَا لَاتَجَعَلْنَافِتْنَةً لِلْقَوْمِ ٱلظَّلمينَ ٥

وَيَجْنَابِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَفِرِينَ ٥

وَأَوْحَتْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَ لِقَوْمِكُمَا بعِصْرَ بُيُوتَا وَأَجْعَلُواْ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُواْ ٱلصَّلَوٰةً وَيَشِر ٱلْمُؤْمِنِينَ

وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنِ وَمَلَأَهُۥ زبنَةً وَأَمْوَ لَا فِي ٱلْحَيَوٰةِ ٱلدُّنْيَارَبَّنَا لِيُضِلُّواْعَن سَسلكَ رَبَّنَا ٱطْمِسْ عَلَىٰ أَمْوَلِهِمْ وَٱشَدُدْعَلَىٰ قُلُوبِهِ فِلَا نُؤْمِنُواْ حَتَى يَرَوُاْ ٱلْعَذَابَ ٱلْأَلِيمَ

> قَالَ قَدْ أُحِيت دَّعْوَ تُكُمَا فَٱسْتَقْهَا وَلَاتَتَّبِعَآنَ سَبِيلَ ٱلَّذِينَ لَايَعُ اَمُونَ ٥

\* وَجَوْزُنَا بِبَنِي إِسْرَةِ مِلَ ٱلْبَحْرَ فَأَتْبُعَكُمُ فِرْعَوْنُ وَجُنُودُهُ وَبَغْمَا وَعَدُوًّا حَتَّى إِذَاۤ أَدَرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُ وَلَا إِلَهَ إِلَّا ٱلَّذِيَّ ءَامَنَتْ بِهِءَبُنُوٓاْ

worshipped but He (Allah)" in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."

- 91. Now (you believe) while you refused to believe before and you were one of the Mufsidûn (evil-doers, the corrupters).
- 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 93. And indeed, We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Your Lord (Allâh) will judge between them on the Day of Resurrection in that in which they used to differ.
- 94. So, if you (O Muhammad صلى الله عليه are in doubt concerning that which We have revealed to you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).
- 95. And be not one of those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for then you shall be one of the losers.
- 96. Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.
- 97. Even if every sign should come to them, until they see the painful torment.

إِسْرَاءِيلَ وَأَنَامِنَ ٱلْمُسْلِمِينَ ٢

ءَ آكُنَ وَقَدْعَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ

فَٱلْيَوْمَ نُنَجِيكَ بِبَدَيْكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ ٱلنَّاسِ عَنْ ءَاكِتِنَا لَغَنفُهُ نَ ٢

وَلَقَدْ بَوَّأَنَا بَنِيٓ إِسْرَةِهِ بِلَ مُبَوَّأُصِدْ قِ وَرَزَقْنَهُ م مِّنَ ٱلطَّيِّبَتِ فَمَا ٱخْتَلَفُواْ حَتَّىٰ جَآءَ هُمُ ٱلْعِلْمُ إِنَّ رَبِّكَ يَقْضِي بَيْنَهُمْ يَوْمَ ٱلْقِيكَمَةِ فِيمَا كَانُواْفِيهِ يَغْتَلَفُونَ ٢

فَإِن كُنتَ فِي شَكِي مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسَعَلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَابَ مِن قَبَلِكَ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِكَ فَلَاتَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ١

وَلَاتَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُواْ بِعَايِنتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْحَلِيسِ مِنَ ١

> إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِ مْرِكَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ١

وَلَوْجَآءَتُهُمْ كُلُّءَا يَةِ حَتَّى يَرَوُلُ ٱلْعَذَابَ ٱلْأَلْمَةُ ١

<sup>&</sup>lt;sup>[1]</sup> (V.10:94) See (V.2:76), (V.7:157) and their footnotes.

98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad صلى then compel mankind, until they become believers.

100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless.

101. Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.

102. Then do they wait for (anything) except for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

104. Say (O Muhammad صلى الله عليه وسلم): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers.

105. "And (it is revealed to me): Direct your face (O Muhammad صلى الله عليه وسلم) entirely towards the religion *Hanîf* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikûn* 

فَلْوَلَاكَانَتْ فَرَيَّةُ ءَامَنَتْ فَنَفَعَهَا إِيمَنُهَا إِلَّا فَوْمَ بُوسُ لَمَا ءَامَنُواْ كَشَفْنَاعَنْهُمْ عَذَابَ ٱلِّذِي فِي ٱلْحَيْزَةِ ٱلدُّنِيَا وَمَتَعْنَهُمْ إِلَى حِينِ ۞

وَلَوْشَاءَ رَبُكَ لَامَنَ مَن فِ ٱلْأَرْضِ كُلُّهُمْ هَيَعَا الْوَالْتَ كُلُّهُمْ هَيَعَا الْوَالْتَ اللهُ الْمُؤْمِنِينَ اللهُ الْوَالْمُؤْمِنِينَ اللهُ الْوَالْمُؤْمِنِينَ اللهُ الْوَالْمُؤْمِنِينَ اللهُ ال

وَمَاكَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ وَيَجْعَلُ ٱلرِّحْسَ عَلَى ٱلَّذِينَ لَا يَغْقِلُونَ ۞

قُلِ اَنظُرُواْ مَاذَا فِي اَلسَّ مَوَاتِ وَاَلْأَرْضِ وَمَاتُغَنِي ٱلْآيَتُ وَالنُّذُرُعَن قَرْمِ لَّا يُؤْمِنُونَ ۞

فَهَلْ يَنتَظِرُونَ إِلَّامِثْلَ أَيَّامِ ٱلَّذِينَ خَلَقَاٰمِن فَتَاهِمْ قُلْ فَأَنتَظِرُوٓا إِنِّى مَعَكُمرِيِّنَ ٱلمُنتَظِينَ۞

ثُمَّ نُنَجِّ رُسُلَنا وَالَّذِينَ ءَامَنُوَّا كَنَالِكَ حَقًّا عَلَيْنَانُنجِ الْمُؤْمِنِينَ ۞

قُلْيَتَأَيُّهُا النَّاسُ إِنكُنُتُمْ فِي شَاقِي مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعَبُدُونَ مِن دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الذِّي يَتَوَقِّدُمُ وَأُمِرُتُ أَنْ أَكُونَ مِنَ المُؤْمِنِينَ ۞

> وَأَنْ أَقِهُ وَجُهَكَ لِلدِّينِ حَنِيفًا وَلَاتَكُونَنَ مِنَ الْمُشْرِكِينَ ۞

(those who ascribe partners to Allâh, polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who worship others along with Allâh).

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you do so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).[1],

107. And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

108. Say: "O you mankind! Now truth صلى (i.e. the Qur'an and Prophet Muhammad) الله عليه وسلم) has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a Wakîl (disposer of affairs to oblige you for guidance)."

109. And (O Muhammad صلى الله عليه وسلم), follow the revelation sent to you, and be patient till Allâh gives judgement. And He is the Best of judges.

## Sûrat Hûd [(Prophet) Hûd] XI

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Our'an and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things).

وَلَاتَدْعُ مِن دُوبِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَإِيضُرُّكِيَّ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِرْتِ ٱلظَّلِلْمِينَ ٥

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرِّ فِلَاكَاشِفَ لَهُ وَإِلَّاهُوَّ وَإِن يُرِدِكَ بِخَيْرِ فَلَا رَآدٌ لِفَضْ لِهُ عَيْصِيبُ بِهِ عَمَن يَشَاءُ مِنْ عِبَادِةً ء وَهُوَ ٱلْغَغُورُ ٱلرَّحِهُ ١

قُلْ يَنَأَيُّهُا ٱلنَّاسُ قَدْجَاءَكُو ٱلْحَقُّ مِن زَّبِّكُو ۗ فَمَن أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِةً وَوَمَن ضَلَّ فَإِنَّمَا يَضِلُ عَلَيْهَا وَمِآأَنَا عَلَيْكُم بِوَكِيل

وَٱنَّبَّعْمَايُوحَىٰ إِلَيْكَ وَٱصْبِرْحَتَّىٰ يَخْكُمَ ٱللَّهُ وَهُوَخَيْرُ ٱلْحَاكِمِينَ ٢



رِّ كِتَكُ أُحْكِمَتْ ءَايَلتُهُ وثُرَّ فُصِّلَتْ مِن لَّدُنْ

<sup>&</sup>lt;sup>[1]</sup> (V.10:106) See the footnote of (V.2:165).

- 2. (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه وسلم) am to you from Him a warner and a bringer of glad tidings.
- 3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).
- 4. To Allâh is your return, and He is Able to do all things."
- 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is All-Knower of the (innermost secrets) of the breasts.
- **6.** And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (Al-Lauh-Al-Mahfûz — the Book of Decrees with Allâh).
- 7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic. [1],"

أَلَا تَعْدُدُوَ اللَّا اللَّهَ أَنَّهَ لَكُمْ مِنْهُ نَذِيرٌ وَيَشِيرُ ٢

وَأَن ٱسْتَغْفُرُواْ رَبَّكُوْ ثُوَّ ثُوبُوَاْ إِلَيْهِ يُمَتِّعْكُمْ مَّتَعًا حَسَنًا إِلَىٰٓ أَجَل مُسَعَّى وَيُؤْتِ كُلَّ ذِي فَضْلِ فَضْلَةً وَإِن تَوَلُّواْ فَإِنَّ أَخَافُ عَلَتُ مُ عَذَابَ يَوْمِ

إِلَى ٱللَّهِ مَرْجِعُكُمْ وَهُوَعَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٥

أَلَآ إِنَّهُ مْ يَتْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْةُ أَلَا حِينَ يَسْتَغْشُونَ شَابِهُمْ يَعْلَهُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ مَعَلِيمٌ إِذَاتِ ٱلصُّدُودِ ٥

\* وَمَامِن دَآتَةِ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَ يَعْلَهُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَأْكُلُّ فِي كتَب مُبين ١

وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَوَاتِ وَٱلْأَرْضَ في سِتَّةِ أَيَّامِ وَكَانَ عَرْشُهُ وعَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَتُكُهُ أَحْسَنُ عَمَلًا وَلَينِ قُلْتَ إِنَّاكُمْ مَّبْعُوثُونَ مِنْ مَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ إِنْ هَلِذَآ الَّاسِحْرِ مُّينٌ ۞

said, "The Right صلى الله عليه وسلم The Prophet :رضي الله عنه said, "The Right (V.11:7) (Hand) of Allah is full, and (its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 515)

- 8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!
- 9. And if We give man a taste of Mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.
- 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).
- 11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).
- 12. So perchance you (Muhammad عليه وسلم) may give up a part of what is revealed to you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down to him, or an angel has come with him?" But you are only a warner. And Allâh is a Wakîl (Disposer of affairs, Trustee, Guardian) over all things.
- 13. Or they say, "He (Prophet Muhammad مسلى الله عليه وسلم) forged it (the Qur'an)." Say: "Bring you then ten forged *Sûrahs* (chapters) like it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"
- 14. If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)?
- 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

وَلَمِنْ أَخَرْنَاعَنْهُمُ الْمَذَابَ إِلَىٰٓ أُمَّةِ مَعْدُودَةِ لَّيَقُولُنَّ مَايَحْسُهُ أَّ أَلَاقَمَ يَأْتِهِ مِ لَيْسَ مَصْرُوفًا عَنْهُمْ وَمَاقَ بِهِمِ مَّاكَانُواْ بِهِء يَسْتَهْزِءُونَ ۞

وَلَمِنْ أَذَقْنَا ٱلْإِنسَنَ مِنَّا رَحْمَةً ثُمَّ نَرَغَنَهَا مِنْهُ إِنَّهُ لِيَغُوسُكَفُورٌ ۞

وَلَيِنْ أَذَفْنَهُ نَعْسَمَآ ، بَعْدَ صَرَّآ اَ مَسَّنَهُ لَيَعُولَنَّ ذَهَبَ ٱلسَّيِّنَاتُ عَيَّ ۚ إِنَّهُ لَلْسَرِّ فَحُوُلُ ۞

إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّلِحَاتِ أُوْلَتِكَ لَهُم مَغْفِرَةٌ وَأَجْرُكِيبِرٌ ۞

فَلَعَلَّكَ تَـارِكُ بَمْضَمَالُوحَىۤ إِلَيْكَ وَضَآ بِقُّ بِهِـُ صَدْرُكَ أَنْ مِكَا إِلَّاكَ وَضَآ بِقُ بِهِـُ صَدْرُكَ أَنْ مَقُولُواْ لَوْلَا أَنْزِلَ عَلَيْهِ كَنْزُ أَوْجَآ ءَ مَعَهُ دِمَلَكُ إِنَّمَاۤ أَنتَ نَذِيرٌ وَٱللَّهُ عَلَى كُـلِّ شَيۡءِ وَكِلُ ۞

أَمْ يَتُولُونَ اَفْتَرَكَةٌ قُلْ قَأْتُواْ بِعَشْرِ سُوَرِ مِّنْابِهِ عَ مُفْتَرَيْتِ وَاَدْعُواْ مَنِ اَسْتَطَعْتُر مِّن دُونِ اللَّهِ إِن كُنتُهُ صَلِدِ قِينَ ۞

فَإِلَّرْ يَسْتَجِيبُواْلَكُمْ فَأَعْلَمُوّاْ أَنَّمَاۤ أُنْزِلَ بِعِلْهِ ٱللَّهِ وَأَن لَآ إِلَهَ إِلَّاهُوَّ فَهَلْ أَنتُهِمُّسْلِمُونَ ۞

مَنَكَانَيُرِيدُٱلْخَيَوْةَ الدُّنْيَاوَذِينَهَا ُوُفِ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَالَايُبْخَسُونَ۞

16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

17. Can they (Muslims) who rely on a clear proof (the Qur'an) from their Lord, and whom a witness [Jibrîl (Gabriel عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), guidance and mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad and also denied all that which صلى الله عليه وسلم he brought from Allâh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.[1]

18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the curse of Allâh is on the Zâlimûn (polytheists, wrong-doers, oppressors). [2]

19. Those who hinder (others) from the Path of Allâh (Islâmic Monotheism), and

أُوْلَئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِ ٱلْآخِدَرَةَ إِلَّا ٱلنَّالَّةُ وَحَيِطَ مَاصَنَعُولْفِهَا وَلَطِلَّ مَّاكَانُولُ يَعْمَلُونَ شَيْ اَفْهَنَ كَانَ عَلَى بَيِّنَةِ مِّن زَيِّهِ - وَيَتْلُوهُ شَاهِدُّمِنْهُ وَمِن فَبْلِهِ - كِتَبُ مُوسَى إِمَامًا وَرَحْمَةً أُولَتِكَ نُوْمِنُونَ بِيْهِ - وَمَن يَكُوْر بِهِ - مِنَ ٱلْأَخْزَابِ فَٱلنَّالُ

مَوْعِدُهُۥ فَلَاتَكُ فِي مِرْيَةِ قِنْةً إِنَّهُ ٱلْحَقُّ مِن زَيِكَ وَلَكِنَّ أَكْمَ ثَرَالْنَاسِ لا يُؤْمِنُونَ ۞

وَمَنْ أَظْلَةُ مِمَنِ أَفْتَرَكَ عَلَى اللّهِ كَذِبًّا أُوْلَئِكَ يُسْرَضُونَ عَلَى رَبِّهِ مَ وَيَقُولُ ٱلْأَشْهَادُ هَلَوُلَآءِ الَّذِينَ كَذَبُواْ عَلَى رَبِّهِمْ أَلَا لَعْنَهُ ٱللّهَ عَلَى الظّلِلِمِينَ ۞

ٱلَّذِينَ يَصُدُّونَ عَنسَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا

 $<sup>\</sup>frac{\text{Inl}}{\text{Inl}}$  (V.11:17) See the footnote of (V.3:85) and the footnote (c) of (V.41:46).

 $<sup>^{[2]}</sup>$  (V.11:18) The Statement of Allâh عز و جل : "The witnesses will say: 'These are the ones who lied against their Lord..."

Narrated Safwân ibn Muhriz: While Ibn 'Umar was performing the Tawâf (around the Ka'bah), a man came up to him and said, "O Abu 'Abdur-Rahmân!" or said, "O Ibn 'Umar! Did you hear anything from the Prophet صلى الله عليه وسلم about An-Najwâ?"\* Ibn 'Umar said, "I heard the Prophet صلى الله عليه وسلم saying, 'The believer will be brought near his Lord." (Hishâm, a subnarrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allâh will ask him). 'Do you know (that you did) such-and-such a sin.' He will say twice, 'Yes, I know I did commit those sins.' Then Allâh will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up [i.e. the record (Book) of his good deeds will be given to him]. As for the others or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord.'" (Sahîh Al-Bukhârî, Vol.6, Hadîth No.207).

<sup>\*</sup>An-Najwâ: the private talk between Allâh and His slave on the Day of Resurrection. It also means, a secret counsel or conference or consultation.

seek crookedness therein, while they are disbelievers in the Hereafter.

- 20. By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).
- 21. They are those who have lost their ownselves, and their invented false deities will vanish from them.
- 22. Certainly, they are those who will be the greatest losers in the Hereafter.
- 23. Verily, those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be the dwellers of Paradise, to dwell therein forever.
- 24. The likeness of the two parties is as the blind and the deaf, and the seer and the hearer. Are they equal when compared? Will you not then take heed?
- 25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner."
- 26. "That you worship none but Allâh; surely, I fear for you the torment of a painful Day."
- 27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact, we think you are liars."
- 28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and

وَهُم بِٱلْآخِرَةِ هُمْ كَلْفِرُونَ ١

أُوْلَتِهِكَ لَرَّ يَكُونُواْمُعْجِزِينَ فِي ٱلْأَزْضِ وَمَاكَانَ لَهُرِمِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَاتُهُ يُضَعَفُ لَهُوُٱلْعَذَابُّ مَا كَانُواْ يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَا كَانُواْ يُبْصِرُونَ ۞

أُوْلَتِهِكَ ٱلَّذِيرَ خَسِرُوٓاْ أَنفُسَهُمْ وَصَلَّعَنْهُم مَّا كَانُواْيَفْ تَرُونَ ۞

لَاجَرَهَأَنَّهُمْ فِي ٱلْآخِرَةِ هُمُ ٱلْأَخْسَرُونَ ٢

إِنَّ اَلَّذِينَ ءَامَـنُواْ وَعَـمِلُواْ اَلصَّلِحَتِ وَأَخْبَـنُوَاْ إِلَىٰ رَبِهِمْ أُوْلَنَہِكَ أَصْحَبُ اَلْجَنَّةً هُمْ فِيهَا خَلِدُونَ۞

\* مَثُلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصَيِّرِ وَالْبَصِيرِ وَالسَّمِيعُ هَلْ يَسْتَوِيَـانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ۞

وَلَقَدْ أَرْسَلْنَا فُوحًا إِلَىٰ فَوْمِهِ ۚ إِنِّى لَكُو ٰ نَذِيرٌ مُّيِيرُ ۞

أَنْ لَاَتَمْبُدُوٓ الْإِلَّالَيَّةَ إِنَّ أَخَافُ عَلَيْكُوْ عَذَابَ يَوْمٍ أَلِيدِ ۞

فَقَالَ ٱلْمَلَاُ ٱلَّذِينَ كَفَّرُواْ مِن فَوْمِهِ، مَانَزَىكَ إِلَّا بَشَرًا مِثْلَنَا وَمَانَزِىكَ ٱنَبَّعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَّاذِ لُنَا بَادِئَ الرَّأِي وَمَانَزِىٰ لَكُمْ عَلَيْنَا مِن فَضْرٍ بَلَ نَظُنُكُمُ كَذِيبِنَ ۞

قَالَ يَنْقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن زَبِّى وَءَاتَـٰنِي

Mercy (Prophethood) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it?

- 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.
- **30**. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?
- 31. "And I do not say to you that with me are the Treasures of Allâh, nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the *Zâlimûn* (wrong-doers, oppressors)."
- 32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."
- 33. He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not.
- 34. "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."
- 35. Or they (the pagans of Makkah) say: "He (Muhammad صلی الله علیه وسلم) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."

رَحْمَةً مِّنْ عِندِهِ وَفَعُيِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَشْرُلُهَا كُوهُونَ ۞

وَيَفَوْمِلَآأَسْنَلُكُمْ عَلَيْهِ مَالَّأِنَ أَجْرِيَ إِلَّاعَلَىٰاللَّهُ وَمَآ أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوَّا إِنَّهُ مِمُلَاَقُواْرَتِهِ مَ وَلِكِنِّ أَرَيْكُمْ فَوْمَا تَجْهَلُونَ۞

وَيَنَقَوْمِ مَن يَنصُرُ فِي مِنَ ٱللَّهِ إِن طَرَدَتُهُمَّ أَفَلَا تَذَكَّرُونَ ۞

وَلاَ أَقُولُ لَكُمُ عِندِى خَزَآيِثُ اللَّهِ وَلَاَ أَغَالُمُ اللَّهِ وَلَاَ أَغَالُمُ الْفَيْتِ الْفَيْتِ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِيَ أَغَيُنكُمُولَ يُؤْتِيهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنفُسِهِ إِنِّ إِذَا لِمِنَ الظّلِمِينَ۞

قَالُواْيَتُوحُ قَدْجَدَلْتَنَاقَأَكُنْزَتَ جِدَالَنَا قَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ الصَّدِقِينَ ۞

قَالَ إِنَّمَا يَأْتِيكُم بِهِ اللَّهُ إِن شَاءَ وَمَا أَنتُم يُمُعْجِزِينَ ۞

وَلَايَنَعَعُكُو نُصِّحِيَ إِنْ أَرَدتُ أَنْ أَنصَحَ لَكُمْ إِن كَانَ اللَّهُ يُرِيدُ أَن يُغْوِيَكُو هُورَبُكُو وَإِلَيْهِ تُرْجَعُونَ ۞

أَمْ يَقُولُونَ اَفْتَرَيْكُ قُلْ إِنِ اَفْتَرَيْتُهُۥ فَعَلَيَّ إِجْرَامِى وَأَنَابْرِيَّ َ مِّمَّا يُجُرِمُونَ۞

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- 36. And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.
- 37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."
- 38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking.
- 39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."
- 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family - except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few."
- 41. And he [Nûh (Noah) عليه السلام said: "Embark therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsîr At-Tabarî)
- 42. So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."
- 43. (The son) replied: "I will betake myself to some mountain; it will save me from the water." Nûh (Noah) said: "This day there is no saviour<sup>[1]</sup> from the Decree of Allâh

وَأُوحِيَ إِلَىٰ نُوجٍ أَنَّهُ وَلَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَبِسَ بِمَاكَانُواْ يَفْعَلُونَ 📆

وَٱصۡنَعِٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحْيِنَا وَلَا تُخَطِبۡنى فِي ٱلَّذِينَ ظَلَمُوٓا إِنَّهُم مُّغَرِّوُن ۞

وَيَضْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّعَلَيْهِ مَلَأُيِّن قَوْمِهِ، سَجْرُواْمِنَهُ قَالَ إِن تَسْخَرُ واْمِنَّا فَإِنَّانَسَخَرُ مِنكُمْ كَمَالَشِخَرُونَ ٢

فَسَوْفَ تَعُلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحَلُّ عَلَيْهِ عَذَابٌ مُقيمٌ ۞

حَتِّيَ إِذَا جَآءَ أَمِّرُنَا وَفِي ارْأَلْتَنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلِّ زَوْجَيِّنِ أَنْنَيْنِ وَأَهْلِكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ وَمَآءَامَنَ مَعَهُ اِلَّاقَلِيلُ ۞

> \* وَقَالَ أَرْكَبُواْ فِيهَا بِسْمِ ٱللَّهِ مَجْرِنِهَا وَمُرْسَنْهَأَ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ١

وَهِيَ يَجْرِي بِهِمْ فِي مَوْجٍ كَأَلْجِبَالِ وَيَادَىٰ نُوحُ ٱبْنَهُ وَكَانَ فِي مَعْزِلِ يَنبُنَى ٓ ٱرْكِب مَّعَنَا وَلِاتَكُن مَّعَ ٱلْكَفِرِينَ ١

قَالَسَنَاوِيَ إِلَىٰ جَبَلِ يَعْصِمُنِي مِنَ ٱلْمَاءَ قَالَلَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّامَن رَّحِمُّ وَحَالَ

said, "No Caliph is صلى الله عليه وسلم said, al-Khudrî that the Prophet صلى الله عليه وسلم appointed but has two groups of advisors: One group advises him to do good and urges him

except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.

- 44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on (Mount) Jûdî, and it was said: "Away with the people who are Zalimûn (polytheists and wrong-doers)!"
- 45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."
- 46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant."
- 47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I will indeed be one of the losers"
- 48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."
- 49. This is of the news of the Unseen which We reveal to you (O Muhammad مىلى الله عليه وسلم); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious — See V.2:2)

بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ ٢

وَقِيلَ يَنَأَرْضُ ٱبْلَعِي مَآءَكِ وَيَلْسَمَآءُ أَقَلِعِي وَغِيضَ ٱلْمَآءُ وَقُضِيَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِيِّ وَقِلَ بُعْدًا لِلْقَوْمِ ٱلظَّلِمِينَ ۞

وَنَادَىٰ فُوحٌ رَّبَّهُ وَفَقَالَ رَبِّ إِنَّ ٱبْنِي مِنْ أَهْلِي وَإِنَّ وَعَدَكَ ٱلْحَقُّ وَأَنتَ أَحْكُمُ ٱلْحَكُمِينَ ٥

قَالَ يَننُوحُ إِنَّهُ وَلَيْسَ مِنْ أَهْلِكَّ إِنَّهُ وعَمَلٌ غَيُرُصَلِحْ فَلَاتَسَنَانِ مَالَيْسَ لَكَ بِهِ عِلْمُ ۗ إِنِّ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَاهِلِينَ ١

قَالَ رَبِّ الْنَ أَعُوذُ مِكَ أَنْ أَسْكَلَكَ مَا لَتَسَ لِي بِهِ عَ عِلْ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ ٱلْخَاسِرِينَ ١

قِيلَ يَنُوحُ ٱهْبِطْ بِسَلَوِمِّنَا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٓ أُمُومِيِّنَ مَّعَكَ وَأُمَرُ سَنُمَيِّعُهُمْ ثُوَّ رَمَسُهُ هُمِ مِّنَا عَذَاكِ أَلِيمُ

تِلْكَ مِنْ أَنْبُآءِ ٱلْغَيْب نُوحِيهَ ٓ إِلَيْكُ مَاكُنتَ تَعْلَمُهَا أَنتَ وَلَا فَوَمُكَ مِن قَبْلِ هَلَآ أَفَاصُبُرُ إِنَّ ٱلْعَاقِيةَ لِلْمُتَّقِينَ ١

to adopt it, and the other group advises him to do bad and urges him to adopt it: and Al-Ma'sûm (the sinless or the saved or the protected) is the one whom Allâh protects." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.608).

- **50.** And to 'Âd (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies!
- 51. "O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?
- **52.** "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh)."
- 53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.
- 54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,
- 55. With Him (Allâh). So plot against me, all of you, and give me no respite.
- 56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a Straight Path (the truth).
- 57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."
- 58. And when Our Commandment came, We saved Hûd and those who believed with him by Mercy from Us, and We saved them from severe torment.

وَإِلَىٰعَادٍ أَخَاهُمْ هُودًاْ قَالَ يَنقَوْمِ ٱغْبُدُواْ ٱللَّهَ مَا لَكُمُونَا اللَّهُ مَا لَكُمُ مِنْ إِلَهِ عَيْرُهُمَّ إِنْ أَشُمَّ إِلَّا مُفْتَرُونَ ۞

يَقَوْمِ لَاَ أَسْتَلُكُوْمَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِيَ إِلَاعَلَى ٱلَّذِي فَطَرَنِيُّ أَفَلَا نَعْقِلُونَ ۞

وَيَعَوَّمِ ٱسْتَغْفِرُواْرَبَّكُمْ ثُمَّ مُّوْثُواْ إِلَيْهِ يُرْسِلِ ٱلسَّمَاءَ عَلَيْكُم مِدْرَارًا وَيَسَزِدُ كُمْ قُوَّةً إِلَى فُوَّيَكُمْ وَلَا تَتَوَلَّواْ مُجْرِمِين ۞

قَ الُواْئِدَهُودُ مَاحِئْ تَنَابِدَيِّنَةِ وَمَا نَحْنُ بِتَارِكِي عَالِهَ يَنَاعَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ۞ إِن نَقُولُ إِلَّا أَعْمَرَ لِكَ بَعْضُ عَالِهَ يَنَا بِسُوَةً قَالَ إِنِّ أَشْهُدُ اللّهَ وَاشْهَدُواْ أَنْي بَرَى ّ يُتِمَا الشَّرِكُونَ ۞ أَشْهُدُ اللّهَ وَاشْهَدُواْ أَنْي بَرَى " يُتِمَا الشَّرِكُونَ ۞

مِن دُونِهِ ۚ فَكِيدُونِي جَمِيعَاثُمَّ لَا تُنظِرُونِ ۞

إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَيِّكُمْ مَّامِن دَاتَهَةٍ إِلَّا هُوَ اللَّهِ عَلَى صِرَطِ مُسْتَقِيرِ ۞ هُوَ الخِدُا بِنَاصِيَتِهَا أِنَّ رَبِّى عَلَى صِرَطِ مُسْتَقِيرِ ۞

فَإِن ثَوَلَوْاْ فَقَدْ أَبْلَغَ نُكُمْ مَّاۤ أَرْسِلْتُ بِهِۦٓ إِلَيْكُوْ وَيَسۡتَغْلِفُ رَبِّى فَوَمَّا غَيۡرَكُوْ وَلَا تَضُرُّونَهُۥ شَيْئًا إِنَّ رَبِّى عَلَىٰكُلِ شَىْءٍ حَفِيظٌ ۞

وَلَمَّاجَاءَ أَمُّرُنَا جَيِّنَاهُودَا وَٱلَّذِينَ ءَامَنُواْ مَعَهُ. بِرَحْمَةِ مِِنَّا وَيَجَيْنَكُم مِنْ عَذَابٍ غَلِيظٍ ۞

- 59. Such were 'Âd (people). They rejected the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).
- 60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd.
- 61. And to Thamûd (people We sent) their brother Sâlih. He said: "O my people! Worship Allâh: you have no other ilâh (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."
- 62. They said: "O Sâlih! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."
- 63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me Mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss.
- **64.** "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."
- **65.** But they killed her. So he said: "Enjoy yourselves in your homes for three days. This

ۅٙؾڵڬؘٵڎؙؖۜۜڿٮؘۘڂۮۅٲۑٵێؾۯؾؚٙۿؚۼۅؘڠڞۅٞٲۯسؙڵۿؙ ۅٲؾٞۼؗٷ۫ٲڡٞ۫ۯػؙڵۣڿڹٙٵدٟ عَنِيدؚ۞

وَأَيْتِعُواْفِ هَذِهِ ٱلدُّنْيَالَغَنَةَ وَنَوْمَ الْقِيَمَةُ ۚ أَلَآإِنَّ عَادَاكُفُرُواْ رَبِّهُمُّ أَلَا بُعْدًا لِعَادِ قَوْمِهُودِ ۞

\* وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَلِحًا قَالَ يَكَوْمِ اعْبُدُواْ اللّهَ مَالَكُ مُولِدًا لَهُ اللّهَ مَا لَكُمْ مِنَ الْأَرْضِ مَا لَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرُ وُهُواْ اللّهَ عِلْمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

قَالُواْيُصَلِحُ قَدَّكُسَّ فِينَا مَرْجُوَّا فَتَكَهَدَّ أَنْتَهُنَاۤ أَن نَشُهُدَ مَايَعُهُدُ ءَابَآؤُنَا وَإِنْنَا لَفِى شَكِّ مِّمَانَدْعُونَاۤ إِلَيْهِ مُرِيبٍ

قَالَينَقَوْمُ أَرَةَيْتُمْ إِن كُنتُ عَلَى بَيِنَـَةِ مِن رَبِّ وَوَاتَـٰنِي مِنْهُ رَحْمَةً فَمَن يَصُرُفِ مِنَ اللَّهِ إِنْ عَصَيْتُةً وَ فَمَا تَزِيدُونَنِي غَيْرَتَحْسِيدٍ ۞

وَيَنَقُوْمِ هَلَذِهِ عَنَاقَتُ ٱلنَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِيَ أَرْضِ النَّهِ ۗ وَلَا تَمَسُّوهَا بِسُوَهِ فَيَأْخُذُكُو عَذَابٌ وَبِيْنَ

فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمْ ثَلَاثَةً

is a promise (i.e. a threat) that will not be belied."

- 66. So when Our Commandment came, We saved Sâlih and those who believed with him by Mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty.
- 67. And As-Saihah (torment awful cry) overtook the wrong-doers, so they lay (dead), prostrate in their homes,
- 68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd!
- 69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: Salâm (greetings or peace!) He answered, Salâm (greetings or peace!) and he hastened to entertain them with a roasted calf.
- 70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."
- 71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob).
- 72. She said (in astonishment): "Woe to me! Shall I bear a child while I am an old woman,[1] and here is my husband an old man? Verily, this is a strange thing!"
- 73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Allâh) (Abraham)]. Surely, He All-Praiseworthy, All-Glorious."

أَيَّامِّ ذَالِكَ وَعُدُّعَيْرُ مَكُذُوبٍ ٥

فَلَمَّا حَآءَ أَمُّ نَا نَجَيَّنَا صَلِلْحَاوَ ٱلَّذِينَ ءَامَنُهُ أَ مَعَهُ وبِرَحْمَةِ مِنَّا وَمِنْ خِزْي يَوْمِبِذُ إِنَّ رَبِّكَ هُوَ الْقَوِيُّ الْعَزِيرُ ١

> وَأَخَذَ الَّذِينَ ظَلَمُهُ أَالصَّبْحَةُ فَأَصْبَحُواْ فِ دِيكرهِ مُرجَاشِمِينَ ١

كَأَن لَّمْ يَغْنَوَ (فِهَأَ أَلَا إِنَّ ثُمُودًا كَفَوُواْ رَبُّقُدُّ أَلَا يُعْدَالِكُهُ وَكُلُّ

وَلَقَدْ جَاءَتُ رُسُلُنَا إِبْرَهِيمَ بِٱلْبُشْرَي قَالُولْ سَلَامًا قَالَ سَلَمُّ فَمَالَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذِ ٢

> فَلَمَّارَءَ آأَيْدِيَهُ مِّ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأُوْجَسَ مِنْهُمْ خِيفَةً قَالُواْ لَا تَحَفُ إِنَّا آ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطِ ۞

وَأَمْرَأَتُهُ وَقَالَهِ مَةٌ فَضَحِكَتُ فَبَشَّرْ نَهَا بِالسَّحَاقَ وَمِن وَرَآءِ إِسْحَقَ يَعْقُوبَ ٣

قَالَتْ يَنَوَيْلَتَىٰٓءَ أَلِدُ وَأَنَاْعَجُوزٌ وَهَاذَا بَعَلِي شَبْخًا إِنَّ هَاذَا لَشَيْءُ عَجِتٌ ١٠٠٠

قَالُوٓا أَتَعۡجَبِينَ مِنْ أَمۡرِ ٱللَّهِ ۖ رَحۡمَتُ ٱللَّهِ وَبَرَكِتُهُ عَلَىٰكُو أَهۡلَ ٱلۡبِيۡتَ إِنَّهُ رَحِمَدٌ مَّحِدُّ ٣

<sup>[1] (</sup>V.11:72) See (V.51:29).

- 74. Then when the fear had gone away from (the mind of) Ibrahîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot).
- 75. Verily, Ibrahîm (Abraham) was, without doubt, forbearing, used to invoking Allâh with humility, and was repentant (to Allâh all the time, again and again).
- 76. "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."
- 77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself powerless for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."
- 78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"
- 79. They said: "Surely you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"
- **80.** He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."
- **81.** They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let

فَلَمَّا ذَهَبَ عَنْ إِبْرَهِيمَ ٱلرَّقِعُ وَجَآءَتُهُ ٱلْبُشْرَىٰ يُحَدَّلُنَا فِي قَوْمِ لُوطِ ۞

إِنَّ إِتْرَهِيمَ لَحَلِيهُ أَوَّهٌ مُّنِيبٌ ۞

يَّاإِنَرْهِيمُ أَعْرِضْ عَنْ هَلَدَّ ۚ إِنَّهُ فَذَجَاءَ أَمُّرُدَيِكً ۗ وَإِنَّهُمُ ءَايِيهِمْ عَذَابُ غَيْرُ مَرْدُودِ۞

وَلَمَّاجَآءَتْرُسُلُنَالُوطُاسِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعَا وَقَالَ هَذَا يَوَمُّ عَصِيبٌ۞

وَجَآءَهُ, فَوَمُهُ دَيُهُ رَعُونَ إِلَيْهِ وَمِن قِسَلُ كَانُواْ يَعْمَلُونَ السَّيِّاتِ قَالَ نَقَوْدِ هَلَوُلَآ بَسَاقِ هُنَّ أَطْهَرُ لَكَحُمِّ فَاتَقُواْ السَّهَ وَلَا تُخْزُونِ فِي صَيْفِيَّ أَلْشَ مِنكُورَكِنُ زَسِدٌ ۞

قَالُواْ لَقَدْعَلِمْتَ مَالَنَا فِي بَنَاتِكَ مِنْحَقِّ وَإِنَّكَ لَتَعْلَوُ مَانُرِيدُ ۞

> قَالَ لَوَأَنَّ لِي يِكُوْفُوَّةً أَوْءَاوِيَ إِلَى رُكْنِ شَديدِهِ

قَالُواْ يَنْلُوطُ إِنَّارُسُلُ رَيِّكَ لَن يَصِلُوٓاْ إِلَيْكَ فَأَسْرِ بِأَهۡلِكَ بِقِطْعِ مِّنَ ٱلَيّۡلِ وَلَا يَلۡتَفِتْ مِنصُمِّ أَلَّا إِلَّا اَمۡرَٰلَكَ ۚ إِنَّهُ مُصِيبُهُامَا أَصَابُهُمُ إِنَّ مَوْعِدَهُمُ

<sup>[1] (</sup>V.11:81) See (V.54:33-39).

not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

- **82.** So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of Sijjîl (baked clay), in a well-arranged manner one after another;
- **83.** Marked from your Lord; and they are not ever far from the *Zâlimûn* (polytheists, evil-doers).
- 84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other ilâh (god) but Him, and give not short measure or weight. I see you in prosperity and verily I fear for you the torment of a Day encompassing.
- 85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.
- **86.** "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you."
- 87. They said: "O Shu'aib! Does your Salât (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).
- 88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid

ٱلصُّبْحُ أَلِيْسَ ٱلصُّبْحُ بِقَرِيبٍ ۞

فَلَمَّاجَآءَ أَمُرُنَاجَعَلْنَاعَلِيَهَاسَافِلَهَا وَأَمْطَرْنَا عَلَيْهَاحِجَارَةَ مِِّن سِجِّيلِ مَّنضُودٍ۞

مُسَوَّمَةً عِندَرَيِّكَ وَمَاهِى مِنَ ٱلظَّلِيمِينَ بِمَعِيدِهِ

\* وَإِلَىٰ مَذَيْنَ أَخَاهُمْ شُعَيْبًا قَالَ يَغَوْمِ اعْبُدُواْللَّهَ مَالَكُم مِّنْ إِلَاهٍ عَيْرُهُۥ وَلاَ تَنْفُصُواْ الْمِكْيَالَ وَالْمِيزَاتِ إِلَيْ أَرَىٰكُم مِعَيْرٍ وَالِيِّ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ مُحِيطٍ ۞ يَوْمِ مُحِيطٍ ۞

وَيَمْقَوْمِ أَقَوُاْ الْمِصْيَالَ وَالْمِيزَانَ بِالْقِسْطِّ وَلَا تَبْخَسُواْ النَّاسَ أَشْيَاءَهُمْ وَلَا نَعْمُوَّا فِي اَلْأَرْضِ مُفْسِدِينَ۞

بَقِيَتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ ۞

قَالُواْيَنسُعَيْبُ أَصَلَوْتُكَ تَأْمُرُكَ أَن نَتُرُكَ مَا يَعَبُدُ ءَابَـَاؤُنَا أَوْلَن نَفْعَـلَ فِي أَمْوَلِنَا مَا نَشَتُوُّا إِنَّكَ لَأَنْتَ لُكِيْلِهُ وَالرَّشِيدُ ۞

قَالَ يَنْقَوْمِ أَرَّهَ يُسُمُّ إِن كُنْتُ عَلَى بَيِّنَةِ مِّن رَّيِّ وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنَا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَلَكُمْ عَنْهُ إِنَّ أُرِيدُ إِلَّا ٱلْإِصْلَحَ مَا أَسْتَطَعْتُ وَمَا تَوْفِيقِيۤ إِلَّا إِلَّامِ عَلَيْهِ you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and to Him I repent.

- 89. "And O my people! Let not my Shiqâq<sup>[11]</sup> cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih, and the people of Lût (Lot) are not far off from you!
- **90.** "And ask forgiveness of your Lord and turn to Him in repentance. Verily, my Lord is Most Merciful, Most Loving."
- 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."
- **92**. He said: "O my people! Is then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.
- 93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."
- 94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And As-Saihah (torment—awful cry) seized the wrong-doers, and they lay (dead), prostrate in their homes.
- 95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed).

تَوَكِّلْتُ وَإِلَيْهِ أُنيبُ

وَيَنَقُومِ لَا يَخْرِمَنَّكُمْ شِقَاقِ آَنَ يُصِيبَكُمْ مِثْلُ مَآاَصَابَ قَوْمَ نُوجَ أَوْقَوْمَ هُودٍ أَوْقَوْمَ صَلِاحٍ وَمَا قَوْمُ لُوطٍ مِنكُم بِبَعِيدِ۞

وَٱسۡتَغۡفِرُواۡرَبَّكُمۡ ثُمَّوۡثُوَاۡلِلَیۡهُ اِتَ رَبِّ رَحِیہٌ وَدُودٌ ۞

قَالُوْائِنشُعَيْثُ مَانَفْقَهُ كَيْبِرَّاقِمَّا تَقُولُ وَإِنَّا لَنَرَنكَ فِينَاضَعِيفَّا وَلَوْلَا رَهْطُكَ لَرَجَمْنَكَّ وَمَّا أَنتَ عَلَيْنَا بِعَرِيْنِ

قَالَ يَنَقَوْمِ أَرَهْطِىّ أَعَزُّ عَلَيْكُمِ مِّنَ ٱللَّهِ وَٱتَّخَذْ نُـمُوهُ وَرَآءَ كُمْ ظِهْرِيًّا ۚ إِنَّ رَقِّ بِمَا تَعْمَلُونَ مُحِيطٌ ۞

وَيَنَقَوْمِ أَعْمَلُواْعَلَىٰ مَكَانَتِكُمْ إِنِّى عَدِيلٌّ سَوْفَ نَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَكَذِبُّ وَأَرْتَقِبُواْ إِنِّى مَعَكُمْرَقِيبٌ ۞

وَلَمَّاجَآةَ أَمُرُنَا نَجَيِّنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُواْ مَعَهُ وِبرَحْمَةِ مِثَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيْحَةُ فَأَصْبَحُواْفِ دِيْدِهِمْ جَنْثِهِ بِنَ ۞

كَأْن لَرْ يَغْنَوْ أِفِيهَا أَلَا بُعْدًا لِلْمَدْيَنَ كَمَابَعِدَتْ نَعُودُ اللَّهِ مَا يَعِدَتْ نَعُودُ اللَّهِ مَا يَعِدَتْ نَعُودُ اللَّهِ اللَّهِ مَا يَعِدَتْ نَعُودُ اللَّهِ اللَّهِ مَا يَعِدَتْ اللَّهُ عَلَى اللَّهُ اللَّاللَّهُ اللَّهُ اللَّ

<sup>(</sup>V.11:89) i.e. separation, enmity, anger, opposition because of your disbelief in the Oneness of Allâh (Monotheism), and your worship of the idols, and your defrauding of the people (in their things), and your giving of short measure and weights to the people.

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96. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, lessons, signs, etc.) and a manifest authority,

97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.

**98.** He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift given [i.e. the curse (in this world) pursued by another curse (in the Hereafter)].

100. That is some of the news of the (population of) the towns which We relate to you (O Muhammad صلى الله عليه وسلم); of them, some are (still) standing, and some have been (already) reaped.

101. We wronged them not, but they wronged themselves. So their *âlihah* (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

102. Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe<sup>[1]</sup>.

103. Indeed, in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind

وَلَقَدَ أَرْسَلْنَامُوسَى بِعَايَلِتِنَاوَسُلْطَلِيْ مُّبِينٍ 📆

ٳڸؘؽڣۯۼۏڹؘۅؘڡؘڮٳؽڡٷؘڷؾۜۼؗٷٲٲؙڡٞڒ<u>ڣۯۼۏڹؖ</u>ٙۅڡؘٲ ٲؘڡؙڔؙڣۣڔۧۼۊٮؘ؉ؚڽۺۣڍ۞

يَقْدُمُ فَوْمَهُ دِيُوَمَ الْقِيَكَمَةِ فَأَوْرَدَهُمُ النَّالَّ وَبِنْسَ الْوِرْدُ الْمَوْرُودُ۞

وَأَثْتِعُواْ فِهَاذِهِ عَلَمَنَةً وَيَوْمَ ٱلْقِيَامَةً بِشَّ ٱلرِّفْدُ ٱلْمَرْفُودُ۞

ذَالِكَ مِنْ أَنْبَآءِ ٱلْفُرَىٰ نَقُصُّهُ وَعَلَيْكٌ مِنْهَا قَآبِرٌ وَحَصِيدٌ ۞

وَمَاظَلَمَنَهُمْ وَلَكِن ظَلَمُواْ أَنفُسَهُمُّ فَمَا أَغْنتَ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِي يَدْعُونَ مِن دُونِ ٱللَّهِ مِنشَى عِلَّمَّا جَلَةَ أَمْرُرَبِكَ وَمَازَادُوهُمْ عَيْرَ تَتْبيب ۞

وَكَذَلِكَ أَخَذُرَئِكَ إِذَآ أَخَذَ الْقُرَىٰ وَهِىَ طَلِمَةٌ إِنَّ أَخَذَهُۥ أَلِيمٌ شَدِيدُ ۞

إِنَّ فِ ذَٰلِكَ لَآيَةَ لَِمَنْ خَافَ عَذَابَ ٱلْآخِرَةِ ذَٰلِكَ يَوُرٌّ مَجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوُمُّ

<sup>[1] (</sup>V.11:102) Narrated Abu Mûsâ صلى الله عليه وسلم Allâh's Messenger وصلى الله عليه وسلم said, "Allâh gives respite to the Zâlim (polytheist, wrong-doer, oppressor), but when He seizes (catches) him, He never releases him." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful (and) severe." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.208).

will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

104. And We delay it only for a term (already) fixed.

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed.

106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

109. So be not in doubt (O Muhammad as to what these people (صلى الله عليه وسلم (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'an).

111. And verily, to each of them your Lord will repay their works in full. Surely, He is Well-Acquainted with what they do.

112. So stand (ask Allâh to make) you (Muhammad صلى الله عليه وسلم) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your مِّشْهُودٌ ١

وَمَانُوَخِرُهُ وَإِلَّا لِأَجَلِ مَّعْدُودِ ١

يَوْمَ يَأْتِ لَاتَكَلِّهُ نَفْشُ إِلَّا بِإِذْ نِيْءٍ فَيَنْهُمْ شَقِيٌّ وَسَعِيدٌ ١

فَأَمَّا ٱلَّذِينَ شَـعُواْ فَغِي ٱلنَّارِلَهُمْ فِيهَا زَفِيرٌ وَشَهِيُّ ٥

خَلدينَ فيهَا مَادَامَتِ ٱلسَّمَوَّتُ وَٱلْأَرْضُ إِلَّامَاسُآءَ رَبُّكَ إِنَّ رَبِّكَ فَعَالٌ لِّمَا يُريدُ ١

\* وَأَمَّا ٱلَّذِينَ سُعِدُواْ فَفِي ٱلْجِئَةِ خَلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَوَّتُ وَٱلْأَرْضُ إِلَّا مَاشَاءَ رَبُّكَّ عَطَآةً غَنْرَ عَجُذُود الله

فَلَاتَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَا وُلَاءً مَا يَعْبُدُونَ إِلَّاكَمَانَعَهُدُ ءَايَا قُهُ مِينَ قَبَلُ وَإِنَّا لَمُوَفُّوهُ مُ نَصِسَهُ وْغَيْرَ مَنْقُوصٍ ١

وَلَقَذْءَاتَيْنَا مُوسَى ٱلْكِتَابَ فَٱخْتُلِفَ فِيةً وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن زَبِّكَ لَقُضِيَ بَيْنَهُ مُوَانَّهُمْ لَغِي شَكِ مِنْهُ مُريب ١

وَإِنَّ كُلَّا لَّمَا لَيُوَ فِيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ وبِمَا يَعْمَلُونَ خَبِيرٌ ١

فَٱسْتَقِهُ كُمَآ أُمِهُ تَوَمَن تَابَ مَعَكَ وَلَاتَطْغَوُّا إِنَّهُ رِبِمَا تَعْمَلُونَ بَصِيرٌ ١

companions) who turn in repentance (to Allâh) with you, and transgress not (Allâh's Legal Limits). Verily, He is All-Seer of what vou do.

- 113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped<sup>[1]</sup>.
- 114. And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice). [2]
- 115. And be patient; verily, Allâh wastes not the reward of the good-doers.
- 116. If only there had been among the generations before you persons wisdom, prohibiting (others) from Al-Fasâd (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none)

وَلَاتَرْكَنُواْ إِلَى ٱلَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ ٱلنَّارُ وَمَالَكُم مِن دُونِ ٱللَّهِ مِنْ أَوْلِيآ ا ثُوَّلَا تُنْصَرُونَ شَ وَأَقِهِ ٱلصَّلَاهَ طَرَقَ ٱلنَّهَارِ وَزُلَفَامِنَ ٱلَّذَا إِنَّ

ٱلْحَسَنَاتِ يُذْهِبْنَ ٱلسَّيَّاتِ ذَالِكَ ذِكْرَىٰ للذَّكِينَ شَ

وَأُصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ٢

فَلَوْلَاكُونَ مِنَ ٱلْقُرُونِ مِن فَيَلِكُمُ أُولُواْ يَقِيدَةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِي ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنَ أَنِحَيْنَا مِنْهُمُّ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُواْ مَآ أَثُرِفُواْفِيهِ

<sup>(</sup>V.11:113) The sin of the person who gives refuge or helps a person who innovates a heresy (in the religion) or commits sins. This has been narrated by 'Ali رضى الله عنه on the . صلى الله عليه وسلم authority of the Prophet

Marrated 'Âsim: I said to Anas, "Did Allâh's Messenger صلى الله عليه وسلم make Al-Madinah a sanctuary?" He replied, "Yes, Al-Madinah is a sanctuary from such and such place to such and such place. It is forbidden to cut its trees, and whoever innovates a heresy in it or commits a sin therein, will incur the Curse of Allah, the angels, and all the people," Then Mûsâ ibn Anas told me that Anas added, "... or gives refuge to such a heretic or a sinner ..." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.409). (V.11:114):

<sup>(</sup>A) Narrated Ibn Mas'ûd رضى الشعنه A man kissed a woman and then came to Allâh's and told him of that. So this Divine Revelation was revealed to صلى الله عليه رسلم the Prophet - إصلى الله عليه وسلم "And perform As-Salât (laâmat-as-Salât) at the two ends of the day, and in some hours of the night; [i.e. the (five) compulsory Salát (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder for the mindful." ,said صلى الله عليه وسلم The man said, "Is this instruction for me only?" The Prophet صلى الله عليه "It is for all those of my followers who encounter a similar situation." (Sahîh Al-Bukhârî, Vol. Hadîth No: 209).

said to me: "(a) Be صلى الله عليه وسلم Said to me: "(a) عنه said to me: "(a) عليه وسلم afraid of Allah and keep your duty to him wherever you may be. (b) And follow up the evil deeds with the good deeds, (verily) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character." (This Hadîth is quoted by At-Tirmidhi).

—except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimûn (criminals, disbelievers in Allâh, polytheists, sinners).

- 117. And your Lord would never destroy the towns wrongfully, while their people were right-doers.
- 118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion i.e. Islâm)], but they will not cease to disagree.
- 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth Islâmic Monotheism) and for that I did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."
- 120. And all that We relate to you (O Muhammad صلى الله عليه وسلم) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.
- 121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way).
  - 122. And you wait! We (too) are waiting."
- 123. And to Allâh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad صلى الله عليه وسلم) and put your trust in Him. And your Lord is not unaware of what you (people) do."

وَكَانُواْمُجْرِمِينَ ١

وَمَاكَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمِ وَأَهْلُهَا مُصْلِحُونَ

وَلَوْشَآءَ رَبُكَ لَجَعَلَ النَّاسَ أُمَّةَ وَلِعِدَةً ۚ وَلِابْزَالُونَ مُخْلِفِينَ ۞

إِلَّا مَن َدَّحِوَرَبُكَ وَلِلَاكِ خَلَقَهُمُّ وَتَمَّتْ كَلِمَهُ رَبِّكَ لَأَمَّلاَنَّ جَهَ نَمِّمِنَ ٱلِجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ۞

وَكُلَّا نَقُشُ عَلَيْكَ مِنْ أَنْبَاءَ ٱلرُّسُلِ مَا نُتَبِتُ بِهِۦفُوَادَكَّ وَجَاءَكَ فِ هَذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرِيْ لِلْمُؤْمِنِينَ ۞

> وَقُلِ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنَّا عَمِلُونَ ۞

وَانْتَطِارُوٓاْ إِنَّامُنْتَظِارُونَ ۞ وَلِلَهِ عَيْبُ ٱلسَّمَوَٰنِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُكُلُهُۥ فَاعَبُدُهُ وَتَوَكَّلْ عَلَيْهُ وَمَارَبُكَ بِغَفِلٍ عَمَّانَعُ حَلُونَ۞

<sup>&</sup>lt;sup>[1]</sup> (V.11:119) i.e. to show mercy to the good-doers, the blessed ones who are destined to Paradise, and not to show mercy to the evil-doers, the wretched ones who are destined to Hell [this is the statement of Ibn Abbâs رضي الله عليها, as quoted in Tafsîr Al-Qurtubî].

## Sûrat Yûsuf [(Prophet) Joseph] XII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings].

These are the Verses of the Clear Book (the Our'an that makes clear the legal and illegal things, laws, guidance and a blessing).

- 2. Verily, We have sent it down as an Arabic Qur'an in order that you may understand.
- عملى الله 3. We relate to you (Muhammad the best of stories through Our Revelations to you, of this Qur'an. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'an).
- 4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me."
- 5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shaitan (Satan) is to man an open enemy!
- 6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knower, All-Wise."
- 7. Verily, in Yûsuf (Joseph) and his brethren, there were Ayât (proofs, evidences, lessons, signs, etc.) for those who ask.
- 8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are a strong group. Really, our father is in a plain error.



الَّمْ يَلْكَءَ إِينَ ٱلْكِتَ الْكِتَ الْمُدِينَ الْمُدِينَ الْمُدِينَ الْمُدِينَ

إِنَّا أَنْزَلْنَهُ قُرْءَ نَاعَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ٢

نَحَنُ نَقُصٌ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَا أَوْحَيْناً إِلَيْكَ هَلْذَا ٱلْقُرْءَانَ وَإِن كُنْتَ مِن قَبْلِهِ عَلَمِنَ ٱلْغَيْفِلِينَ ﴿

إِذْ قَالَ بُوسُفُ لأَسِهِ يَكَأَتِ إِذِّ رَأَيْتُ أَحَدَعَشَهَ كَوْكَبَاوَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَجِدِينَ ٢

قَالَ يَبُنَى لَا تَقْصُصْرُهُ يَاكَ عَلَى إِخْوَيْكَ فَيَكِيدُ وَالْكَ كَيْدَأً إِنَّ ٱلشَّيْطَنَ لِلْإِنسَانِ عَدُوٌّ مُبِينٌ ٥

وَكَنَالِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ رِعَلَيْكَ وَعَلَيْ ءَالِ يَعْقُوبَ كَمَاَ أَتَمَهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ إِبْرَهِ بِمَ وَإِسْحَقُّ إِنَّ رَبُّكَ عَلِيمُ حَكَمٌ أَنَّ

> \* لَقَدُكَانَ فِي يُوسُفَ وَإِخْوَتِهِ ٓ عَايَثُ لِّلْسَابِلِينَ ﴿

إِذْ قَالُواْ لِيُوسُفُ وَأَخُوهُ أَحَبُ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةُ إِنَّ أَبَانَا لَفِي ضَلَلِ مُّبِينٍ

- 9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be a righteous folk (by intending repentance before committing the sin)."
- 10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."
- 11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?"
- 12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."
- 13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."
- 14. They said: "If a wolf devours him, while we are a strong group (to guard him), then surely, we are the losers."
- 15. So, when they took him away and they all agreed to throw him down to the bottom of the well, (they did so) and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."
- 16. And they came to their father in the early part of the night weeping.
- 17. They said:"O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."
- 18. And they brought his shirt stained with false blood. He said: "Nay, but your ownselves have made up a tale. So (for me)

ٱقْتُلُواْ يُوسُفَ أُو ٱطْرَحُوهُ أَرْضَا يَخُلُ لَكُمْ وَجُهُ أَسِكُهُ وَتَكُونُواْ مِنْ بَعْدِهِ، قَوْمَاصَدِلِحِينَ

قَالَ قَابِلٌ مِنْهُمْ لَاتَقْتُلُواْ يُوسُفَ وَأَلْقُوهُ فِيغَيَابَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَعِلْينَ ٢

> قَالُواْ يَتَأَبَّانَا مَالَكَ لَا تَأْمَنَّا عَلَىٰ وُسُفَ وَإِنَّا لَهُ ر لَنَصِحُونَ ١

أَرْسِلْهُ مَعَنَاعَدَايَرْتَعْ وَيَلْعَبْ وَإِنَّالُهُ ولَحَفِظُونَ ١

قَالَ إِنِّى لَيَحْزُنُنِيٓ أَن تَذْهَبُواْ بِهِ عَوَلَّخَافُ أَن يَأْكُلُهُ ٱلذِّنْ وَأَنتُمْ عَنْهُ عَنْهُ عَنْهُ وَكُونَ ١

قَالُواْلَبِنْ أَكَلَهُ ٱلدِّنْبُ وَنَحْنُ عُصْبَةُ إِنَّا إِذَا لَّحَسُمُ وِيَ ١

فَلَمَّاذَهَبُواْ بِهِ عُوَأَجْمَعُواْ أَن يَجْعَلُوهُ فِي غَيْلَتِ ٱلْحِتْ وَأَوْحَيْنَاۤ إِلَيْهِ لَتُنْبَنَنَّهُم بِأَمْرِهِمْ هَاذَا وَهُـمْ لَا يَشْعُرُونَ ١

وَجَآءُوٓ أَبَاهُمْ عِشَآةً يَبُكُونَ ١

قَالُواْيِّنَأَبَانَاۤ إِنَّا ذَهَيْنَا نَسَيَّةُ وَتَرَكِّنَا يُوسُفَعِندَ مَتَاعِنَا فَأَكَلُهُ ٱلذِّئْبُ وَمَآ أَنتَ بِمُؤْمِنِ لَّنَاوَلُوْ كُنَّا صَلِدِ قِينَ ۞

وَجَآهُ وعَلَىٰ قَمِيصِهِ عِبَدَمِرِكَذِبِّ قَالَ بَلْ سَوَّلَتُ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ

الجزء ١٢

patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe."

- 19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was All-Knower of what they did.
- 20. And they sold him for a low price, for a few *Dirhams* (i.e. for a few silver coins). And they were of those who regarded him insignificant.
- 21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.
- **22.** And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood); thus We reward the *Muhsinûn* (doers of good see the footnote of V.9:120).
- 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zâlimûn (wrong and evil-doers) will never be successful."
- 24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.

عَلَىٰ مَا تَصِفُونَ ١

وَجَآءَتْ سَبَّارَةٌ فَأَرْسَلُواْ وَالِدَهُمْ فَأَذَّكَ دَلُوَهُ وَاَلَ يَبُشُرَىٰ هَذَاغُلَرُّ وَأَسَرُّوهُ بِصَنَعَةٌ وَٱللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ۞

وَشَرَوْهُ بِثَمَنٍ بَغْسِ دَرَهِمَ مَعْدُودَةِ وَكَانُواْفِيهِ مِنَ ٱلزَّهِدِينَ ۞

وَقَالَ ٱلَّذِي ٱشْتَرَائُهُ مِن مِّصْرَ لِامْرَأَتِهِ اَخْدِمِی مَثْوَنَهُ عَسَیْ آن یَنفَعَنَا أَوْنَتَخِذَهُ وَلَدُأُ وَکَذَلِكَ مَکَنَا لِيُوسُفَ فِي ٱلْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْمِيلِ ٱلْأَحَادِيثِ وَلَلْكَمُ غَالِبُ عَلَىٓ أَمْرِهِ وَلَلِكِنَّ أَخْتَرَ النَّاسِ لَایفَکُونَ ۞

وَلَمَّابِلَغَ أَشُدُهُ وَاتَيْنَهُ حُكْمًا وَعِلْمَأُ وَكَلَاكَ تَخْرِى ٱلْمُحْسِنِينَ ۞

وَرَوَدَتُهُ الَّتِي هُوَ فِي بَيْنِهَاعَن نَفْسِهِ ء وَغَلَقَتِ ٱلْأَبُورَبَ وَقَالَتَ هَيْتَ لَكَّ قَالَ مَعَـاذَ ٱللَّهِ ۖ إِنَّهُ وَرَئِنَ أَحْسَنَ مَثْوَاتًى إِنَّهُ لِلاَيْفَلِحُ ٱلظَّلِمُوتَ ۞

وَلَقَدْهَمَّتْ بِقَ وَهَمَّ بِهَا لَوْلَا أَن زَءَا اُبْرَهَانَ رَبِّهِ عُصَدَلَاكِ لِنَصْرِفَ عَنْهُ ٱلسُّوةَ وَٱلْفَحْشَآةَ إِنَّهُ وَمِنْ عِبَادِنَا ٱلْمُخْلَصِينَ

- 25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be
- 26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!

put in prison or a painful torment?"

- 27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"
- 28. So, when he (her husband) saw his [(Yûsuf's (Joseph)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!
- 29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."
- **30.** And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error."
- 31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yûsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"
- 32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall

وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُ وَمِن دُبُرِ وَأَلْفَيَا سَيِدَهَ الدَّا ٱلْبَائِ قَالَتْ مَاجَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوَةً ا إِلَّا أَن يُسْجَنَ أَوْعَذَاكُ أَلِيهُ ﴿

قَالَهِيَ رَوَدَتْنِي عَننَقْنِيَّ وَشَهِدَشَاهِدُّيِّ أَهْلِهَآإِنڪَانَ قَمِيصُهُ وَقُدَّمِن قُبُلِ فَصَدَقَتْ وَهُومِنَ ٱلْكَذِينَ

وَإِن كَانَ قَمِيصُهُ وَقُدَّ مِن دُبُرِ فَكَذَبَتْ وَهُوَ مِنَ الصَّدِ قِينَ ۞

فَلَمَّارَءَ اقَمِيصَهُ رَقُدَّ مِن دُبُرِ قَالَ إِنَّهُ رَمِن كَيْدِكُنِّ إِنَّ كَيْدَكُنَّ عَظِيرٌ

يُوسُفُ أَعْضِعَنْ هَنذَأَ وَٱسْتَغْفِرِي لِذَيْكِ ۖ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِئِينَ ۞

\* وَقَالَ نِشْوَةٌ فِي ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ يُُرَوِدُ فَتَنَهَا عَنَ نَفْسِةٍ مَقْدَ شَعَفَهَا حُبًّا إِنَّا لَنَرَنَهَا فِي ضَلَالُ مُّينِ ۞

فَلَمَّا اسَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُثَكَّا وَقَالَتِ اَخْرُجُ مُتَّكَّا وَوَالتَّ كُلَّ وَيَعِدَةٍ مِنْهُنَّ سِكِينَا وَقَالَتِ اَخْرُجُ عَلَيْهِنَّ فَلَمَّا رَأَيْنُهُ أَكْرَنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَشْ لِلْهِ مَاهَذَا بَشْرًا إِنْ هَذَاۤ إِلَّامَلُكُ كُرِيمُ ۖ

قَالَتْ فَذَالِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيدٍّ وَلَقَدْ رَوَدَنُّهُۥ عَن نَفْسِهِ ء فَٱسْتَعْصَمَّ وَلَهِن لَّمْ يَفْعَلْ مَا ٓ ءَامُرُهُۥ لَيُسْجَنَّ وَلَيَكُونَا مِنَ ٱلصَّغِرِينَ۞ Part 12 307

certainly be cast into prison, and will be one of those who are disgraced."

- 33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."
- **34.** So his Lord answered his invocation, and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.
- 35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.
- 36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."
- 37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the Kan'ânyyûn of Egypt who were polytheists and used to worship the sun and other false deities).
- 38. "And I have followed the religion of my fathers, <sup>[1]</sup> Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace

قَالَ رَبِّ السِّجْنُ أَحَتُ إِلَّى مِمَّايَدَعُونِيَ إِلَيَّةٍ وَإِلَّا تَصْرِفْ عَيِّ كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ ٱلْجَهِلِينَ۞

> فَٱسۡتَجَابَ لَهُۥرَبُهُۥفَصَرَفَعَنْهُ کَیۡدَهُنَّ اِنّهُۥ هُوَالسَّمِیعُ اَلْعَلِیمُ۞

ثُمَّبَدَالَهُم مِّنَ بَعْدِ مَارَأُوْأَالْآيَنتِ لَيَسْجُنُنَهُۥ حَقَّ عِينِ۞

وَدَخَلَمَعَهُ ٱلسِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَ آ إِنِّ آرَكِينَ أَعْصِرُخَرُ وَقَالَ ٱلْآخَرُ إِنِّ آرَكِيٰ أَخْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ ٱلطَّيْرُمِنَهُ فَيْتَنَاسِتَأْوِمِلِهِ " إِنَّا مَرْكَ مِنَ ٱلْمُحْسِنِينَ ۞

قَالَلَايَأْتِيكُمَاطَعَاهُ تُرْزَقَانِهِ ۚ إِلَّا نَبَأَثُكُمَا بِتَأْوِيلِهِ ۗ قَبْلَ أَن يَأْتِيكُمَّا ذَلِكُمَا مِمَّاعَلَمَنِي رَبِّنَ إِنِّى تَرُكُتُ مِلَّةَ فَوْمِ لَايُوْمِنُونَ بِٱللَّهِ وَهُم بِٱلْآخِرَةِ هُمْ

وَلَتَبَعْتُ مِلَّةَ ءَابَآءِى إِبْرَهِيهِ وَاسْحَقَ وَيَعْفُوبَ مَاكَانَ لَنَآ أَن نُشْرِكَ يِاللَّهِ مِن شَىّءٍ ذَلِكَ مِن فَضْلِ اللَّهِ عَلَيْمَنَا وَعَلَى النَّاسِ وَلَكِكِنَّ أَصْمُرً النَّاسِ لَا يَشْكُرُونَ ۞

<sup>[1] (</sup>V.12:38) See the footnote of (V. 2:135).

of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).

- 39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?
- 40. "You do not worship besides Him but only names which you have named (forged) you and your fathers for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.
- 41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."
- 42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But the *Shaitân* (Satan) made him forget to mention it to his lord [or Satan made Yûsuf (Joseph) to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.
- 43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of com, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."
- 44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."
- 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يَصَاحِبَي ٱلسِّحْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرُ أَمِ ٱللَّهُ ٱلْوَحِدُ ٱلْفَهَا اُرُ۞

مَاتَقَبُدُونَ مِن دُونِهِ ٓ إِلَّا أَسْمَآ ۗ سَمَّيْتُمُوهَآ أَنتُمْ وَعَابَا وُكُمُ مَّا أَنْزَلَ اللهُ بِهَا مِن سُلَطَنْ إِنِ ٱلْكُهُو إِلَّا لِلَّهِ أَمَرَ أَلَا تَقَبُدُواْ إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ ٱلْقَيِّدُ وَلَكِنَّ أَكْتَرُ النَّاسِ لَا يَعْلَمُونَ ۞

ؽڝۜڽڿۑؘٱلسِّجْنِ أَمَّا أَحَدُكُمَافَيَسْقِى رَبَّهُ رِحَمَّلً وَأَمَّا ٱلْآخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلظَّيْرُ مِن زَّأْسِدِّ. فُضِيَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسَنَّقْتِ بَانِ ۞

وَقَالَ لِلَّذِى طَنَّ أَنَّهُ رَنَاجٍ مِّنْهُمَا أَذْكُرِ فِي عِندَ رَبِّكَ فَأَنسَىنُهُ ٱلشَّيْطَنُ ذِكْرَرَبِّهِ عَلَيثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ ۞

وَقَالَ ٱلْمَلِكُ إِنِّى آَرَىٰ سَبْعَ بَقَرَيْتِ سِمَانِ يَأْكُلُهُنَّ سَبْعُ عِجَافٌ وَسَبْعَ سُنْبُكَتٍ حُضْرِ وَأُخْرَيَا بِسَنِّتِ يَتَأَيُّهُ ٱلْمَلَأُ أَفْتُونِي فِي رُءْ يَنَى إِن كُنتُمْ لِلرُّءً يَا نَعْبُرُونَ ۞

قَالُوٓاْ أَضْفَتُ أَحَلَمِ وَمَا خَنُ بِتَأْوِيلِ ٱلْأَحْلَمِ بِعَلِمِيدِت۞ وَقَالَ ٱلَّذِي جَامِنْهُمَا وَٱدَّكَرَبَعْدَ أُمَّةٍ أَثَا ٱلْيَئِكُمُ

رەن ئىزى بىلۇرى بِتَأْوِيلِهِ، فَأَرْسِلُونِ۞

- 46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."
- 47. [(Yûsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.
- 48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).
- 49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."
- 50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is All-Knower of their plot."
- 51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."
- 52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence. And, verily, Allâh guides not the plot of the betrayers."

يُوسُفُ أَيُّهَا ٱلصِّدِيقُ أَفْتِنَافِ سَنْجَ بَقَرَتِ سِمَانِ يَأْكُلُهُنَّ سَبَعُ عِجَافٌ وَسَنْجِ سُنُبُلَتٍ خُضْرِ وَأُخَرَ يَابِسَتِ لَعَلِّ أَرْجِعُ إِلَى النَّاسِ لَعَلَهُمْ يَعَكُمُونَ ۞

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتَّهُ فَذَرُوهُ فِي سُنْئِلِةٍ ۚ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ۞

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِيدَادٌ يَأْكُلُنَ مَا قَدَّ مُتَعْ لَهُنَّ إِلَيْ إِلَّا قَلِيكَ مِمَّا تَحْصِئُونَ ۞

> ئُوَيَأْتِيمِنْ بَعَدِذَلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ۞

وَقَالَ ٱلْمَالِكُ ٱتُتُونِيةٍ ۚ فَلَمَّاجَاءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَشَعَلُهُ مَا بَالُ ٱلنِّسَوَةِ ٱلَّتِي فَطَّعْنَ أَذِيرِيَهُنَّ إِنَّ رَقِيءٍ سِكَيْدِهِنَّ عَلِيهُ ۞

قَالَ مَاخَطَبُكُنَّ إِذْ رَوَدَتُّنَّ يُوسُفَعَن تَفْسِهُ عَ قُلْنَ حَشَى لِلَّهِ مَاعَلِمْنَاعَلَيْهِ مِن سُوَءٍ قَالَتِ آمُرَأَتُ ٱلْمَرِيزِ ٱلْنَ حَصْحَصَ ٱلْحَقُّ أَنَّالُ وَدَتُّهُ مِن نَفْسِهِ وَإِنَّهُ مُ لَينَ ٱلصَّنِدِ قِينَ ۞

ذَلِكَ لِيَعْلَمَ أَنِّى لَرَّ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللّهَ لَايَهْدِى كَيْدَ ٱلْفَآيِينَ ۞

ال (V.12:52) a) Narrated Ibn 'Umar رضى الله عليه وسلم said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly): 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'' (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 196)

b) See the footnote of (V.4:145).

- 53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."
- 54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."
- 55. [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).
- **56.** Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good-doers See V.2:112).
- 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).
- **58.** And Yûsuf's (Joseph) brethren came and they entered to him, and he recognized them, but they recognized him not.
- 59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?
- **60**. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

\*وَمَا أَبْرَئُ نَفْسِنَ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوَءِ إِلَّا مَارَءَمَ رَبِّتَ إِنَّ رَقِى عَنُورٌ تَحِيرٌ ۞

وَقَالَ الْمَلِكُ الْتُمُنِي بِهِ تَأْسَتَغْلِصَهُ لِنَفْسِيٌّ فَلَمَّا كَلَّمُهُ وَقَالَ إِنَّكَ الْمِوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿

قَالَ ٱجْعَلْنِي عَلَىٰ خَزَآبِينِ ٱلْأَرْضِّ إِنِّى حَفِيظٌ عَلِيمٌ ٥

وَكَنَاكِ مَكَنَالِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَاحَيْثُ يَشَاءً نُصِيبُ بِرَحْمَيْنَا مَن نَشَآةً وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ۞

ۅٙڵؘڂؘۯؙٱلٚڿڒؘۊ۪ڂؘؽ۫ۯؒڷؚڶٙؽڹ؆ٵڡٮؙؗۏ۠ٲۅؘڪاٮؗۏؙٲ يَتَّقُونَ۞

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُواْعَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ رَمُنِكُرُونَ ۞

وَلَمَّاجَهَّ زَهُم بِجَهَا زِهِرْ قَالَ أَثْنُونِ بِأَخِ لَكُمْ بِيْنَ أَبِيكُوْ أَلَا تَرَوْنَ أَنِّى أُوفِ ٱلْكَيْلَ وَأَنَا خَيْرُ ٱلْمُنزِ لِينَ ۞

> فَإِن لَّمْ تَأْثُونِي بِهِ ـ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرُبُونِ ۞

- 61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."
- 62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again.
- 63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."
- 64. He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."
- 65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."
- 66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."
- 67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily, the decision rests only with Allâh. In Him, I put my trust and let all those that trust,

قَالْوَاسَنُزُودُعَنَّهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ١

وَقَالَ لِفِتَبَنِهِ ٱجْعَلُواْ بِضَعَتُمُ ثِنِ فِي رِحَالِهِمْ لَعَلَهُمْ يَعْرِفُونَهَآ إِذَا انْقَلَبُوٓ إِلَىٰٓ أَهْلِهِمْ لَعَلَهُمْ يَرْجِعُونَ ۖ

فَلَمَّارَجَعُوٓاْ إِلَىٰٓ أَبِيهِمْ قَالُواْيَتَأَبَانَا مُنِعَ مِنَّا ٱلٰحَيْدُلُفَارُسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُ وَلَحَيْفُلُوتِ۞

قَالَ هَلْ اَمَنُكُرُ عَلَيْهِ إِلَّاكَمَا أَمِنْكُوْ عَلَىَ أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَفِظًا وَهُوَأَرْحَهُ الرِّحِمِينَ ۞

ۅؘۘڶڡۜٙٲڣۜڂؙۅ۠ٲڡۧٮۜڶعَهُم۫ۅٙجَدُوا۟ بِۻٛعَتَهُمْرُدُدَّتَ ٳڵؿڡ۪۪ڴٙۊٵڶۅ۠ٲؾٵؘۧٵٮٵۺۼۜٙۜٙۿۮؚۄؠۻڬڠؾؙڶ ۮؙڎۧٮٞٳڶؿڹؙٞؖۏٙؽؠڔؙٲۿڶٮؘٵۅؘڿٙڡؙڟؙٲڂؘڶٵۅٙڹۯ۫ۮٵۮ ڪؾڶؘۼؠڋۣؖڒڸك ڪؽڷؙڽڛڔؙ۞

قَالَ لَنْ أُرُسِلَهُ رُمَعَكُمْ حَنَّى ثُوْثُونِ مُوْتِقَامِّنَ ٱللَّهِ لَتَأْتُنَّيٰ بِهِۦٓۤإِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّآءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ۞

ۅٙقَالَيَنَبَقَ َلاَتَدْخُلُواْمِنْ بَابِ وَحِيدِ وَادْخُلُواْمِنْ أَبْوَبِ مُنَفَرِّ قِقِّ وَمَا أُغْنِى عَنكُم مِّنَ اللَّهِ مِن شَيْءٍ إِنِ لَكُنْ كُورٍ إِلَّا بِلَّعِ عَلَيْهِ وَكَنْ لَثِّ وَعَلَيْهِ put their trust in Him."[1]

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do."

مَلَمَّاجَةَ رَهُم بِجَهَازِهِ مِجَعَلَ السِّقَايَةَ فِي رَحْلِ | 70. So, when he had furnished them forth with their provisions, he put the (golden)

فَلْيَــتَوَكُّل ٱلْمُتَوَكِّلُونَ ١ وَلَمَّادَخَهُواْ مِنْ حَنَّتُ أَمَرَهُ ۚ أَبُوهُمْ مَّاكَانَ يُغْنِي عَنْهُم مِرِبُ اللَّهِ مِن شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَىٰهَا وَإِنَّهُ ولَذُوعِلْمِ لِّمَاعَلَّمْنَهُ وَلَاكِنَّ أَحْتُرُ ٱلنَّاسِ لَا يَعْلَمُونَ ١

وَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَءَ اوَيْ إِلَيْهِ أَخَالَهُ قَالَ إِنَّ أَنَا أَخُوكَ فَلَا تَبْتَبِسَ بِمَاكَانُواْ يَعْمَلُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V. 12:67)

a) Narrated Ibn 'Abbās صلى الله عليه وسلم Allāh's Messenger صلى الله عليه وسلم said, "Seventy thousand people of my followers will enter Paradise without account, and they are those who do not practise Ar-Ruqyah\* and do not see an evil omen in things, and put their trust in their Lord." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 479)

<sup>\*</sup> Ar-Ruqyah: See the glossary.

b) Narrated Abu Hurairah رضي الله عنه said, "An Israeli man asked another Israeli to lend him one thousand dinars. The second man required witnesses. The former replied, 'Allah is Sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is Sufficient as a Surety.' The second said, 'You are right' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allâh! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allâh was sufficient as a Witness, and he accepted You as a Witness. No doubt, I have tried hard to find a conveyance so that I could pay his money back but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood (in which his money had been deposited). He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand dinars and depart guided on the Right Path.' " (Sahîh Al-Bukhârî, Vol.3, Hadîth No 488B).

bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"

- 71. They, turning towards them, said: "What is it that you have lost?"
- 72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."
- 73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"
- 74. They [Yûsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."
- 75. They [Yûsuf's (Joseph) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zâlimûn (wrong doers)!"
- 76. So, he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So, Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knower (Allâh).
- 77. They [(Yûsuf's (Joseph) brothers] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!"

أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِنُ أَيَّتُهُا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ۞

قَ الْوَاْوَأَقْبَالُواْعَلَيْهِمِمَّاذَاتَفْقِدُونَ٠

قَالُواْنَفَقِدُصُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ، حِمْلُ بَعِيرِ وَأَنَاْبِهِ مِنْ عِيدٌ ۞

قَالُواْ تَاللَهُ لَقَدْ عَلِمْتُم مَّاجِئْنَا لِنُفْسِدَ فِي ٱلْأَرْضِ وَمَاكُنَّا سَرِقِينَ ۞

قَالُواْ فَمَاجَزَآؤُهُ وَإِنكُنتُمْ كَلْدِبِينَ

قَالُواْجَزَآؤُهُ مَن وُجِدَ فِي رَحْلِهِ - فَهُوَجَزَّأُوُهُۥ كَذَالِكَ نَجْزِئُ الظّلِمِينَ۞

فَبَدَأَيِأَ وَعِيَتِهِمْ فَبَلَ وِعَآءَ أَخِيهِ ثُوَّ اَسْتَخْرِجَهَا مِن وِعَآءِ أَخِيهُ كَذَلِكَ كِدْنَالِيُوسُفَّ مَاكَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ ٱلْمَلِكِ إِلَّا أَن يَشَآءَ اللَّهُ نَرْفَعُ دَرَجَتِ مَن نَشَآةً وَقَوْقَ كُلِّ ذِي عِلْمِ عَلِيهٌ ۞

\*قَالُوٓاْ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخُّ لُهُ مِن قَبْلُ فَأَسَرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمُّ قَالَ أَنْتُمْ شَرُّ مَّكَانَا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ۞

- 78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed, we think that you are one of the *Muhsinûn* (good-doers see the footnote of V.9:120)."
- 79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrong-doers)."
- 80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore, I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin), and He is the Best of the judges.
- 81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen!
- **82.** "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."
- 83. He [Ya'qûb (Jacob)] said: "Nay, but your ownselves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! Only He is the All-Knower, the All-Wise."
- 84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.
- 85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead."

قَالُواْيَتَأَيَّهُاٱلْفَرِيرُ إِنَّ لَهُوَأَبَّاشَيْخَاكِيرَافَخُذْ أَحَدَنَامَكَانَةُ وَإِنَّا نَرَنكَ مِنَ ٱلْمُحْسِنِينَ۞

قَالَ مَعَاذَاللَهُ أَن نَأْخُذَ إِلَّا مَن وَجَدْنَا مَتَنعَنَا عِندَهُ وَإِنَّاۤ إِذَا لَظَلِمُونِ ۞

فَلَمَّا اَسْتَيْعَسُواْمِنْهُ خَلَصُواْ نَجِيَّاً قَالَ كَيِيرُهُمْ أَلْرَتَمْ لَمُوَّاْ أَنَّ أَبَاكُمْ فَدَّأَخَذَ عَلَيْكُمْ مَّرَثِقَا مِّنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطُتُمْ فِي يُوسُفَّ فَلَنَ أَبْرَحَ ٱلْأَرْضَحَقَّى بَأْذَنَ لِيَّ أَبِيَ أَقِيَ أَوْيَحُكُمْ اللَّهُ لِيَّ وَهُوَخَيْرُ الْخَيْكِينَ ۞

ٱرْجِعُوٓٳ۫ڸِكَ أَبِيكُمْ فَقُولُواْيَتَأَبَانَاۤ إِنَّ آبَنَكَ سَـرَقَوَمَاشَهِدْنَاۤ إِلَّامِمَاعَلِمْنَاوَمَاكُنَا لِلْغَيْبِ حَفِظِينَ ۞

وَسْعَلِ الْفَدَيَةَ الَّتِي كُنّافِيهَا وَالْعِيرَ الَّتِيَ أَقْبَـلْنَا فِيهَا ۚ وَإِنَّا لَصَدِقُونَ ۞

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمَرًا فَصَبْرٌ جَمِيلُّ عَسَى اللَّهُ أَن يَأْتِينِي بِهِمْ جَمِيعًا إِنَّهُر هُوَ الْقِلِيمُ لُفُكِيمُ

وَتَوَلَّى عَنْهُمُ وَقَالَ يَنَأْسَغَى عَلَى يُوسُفَ وَآتِيَضَّتْ عَيْمَاهُ مِنَ ٱلْحُزْنِ فَهُوَ حَظِيرٌ ﴿

قَالُواْتَالِّدَةِ تَفْتَوُّاْتَذْكُرُيُوسُفَ حَتَّى تَكُونَ حَرَضًاأَوْتَكُونَ مِنَ ٱلْهَلِكِينَ ۞

- 86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.
- 87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly, no one despairs of Allâh's Mercy, except the people who disbelieve."
- 88. Then, when they entered to him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable."
- 89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"
- 90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (good-doers - see V.2:112) to be lost."
- 91. They said: "By Allâh! Indeed Allâh has preferred you to us, and we certainly have been sinners."
- 92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy![1]

قَالَ إِنَّمَا أَشْكُواْ بَنِّي وَحُزْنَ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ١

يَنبَنَيَّ أَذْهَبُواْفَتَحَسَّسُواْمِن يُوسُفَ وَأَخِيهِ وَلَاتَا يُعَسُواْ مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُ لِلاَيَا يُعَسُمِنِ زَوْجِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَيْفِرُونَ ١

فَلَمَّا دَخَلُواْ عَلَيْهِ قَالُواْ يَنَأَيُّهَا ٱلْعَزِيرُ مَسَنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِصَلِعَةِ مُّزْجَلَةٍ فَأَوْف لَنَا ٱلۡكَيۡلَ وَتَصَدَّقُ عَلَيۡنَاۤ إِنَّ ٱللَّهَ يَجۡزِي ٱلْمُتَصَدِّقِينَ

قَالَ هَـلْ عَلَمْتُ مَافَعَلْتُ مِبُوسُفَ وَأَخِيه إِذْ أَنْتُمْ جَهُلُونَ ۞

قَالُوٓا أَءِ نَّكَ لَأَنتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَلَاۤا أَخِيًّ قَدْمَنَّ ٱللَّهُ عَلَيْ نَأَ إِنَّهُ ومَن يَتَّقِ وَيَصْبِرُ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ

قَالُواْ تَاللَّهِ لَقَدْءَاتَ رَكَ ٱللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَاطِينَ 📆

قَالَ لَاتَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمِّ يَغْفِ ٱللَّهُ لَكُمُّ وَهُوَ أَرْجَعُ ٱلرَّحِمِينَ ٢

صلى الله عليه رسلم heard Allâh's Messenger رضى الله عنه heard Allâh's Messenger مسلى الله عليه رسلم saying, "Verily, Allâh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allâh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allah, he would not have considered himself safe from the Hell-fire." (Sahîh Al-Bukhârî, Vol.8, Hadith No.476).

- 93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family."
- 94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."
- 95. They said: "By Allâh! Certainly, you are in your old error."
- 96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.'"
- 97. They said: "O our father! Ask Forgiveness (from Allâh) for our sins, indeed, we have been sinners."
- 98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."
- 99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security."
- 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after the *Shaitân* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knower, the All-Wise.
- 101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me

اَذْهَبُواْ بِقَمِيصِى هَلَاافَالْفُوهُ عَلَى وَجُدِ أَبِي يَأْتِ بَصِيرًا وَأَتُونِي بِأَهْ لِكُمْ أَجْمَعِينَ ﴿ وَلَنَا فَصَلَتِ الْهِيرُ قَالَ أَبُوهُمْ إِنِّ لَأَجِدُ ربح يُوسُفَّ لَوْلَاأَن تُفَيِّدُون ﴿

قَالُواْتَٱللَّهِ إِنَّكَ لَفِي ضَلَاكَ ٱلْقَدِيرِ ۞

فَلَمَّا أَن جَاءَ الْبَشِيرُ الْقَنهُ عَلَى وَجْهِهِ فَأَرْتَذَ بَصِيرٍّ قَالَ أَلَوْ أَقُل لَّكُمْ إِنِي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ۞

قَالُواْ يَنَأَبَانَا ٱسْتَغْفِرَلَنَا ذُنُوبَنَاۤ إِنَّاكُنَّا خَطِئِينَ۞

قَالَ سَوْفَ أَسْتَغْفِرُلَكُ مُرَبِّةً إِنَّهُ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيهُ ۞

فَلَمَّادَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَىٰۤ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدۡخُلُواْمِصۡرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ۞

وَرَفَعَ أَوَيْهِ عَلَى الْعَرْشِ وَخَرُواْ لَهُ, سُجَّدًاْ وَقَالَ يَتَأْبَتِ هَاذَا تَأْوِيلُ وُمْ يَنَى مِن فَبَّلُ فَذَجَعَكَهَا رَبِّ حَقًّا وَقَدَّ أَخْسَنَ بِنَ إِذْ أَخْرَجَنِ مِنَ السِّجْنِ وَجَالَة بِكُم مِنَ الْبَدُومِنُ بَعْدِ أَن نَزَعَ الشَّيَطُلُ بَيْنِ وَيَهْنَ إِخْوَقِتْ إِنَّ رَبِّى لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ, هُوَ الْعَلِيمُ الْحَوَقِتُ إِنَّ رَبِّى لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ, هُوَ الْعَلِيمُ الْحَكِيمُ مُ

\* رَبِّ قَدْ ءَاتَيْتَنِي مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِي مِن

something of the interpretation of dreams—the (Only) Creator of the heavens and the earth! You are my *Walî* (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

- 102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not (present) with them when they arranged their plan together, and (while) they were plotting.
- 103. And most of mankind will not believe even if you desire it eagerly.
- 104. And no reward you (O Muhammad صلى الله عليه وسلم) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice to the 'Âlamîn (men and jinn).
- 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.
- 106. And most of them believe not in Allâh except that they attribute partners to Him [i.e. they are *Mushrikûn* i.e. polytheists. See verse 6:121].
- 107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?
- 108. Say (O Muhammad صلی الله علیه وسلم):
  "This is my way; I invite to Allâh (i.e. to the Oneness of Allâh Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e to the Oneness of Allâh Islâmic Monotheism with sure knowledge). And Glorified and Exalted is Allâh (above all that they associate

تَأْوِيهِلُ ٱلْأَخَادِيثِ فَاطِرَالْسَمَوْتِ وَٱلْأَرْضِ أَنَتَ وَلِيَ فِ الدُّنْيَا وَٱلْآخِزَةِ ۚ قَوَفَنِي مُسْلِمَا وَٱلْحِقْنِي بِٱلصَّلِلِحِينَ ۞

ذَلِكَ مِنْ أَنْبَآءَ ٱلْغَيْبِ نُوجِيهِ إِلَيْكِّ وَمَاكُنتَ لَدَيْهِ مِّ إِذَ أَجْمُواً أَمْرَهُمْ وَهُرْيَمَكُرُونَ۞

وَمَاۤ أَحُـٰثُرُ النَّايِسِ وَلَوْحَرَضِتَ بِمُؤْمِنِينَ ٥

وَمَاتَشَائُهُمْ عَلَيْهِ مِنْ أَجْرً إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَلَمِينَ ۞

وَكَأَنِّن مِّنْ ءَايَةٍ فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ يَمُرُُونَ عَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ۞

وَمَايُؤْمِنُ أَحَثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ٥

أَفَأَمِنُوْأَأَن تَأْتِيَهُمْ غَشِيهَةٌ مِنْ عَذَابِ اللَّهِ أَوْتَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةَ وَهُمْ لَا يَشْعُرُونَ ۞

> قُلْ هَلَذِهِ سَيِيلِ أَدْعُوۤا إِلَى ٱللَّهُ عَلَى بَصِيرَةِ أَنَا ْوَمِنِ ٱتَّبَعَيُّ وَسُبْحَنَ ٱللَّهِ وَمَاۤ أَنَا مِنَ ٱلْمُشْرِكِينَ ۞

as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."

109. And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are Mujrimûn (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for a people who believe.[1]

وَمَآأَرْسَلْنَامِن فَبَلْكَ إِلَّارِجَالَانُونِ عِي إِلَيْهِمِينَ أَهْلُ ٱلْقُرَيُّ أَفَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَكَانَ عَلِقِبَةُ ٱلَّذِينَ مِن قَبُلِهِمُّ وَلَدَارُ ٱلْآخِرَ قِخَرْ لِلَّذِينَ أَتَّقَوُّا أَفَلَا تَعْقَلُونَ 🔝

حَتَّى إِذَا ٱسۡ يَيۡنَسَ ٱلرُّسُلُ وَظَنُّواْ أَنَّهُ مُوعَدُ كُذِبُواْ جَاءَهُمْ نَصْرُنَا فَنُجِيَّ مَن نَشَآاً ۚ وَلَا يُرَدُّ بَأْسُنَاعَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ١

لَقَدُ كَانَ فِي قَصَصِهُ عِبْرَةٌ لِأَوْلِي ٱلْأَلْبَةُ مَا كَانَ حَدِيثَايُفُهُ مَرَىٰ وَلَاكِن نَصْدِيقَ ٱلَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدَى وَرَحْمَةَ لِقَوْمِ

<sup>&</sup>lt;sup>[1]</sup> (V.12:111) See the footnote of V.6:125.

## Sûrat Ar-Ra'd (The Thunder) XIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm-Râ.

[These letters are one of the miracles of the Our'an; and none but Allah (Alone) knows their meanings].

These are the Verses of the Book (the Qur'ân), and that which has been revealed to you (Muhammad صلى الله عليه وسلم) from your Lord is the truth, but most men believe not.

- 2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawâ) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.
- 3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnain (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are Ayât (proofs, evidences, lessons, signs, etc.) for a people who reflect.
- 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with

الْمَرُّ يَلْكَءَ إِينتُ ٱلْكِتَنْجُ وَٱلَّذِىٓ أُنِزَلَ إِلَيْكَ مِن زَبِّكَ ٱلْحَقُّ، وَلَكَ يَأْكُ أَكُ مِنْ التَّايِسِ لَا يُؤْمِنُونَ ٥

ٱللَّهُ ٱلَّذِي رَفَعَ ٱلسَّمَوَاتِ بِغَيْرِعَمَدِ تَرَوْنَهَٱثْرَا ٱسْتَوَىٰ عَلَىٱلْعَرْشِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمِّرِ كُلُّ يَجْرِي لِأَجَلِ مُّسَمَّى بُدَيِّرُ الْأَمْرَيُفَصِّلُ الْأَيَنْتِ لَعَلَّكُم بِلْقَايَم

وَهُوَ ٱلَّذِي مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَيْنِي وَأَنْهَارَا ۖ وَمِن كُلِّ ٱلثَّمَرَاتِ جَعَلَ فِيهَازَقِجَيْنِ ٱشْنَيِّنَّ يُغْيِشِي ٱلْيْلَ ٱلنَّهَارَّ إِنَّ فِي ذَٰلِكَ لَا بَكِ لَقَوْمِ مَتَ فَكُّونَ ﴿

وَفِي ٱلْأَرْضِ قِطَعٌ مُّتَجَورَتٌ وَجَنَّتُ مِنْ أَعْنَب وَزَرْعٌ وَنَخِيلٌ صَنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءِ وَيِحِدِ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضِ فِ ٱلْأُكُلِّ إِنَّ فِي ذَالِكَ لَآيَاتِ لِقَوْمِ يَعْقِلُونَ ٢

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the same water; yet, some of them We make more excellent than others to eat. Verily, in these things there are Avât (proofs, evidences, lessons, signs) for the people who understand.

- wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allah others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be the dwellers of the Fire to abide therein forever
- 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.
- 7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.
- 8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.
- 9. All-Knower of the Unseen and the seen, the Most Great, the Most High.
- 10. It is the same (to Him) whether any of you conceal his speech or declares it openly. whether he be hid by night or goes forth freely by day.
- 11. For him (each person), there are angels in succession, before and behind him. [1] They

\* وَإِن تَعْجَبُ فَعَجَبٌ قَوْلُهُمْ أَءِ ذَا كُنَّا ثُرَابًا أَءِنَا لَفِي خَلْقِ جَـدِيدٍّ أُوْلَيَبِكَ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِ مِّ وَأُوْلَتَهِكَ ٱلْأَغْلَالُ فِيَ أَعْنَاقِهِمٌّ وَأُوْلَتِكَ أَصْحَابُ ٱلنَّارِّهُمْ فِيهَا خَلِدُونَ ٥

وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبِلِهِمُ ٱلْمَثُلَاتُ وَإِنَّ رَبَّكَ لَدُومَغَفِوَةٍ لِلْتَاسِ عَلَى ظُلْمِهِ ﴿ وَإِنَّ رَبُّكَ لَشَدِيدُ ٱلْعِقَابِ ۞

وَيَقُولُ ٱلَّذِينَ كَفَرُواْلُوْلَآ أُنزلَ عَلَيْهِ ءَايَةٌ مِّن رَيَّةً إِنَّمَا أَنتَ مُنذِرٌّ وَلِكُلِّ قَوْمِ هَادٍ ۞

ٱللَّهُ تَعْلَهُ مَا تَحْمِلُ كُلُّ أَنْثَى وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَاتَزُدَاذُوكُ أُشَىءِ عِندَهُ ربِمِقْدَارِ ٨

عَيِادُ ٱلْغَيْبِ وَٱلشَّهَادَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ۞

سَوَآءٌ مِنكُم مِّنْ أَسَرَّالْقَوْلُ وَمِن جَهَرَبهِ ع وَمَنْ هُوَمُسْتَخْفِ بِٱلَّيْلِ وَسَارِبٌ بِٱلنَّهَارِ ٥

لَهُ مُعَقِّبُتُ مِن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ

<sup>[1] (</sup>V.13:11) See the footnote (B) of (V.6:61).

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guard him by the Command of Allâh. Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.

12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

13. And  $Ar-Ra'd^{[1]}$  (thunder) glorifies and praises Him, and so do the angels because of His Awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet, they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment.

- 14. For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).
- 15. And to Allâh (Alone) falls prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.
- 16. Say (O Muhammad صلى الله عليه وسلم ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) Auliya' (protectors) other than Him, such as have no power either

يَحْفَظُونَهُ مِنْ أَمْرِ ٱللَّهِ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمِ حَتَّى يُغَيِّرُواْ مَا بِأَنفُسِهِ مَ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمِ سُوَّءُا فَلَامَرَدَّ لَهُۥ وَمَالَهُم مِّن دُونِهِ عِن وَالٍ ٦

سورة الرعد ١٣

هُوَٱلَّذِي يُرِيكُمُ ٱلْبَرِّقَ خَوْفَا وَطَمَعَا وَيُنشِئُ ٱلسَّحَاتِ ٱلِثَقَالَ اللَّ

وَيُسَيِّحُ ٱلرَّعُدُ بِحَمَّدِهِ وَٱلْمَلَتَ إِكَّةُ مِنْ خِيفَتِهِ -وَيُرْسِلُ ٱلصَّوَاعِقَ فَيُصِيبُ بِهَامَنِ يَشَاءُ وَهُمْ يُجَدِلُونَ فِ ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالَ اللهِ

لَهُ وَنَعُوهُ ٱلْحَقُّ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِ لِلَا يَشَ شِّيءٍ إِلَّا كَبْسِطِكَفَّيِّهِ إِلَى ٱلْمَآءِلِيَتْلُغُ فَاهُ وَمَاهُوَ بِبَلِغِيَّهِۦ وَمَادُعَآهُ ٱلْكَفِرِينَ إِلَّا فِي ضَهَلَالُ

وَلِلَّهِ يَسْجُدُمَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ طَوْعًا وَكُرْهًا وَظِلَالُهُم بِٱلْغُدُوِ وَٱلْاَصَالِ ١ ١

قُلْمَن زَّبُّ ٱلسَّمَوَ تِ وَٱلْأَرْضِ قُلْ ٱللَّهُ قُلْ أَفَأَتَّخَذْ تُرُيِّن دُونِهِ ۚ أَوْلِيَآ ۚ لَا يَمْلِكُونَ لِأَنفُسِهُ مِنْفَعًا وَلَاضَ ۗ أَفُلَ هَا يَسْتَوى ٱلْأَعْمَةِ وَٱلْبَصِيرُ أَمْهَلْ تَسْتَوِى ٱلظُّالْمَاتُ

<sup>[1] (</sup>V.13:13) Ar-Ra'd: It is said that he is the angel in charge of clouds and he drives them as ordered by Allah, and he glorifies His Praises. (Tafsîr Al-Qurtubî).

for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible."

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like it, thus does Allâh (by parables) show forth truth and falsehood 111. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

18. For those who answered their Lord's Call [believed in the Oneness of Allâh and followed His Messenger Muhammad عليه وسلم i.e. Islâmic Monotheism] is Al-Husnâ (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad followed not His Messenger Muhammad (صلى الله عليه وسلم), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling-place will be Hell; and worst indeed is that place for rest. [2]

19. Shall he then who knows that what has been revealed to you (O Muhammad صلع from your Lord is the truth

وَالنُّوْزُأُمْ جَعَلُوالِقَوشُرَكَاءَ خَلَقُواْ كَلَقِهِ عَنَشَنَبَهَ ٱلْخَلْقُ عَلَيْهِمْ أَوْلَا كَلَقَهُمُ كَالَ مَنْ عِورَهُ وَالْوَحِدُ ٱلْفَهَارُ اللهِ عَلَيْهِمْ فُولَ الْوَحِدُ ٱلْفَهَارُ اللهِ عَلَيْهِمْ فُولَا لَوْحِدُ ٱلْفَهَارُ اللهِ عَلَيْهِمْ فَالْوَحِدُ الْفَهَارُ اللهِ عَلَيْهِمْ فَالْوَحِدُ اللهُ اللهِ عَلَيْهِمْ فَاللهِ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ فَاللّهُ عَلَيْهِمْ فَاللّهُ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلْهُ فَاللّهُ عَلَيْهِمْ فَاللّهُ فَاللّهُ عَلَيْهِمْ فَاللّهُ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ فَاللّهُ عَلَيْهُمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهُمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهُمْ فَاللّهُ عَلَيْهُمْ فَاللّهُ عَلَيْهُمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُمْ فَاللّهُ عَلَيْهُمْ فَاللّهُ عَلَيْهُمْ فَاللّهُ عَلَيْهُمْ فَاللّهُ عَلَيْهُمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهُمْ فَاللّهُ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ فَاللّهُ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلِيهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمُ عَلَيْهِمُ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمُ عَلَيْهِمْ عَلَيْهُمُ عَلَيْهِمْ عَلَيْهِمُ عَلَيْهِمُ عَلَيْهُمُ عَلَيْهِمْ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهِمْ عَلَيْهُمْ عَلَيْهِمْ عَلَيْهِمُ عَلَيْهِمُ عَلَيْهُمْ عَلَيْهِمُ عَلَيْهِمُ عَلَيْهُمُ عَلَيْهِمْ عَلَيْهِمُ عَلَيْهُمُ عَلَيْهِمْ عَلَيْهُمْ عَلَيْهِمُ عَلَيْهِمُ عَلَيْهِمْ عَلَيْهِمُ عَلَيْهِمُ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهُمُ عَلَيْهِمُ عَلَيْهِمُ عَلَيْهِمُ عَلَيْهِمْ عَلَيْهُمُ عَلَيْهِمُ عَلَيْهِمُ عَلَيْهِمُ عَلَيْهُمُ عَلَيْهِمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهِمُ عَلَيْهِمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْ

أَذِنَ مِنَ السَّمَاءِ مَاءَ فَسَالَتْ أَوْدِيَةٌ بِقَدْرِهَا فَأَحْتَمَلَ الْسَيْلُ ذِبَدُ السَّمَا وَمَا فَاحْتَمَلَ السَّيْلُ ذَبِهَ النَّارِ آتِيَعَاءَ عَلَيْهِ فَالنَّارِ آتِيَعَاءَ عَلَيْهِ أَوْمَتَعِ زَبَدٌ يَقْلُهُ وَكَذَلِكَ يَضْرِبُ اللَّهُ الْحُقَ وَالْبَعِلُ فَأَمَّا الزَّبَدُ فَيَذْهَبُ حُفَاةً وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَعْمَلُ فَي الْأَرْضُ كَذَلِكَ يَضْرِبُ اللَّهُ النَّاسَ فَيَعْمَرِبُ اللَّهُ مَن الْأَرْضُ كَذَلِكَ يَضْرِبُ اللَّهُ الْمَثَن ال

لِلَّذِينَ ٱسْتَجَابُواُ لِرَبِّهِ مُالْمُسْنَّ وَالَّذِينَ لَوْ يَسْتَجِيبُواْ لَهُ و لَوَأَنَّ لَهُ مِمَّافِى ٱلْأَرْضِ جَيِعًا وَمِشْلُهُ ومَعَهُ وَلَاقْتَدَوَّا يِفِّ الْوَلَيْكِ لَهُ مُرْسُوّعُ ٱلْمِلْسَابِ وَمَأْوَنَهُ مُرْجَهَ مَرَّوَيِشَ الْمِهَادُ ۞ الْمِهَادُ ۞

\* أَفَن يَعَالَوْ أَنْمَا أُزِلَ إِلَيْكَ مِن زَبِكَ ٱلْحُقُّ كَمَنَّ هُوَأَعَىَّ إِنَّمَا يَتَذَكِّرُ أُولُواْ ٱلْأَلْبَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.13:17) See the footnote (A) of (V.9:119).

<sup>&</sup>lt;sup>[2]</sup> (V.13:18) See the footnotes of (V.3:164), (V.3:85) and (V.3:91).

be like him who is blind? But it is only the men of understanding that pay heed.

- **20**. Those who fulfil the Covenant of Allâh and break not the  $M\hat{i}th\hat{a}q$  (bond, treaty, covenant).
- 21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).
- 22. And those who remain patient, seeking their Lord's Countenance, perform As-Salât (Iqâmat-as-Salât), and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.
- 23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter to them from every gate (saying):
- **24**. "Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"
- 25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell)<sup>11</sup>.

ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيتَقَ

وَٱلَّذِينَ يَصِهُونَ مَاۤ أَمَراۘللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَغْشُوۡنَ رَبَّهُمۡ وَيَعَاٰفُونَ سُوَءَ ٱلْحِسَابِ۞

وَٱلَّذِينَ صَبَرُواْٱنِيَعَآءَوَجَهِ رَبِّهِمْ وَأَقَامُواْ ٱلصَّلَوَةَ وَأَنفَقُواْمِمَّارَزَقَنَهُمْ سِنَّا وَعَلَائِيَةَ وَيَذْرُءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّعَةَ اُوْلَيْهِكَ لَهُمْ عُقْبَى ٱلدَّارِ۞

جَنَّتُ عَدْنِيَدْخُلُونِهَا وَمَن صَلَحَ مِنْ ءَابَابِهِمْ وَأَزْوَجِهِمْ وَدُرِيَّتِهِمِّ وَٱلْمَلَتِهِكَةُ يَدْخُلُونَ عَلَيْهِمِ مِن كُلِّ بَابٍ ۞

سَلَهُ عَلَيْكُمْ بِمَاصَبَرَ ثُمُّ فَيَعْمَوُعُفِّي ٱلدَّادِ ۞

وَٱلَّذِينَ يَنْفُضُونَ عَهْدَالْلَهِ مِنْ بَعْدِ مِيثَقِهِ، وَيَقْطَعُونَ مَا آمَرَاللَّهُ بِهِۦٓأَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُوْلَتِكِ لَهُمُ ٱللَّغَنَةُ وَلَهُمْرُسُوَءُ ٱلدَّارِ ۞

<sup>[1] (</sup>V.13:25) See the footnote of (V.2:27).

26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.

27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad صلى الله عليه وسلم) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides to Himself those who turn to Him in repentance."

28. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh: verily, in the remembrance of Allâh do hearts find rest<sup>[1]</sup>.

29. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness,  $T\hat{u}b\hat{a}$  (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.

30. Thus have We sent you (O Muhammad

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَاءُ وَيَقْدِزُ وَفَرِحُواْ بِٱلْحَيَوَةِ ٱلدُّنْيَا وَمَا ٱلْحَيُوةُ ٱلدُّنْيَا فِي ٱلْاَحِزَةِ إِلَّا مَتَكُّ ۞

وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوْلَآ أَنْزِلَ عَلَيْهِ ءَايَةٌ مِّن زَيِّهُ عُفُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآهُ وَيَهْدِىۤ إِلَيْهِ مَنْ أَنَابَ ۞

ٱلَّذِينَ ءَامَنُواْ وَتَطْمَينُ قُلُوبُهُم بِذِكْرِ ٱللَّهُ ٱلَّابِذِكْرِ ٱللَّهِ تَطْمَينُ ٱلْقُلُوبُ۞

ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِيحَاتِ طُويَىٰ لَهُمْ وَحُسْنُ مَاب۞

كَذَالِكَ أَرْسَلْنَكَ فِي أُمَّاةِ قِدْ خَلَتْ مِن قَبْلِهَا

 $<sup>^{[1]}</sup>$  (V.13:28) The superiority of *Dhikr Allâh* نكر الله [remembering Allâh (i.e. glorifying and praising Him.)]

a) Narrated Abu Mûsâ حسلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "The example of the one who remembers (glorifies the Praises of) his Lord, (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.416).

b) Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عنه said, "Whoever says, Subhân Allâhi wa bihamdihi, one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea." (Sahîh Al-Bukhârî, Vol.8, Hadîtn No.414).

c) Narrated Abu Hurairah رضي الله عنه كاله عليه وسلم الله عليه وسلم Allâh's Messenger رضي الله عليه وعلى Said, "Whoever says: Lâ ilâha illallâhu wahdahû lâ sharîka lahû, lahul-mulkù wa lahul-hamdu wa Huwa 'alâ kulli shai'in Qadîr,\* one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.412).

<sup>\*</sup>None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the power to do everything.

الجزء ١٣

to a community before which صلى الله عليه وسلم other communities have passed away, in order that you might recite to them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! Lâ ilâha illâ Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

- 31. And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder. or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.
- 32. And indeed (many) Messengers were صلى الله mocked at before you (O Muhammad عليه وسلم), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!
- 33. Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allâh sends astray, for him there is no guide.
- 34. For them is a torment in the life of this world, and certainly, harder is the torment of

أُمَّهُ لِتَـتَلُواْ عَلَيْهِمُ ٱلَّذِيّ أَوْحَيْنَاۤ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّمْنَ قُلْ هُوَرَبِّى لَآ إِلَٰهَ إِلَّاهُوَ عَلَيْهِ تَوَكِّلْتُ وَإِلَيْهِ مَتَابِ

وَلَوَأَنَّ قُرْءَانَاسُيِّرَتْ بِهِ لَيْلَبَالُ أَوْقُطِلَعَتْ بِهِ ٱلْأَرْضُ أَوْكُلِمْ بِهِ ٱلْمَوْتُنُّ بَلِ لِلَّهِ ٱلْأَمْرُجَمِيعًّا أَفَاهُ يَانْيَس ٱلَّذِيرِيءَامَنُواْ أَن لَّوَيَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعَاًّ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُواْ تُصِيبُهُم بِمَا صَنَعُواْ قَارِعَةٌ أَوْتَحُلُ قَرِيكَامِّن دَارِهِمْ حَتَّىٰ بِأَنْ وَعْدُ ٱللَّهُ إِنَّ ٱللَّهَ لَا يُخِلِفُ ٱلْمِيعَادَ اللهُ

وَلَقَدَ ٱسْتُهْزِئَ بُرُسُلِ مِن قَبَلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُواْ ثُمَّ أَخَذْتُهُم فَكَيْفَ كَانَ عِقَابِ

أَفَمَنْ هُوَقَاآبِ مُّعَلَىٰ كُلِّ نَفْسِ بِمَا كُسَبَتَ وَجَعَلُواْ بِلَهِ شُرَكَآءَ قُلْ سَمُّوهُمُّ أَمْرُ تُنَبِّئُونَهُ رِبِمَا لَا يَعَالَمُ فِي ٱلْأَرْضِ أَم بِظَلِهِرٍ مِّنَ ٱلْقَوْلُّ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُواْ مَكْرُهُمْ وَصُدُّواْعَنِ ٱلسَّبِيلُّ وَمَن يُضِيلِ ٱللَّهُ فَمَالَهُ مِينَ هَادِ 💮

لَّهُوْعَذَاكُ فِي الْحَيَاةِ ٱلدُّنْمَأُو لَعَذَابُ ٱلْآخِرَةِ أَسَوَّةً

the Hereafter. And they have no Wâq (defender or protector) against Allâh.

- 35. The description of the Paradise which the *Muttaqûn* (the pious See V.2:2) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of *Al-Muttaqûn* (the pious See V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)
- 36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed to you (i.e. the Qur'ân), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad المالة عليه وسلم): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."
- 37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad صلى الله عليه) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walî (protector) or Wâq (defender) against Allâh.
- 38. And indeed We sent Messengers before you (O Muhammad صلى الله عليه وسلم), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. For every matter there is a Decree (from Allâh). [Tafsîr At-Tabarî]
- **39.** Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*)

وَمَالَهُ مِينَ ٱللَّهِ مِن وَاقِ 📆

\* مَّشَلُ الْجِنَةِ الَّتِي وُعِدَ الْمُنَّقُونِّ جََرِي مِن حََتِهَا ٱلْأَنْهَٰزِ ۗ أُكُلُهَا دَآبِهٌ وَظِلُّهَأْ تِلْكَ عُقْبَى الَّذِينَ ٱتَّقَوْاْ وَعُقْبَى الْكَيْوِينَ النَّادُ ۞

وَٱلَّذِينَ ءَانَيْنَهُمُ ٱلْكِتَٰبَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُ مُقُلْ إِنَّمَا أُمِرْتُ أَنْ أَغْبُدَ ٱللَّهَ وَلَا أَشْرِكَ بِمُتَالِّتِهِ أَذَعُواْ وَإِلَيْهِ مَنَاب ۞

وَكَذَاكِ أَنزَلْنَهُ حُكُمًا عَرَبِيًّا وَلَيِنِ ٱنَبَعْتَ أَهُوَآهُمُر بَعْدَ مَاجَآةَ كَوْمَنَ ٱلْمِلْمِ مَالَكَ مِنَ ٱللّهِ مِن وَلِيَ وَلَاوَاقِ ۞

وَلَقَدْ أَرْسَلْنَا رُسُلَامِن فَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَجَا وَذُرِيَةٌ وَمَاكَانَ لِرَسُولِ أَن يَأْتِي بَعَايَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلِ حِتَابٌ ۞

يَمْحُواْ اللَّهُ مَا يَشَاءُ وَيُشِيتُ وَعِندَهُ وَأُمُّ الْكِتَبِ

<sup>&</sup>lt;sup>[1]</sup> (V.13:36) See the footnote of (V. 5:66).

- 40. Whether We show you (O Muhammad صلی الله علیه وسلم) part of what We have promised them or cause you to die, your duty is only to convey (the Message), and on Us is the reckoning.
- 41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning.
- **42.** And verily, those before them did devise plots, but all plotting is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).
- 43. And those who disbelieved say: "You (O Muhammad صلى الله عليه وسلم) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh, and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

## Sûrat Ibrâhîm (Abraham) XIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

(This is) a Book which We have revealed to you (O Muhammad صلی الله علیه وسلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

وَإِنهُ مَانُوبِيَنَكَ بَعْضَ الَّذِي نَصِدُهُمْ أَوْ نَتَوَفَيْسَنَكَ فَإِنَّمَا عَلَيْكَ الْبَلَغُ وَعَلَيْسَنَا الْحِسَابُ ۞

سورة الرعد ١٣

ٱۘۅؙڵٙؿؘٮؘۯٳ۬ٲؙؾٛٵٮٞٳ۫ؾٱڵٲۯۻؘٮۜ۬ڡؙڞۿٳڡڹٲڟۯٳڣۿٵ ۅؘٲٮۜؿؙؿۜڂۘٷڵٲڡؙۼقٙڹٳڂػٚؠڋۦۅۿۅٛڛٙڔۑۼ ٱڵؙؙڝؖٵڽ۞

وَقَدْ مَكَرَالَّذِينَ مِن قَبْلِهِ مْفِلَةِ الْمَكْرُ جَمِيعًا يَعَلَرُ مَانَكْمِيبُ كُلُّ نَفْيِنُّ وَسَيَعْلَمُ ٱلْكُفَّدُلِمَنْ عُقْبَى الدَّادِ ۞

وَيَقُولُ الَّذِينَ حَفَرُواْ لَسْتَ مُرْسَلًا قُلْ حَفَى بِاللَّهِ شَهِينًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِندَهُ عِلْمُ ٱلْحِتْبِ ۞



بِسَـــــِوْالرَّحِيوِ

الرَّكِتَّ أَنْزَلْنَهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمُنتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِ مِّر إِلَى صِرَطِ الْمَزِيزِ ٱلْحَمِيدِ فِي

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- 2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe to the disbelievers from a severe torment.
- 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the Path of Allâh (i.e.Islâm) and seek crookedness therein they are far astray.
- 4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.
- 5. And indeed We sent Mûsâ (Moses) with Our Ayât (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Blessings of Allâh. Truly, therein are Ayât (evidences, proofs and signs) for every patient, thankful (person)[Tafsîr Ibn Kathîr]."
- 6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord."
- 7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe."
- **8.** And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily Allâh is Rich (Free of all needs), Owner of all Praise."
- 9. Has not the news reached you, of those before you, the people of Nûh (Noah), and

الله الذّي لَهُ رَمَا فِي السَّمَوَتِ وَمَا فِي الْأَرْضُ وَوَيْنٌ لِلْكَيْفِينَ مِنْ عَذَابٍ شَدِيدٍ ۞

الَّذِينَ يَسْتَحِبُّونَ الْحَيَوْةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّ وَنِ عَن سَبِيلِ اللَّهِ وَيَهْغُونَهَا عَوَجًا أُوْلَتِكَ فِي ضَلَالِ بَعِيدِ ۞ وَمَا أَرْسَلْنَا مِن رَّسُولِ إِلَّا بِلِسَانِ قَوْمِهِ عَلَيْ اللَّهِ السَانِ قَوْمِهِ عَلَيْ اللَّهُ مَن يَشَاءُ وَيَهْدِى لِهُ بَيْنَ اللَّهُ مِنَّ الْفَصْرُ الْمُتَعَانِيَ اللَّهُ مَن يَشَاءُ وَيَهْدِى مَن يَشَاءُ وَهُو الْمَدِينُ اللَّهُ مَن يَشَاءُ وَيَهْدِى مَن يَشَاءُ وَهُو الْمَدِينُ الْمَتَا مِن يَشَاءُ وَيَهْدِي

وَلَقَدْ أَرْسَلْنَامُوسَى بِعَايَنِيْنَا أَنْأَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَنِ إِلَى النُّورِ وَذَكِيْرُهُم بِأَيِّنهِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَئتِ لِكُلِصَبَّارِ شَكُورِ۞ شَكُورِ۞

وَإِذْ قَالَمُوسَىٰ لِقَوْمِهِ أَذْكُرُواْ نِعْـمَةً ٱللَّهِ عَلَيْكُمْ إِذْ أَنَحَىٰكُم مِّنْ اَلِ فَرْعَوْنَ يَسُومُونَكُوْ سُوّءَ ٱلْعَذَابِ وَيُذَيِّحُونَ أَبْنَاءَكُمْ وَيَسْتَخْبُونَ نِسَاءً كُمُّ وَفِى ذَلِكُم بَلَا يُمِّن رَبِّكُمْ عَظِيرٌ ۞

ۄٙٳۮ۬ڡۜٲؙۮؘؘڽؘڔؠؙؙؙٛػؙۄ۫ڶؠڹۺٙػڒؿؙۄ۫ڵٲؘؚۯۑۮڹؘۜػؙۄٞۜ ۅٙڶؠڹ؎ؘڡٞۯؿؙڗٳڹؘۼؘڶڮڶۺڍيدؓ۞

> وَقَالَ مُوسَىٰ إِن تَكَفُرُوۤا أَنسُهْ وَمَن فِي ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِيُّ حَمِيدٌ ۞

أَلَوْ يَا أَيَكُوْ نَمَوُا ٱلَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوجٍ

'Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them with anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which vou invite us (i.e. Islâmic Monotheism)."

- 10. Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."
- 11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.
- 12. "And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust put their trust."
- 13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the Zâlimûn (polytheists, disbelievers and wrong-doers).
- وَلَنُسُكِنَنَكُمُ ٱلْأَرْضَ مِنْ بَعَدِهِمُّ ذَلِكَ لِمَنْ | And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of

وَعَادٍ وَثَـُمُودَ وَٱلَّذِينَ مِنْ بَعَدِهِمْ لَا يَعْلَمُهُمْ إِلَّا أَلَّهُ حَاةً تَعُمْ وُسُلُهُ بٱلْبَيِّنَتِ فَرَدُّواً أَيْدِيَهُمْ فِي أَفُوهِهِمْ وَقَالُوٓاْ إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُم بِهِ ، وَإِنَّا لَفِي شَكِّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٌ ٥

\* قَالَتْ رُسُلُهُ مْ أَفِي ٱللَّهِ شَكُّ فَاطِرِ ٱلسَّ حَوَيتِ وَٱلْأَرْضَ يَدْعُوكُم لِيَغْفِرَلَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٓ أَجَلِ مُّسَمَّىٰ قَالُوٓاْ إِنْ أَنتُمْ إِلَّا بَشَّرٌ مِّثْلُنَا تُريدُونَ أَن تَصُدُّونَا عَمَّا كَانَ بَعَيْدُ ءَابَآؤُنَا فَأَتُونَا بِسُلْطَانِ مُّبِينِ ٥

قَالَتَ لَهُ مَرُسُلُهُ مَ إِن خَيْنُ إِلَّا بِشَرٌ مِثْلُكُم وَلَكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِةً وَمَاكَانَ لَنَآ أَن نَاۡتِيكُم بِسُلۡطَان إِلَّابِإِذۡنِ ٱللَّهُ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلُ ٱلْمُؤْمِنُونَ ١

وَمَالَنَآ أَلَّانَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْهَدَىٰنَاسُبُلَنَّا وَلَنَصْبِرَنَّ عَلَىٰ مَآءَاذَيْتُمُونَأُ وَعَلَى ٱللَّهِ فَلْيَـتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ١

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِرُسُلِهِ مَ لَنُخْرِجَنَّكُمْ مِّنَ أَرْضِنَآ أَوۡلَتَعُودُ تَ فِيمِلَّتِنَّآ فَأُوْحَىۤ إِلَيْهِمْ رَبُّهُ وَلَنُهُلِكِنَّ ٱلظَّلِلِمِينَ ١

خَافَ مَقَامِي وَخَافَ وَعِيدِ ٢

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Resurrection or fears My punishment) and (also) fears My threat."

- 15. And they (the Messengers) sought victory and help [from their Lord (Allâh)]; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.
- 16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.
- 17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat<sup>11</sup>; and death will come to him from every side, yet he will not die and in front of him, will be a great torment.
- 18. The parable of those who disbelieved in their Lord is that their works are as ashes. on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).
- 19. Do you not see that Allâh has created the heavens and the earth with truth?If He wills, He can remove you and bring (in your place) a new creation!
- 20. And for Allâh that is not hard or difficult.
- 21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these

وَأَسْتَفْتَهُواْ وَخَابَكُ أَيْجَنَّادِ عَنِيدِ ١

يِّن وَ رَآبِهِ ۽ جَهَنَّهُ وَيُسْقَىٰ مِن مَّآءِ صَدِيدِ 📆

يَتَجَرَّعُهُ وَوَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانِ وَمَاهُوَ بِمَيِّتٍ وَمِن وَرَآبِهِ عَذَاكُ غَلِيظًا ١

مَّتَلُ ٱلَّذِينَ كَفَرُواْ بِرَبِّهُ مِنَّا أَعْمَالُهُمْ كَرَمَادِ ٱشْتَدَتَ بِهِ ٱلرِّيحُ فِي يَوْمِ عَاصِفِتٌ لَّا يَقْدِرُونَ مِمَّا كَسَبُواْ عَلَىٰ شَوْ يَ فَذَلِكَ هُوَ ٱلضَّلَالُ ٱلْتَعَيدُ ١

أَلَهُ تَوَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّـمَوَ تِ وَٱلْأَرْضَ بِٱلْحَقُّ إِن يَشَأْ يُذْهِبُكُمْ وَيَأْتِ بِخَلْقِ جَدِيدِ ١

وَمَاذَالِكَ عَلَى ٱللَّهِ بِعَـزيز ﴾

وَبَرَزُواْ بِنَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَوُّا لِلَّذِينَ ٱسْتَكْمَرُقُواْ إِنَّاكُمْ تَلِكُواْ تَبَعًا فَهَلَ أَنتُومُمُغْنُونَ عَنَّامِنْ عَذَابِ ٱللَّهِ مِن شَحْتَ ۚ قَالُواْ لَوْهَدَ لِنَا ٱللَّهُ لَهَدَيْنَ كُمِّ سَوَآءُ عَلَيْنَا أَجَزِعْنَا أَمْصَبَرْيَا مَالَنَامِن مَّحِيصِ 🕥

said, "The width صلى الله عليه وسلم The Prophet رضى الله عنه said, "The width between the two shoulders of a Kâfir (disbeliever) will be equal to the distance covered by a fast rider in three days." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.559A).

torments) with patience; there is no place of refuge for us."

- 22. And Shaitân (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I (too) promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong-doers)."
- 23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, to dwell therein forever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: Salâm (peace!). [1]
- 24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).
- 25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.
- 26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.
- 27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray

وَقَالَ الشَّيْطُنُ لِمَاقَفِي الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِ وَوَعَد تُكُمْ فَأَخْلَفْتُكُمْ وَمَاكَانَ لِيَ عَلَيْكُمْ فَأَخْلَفْتُكِمْ إِلَّا أَن دَعَوَتُكُمْ مَّا أَنَا بِمُصْرِخِكُمْ وَمَاأَنتُ بِمُصْرِخِى إِنْى كُمْ مَّاأَنَا بِمُصْرِخِكُمْ وَمَاأَنتُ بِمُصْرِخِى إِنْى كَفَرْتُ بِمَاأَشْرَكْ مُنُونِ مِن قَبْلُ إِنَّ الظّالِمِينَ لَهُمْ عَذَاكِ أَلِيهٌ ﴿

ۅؘٲ۫ڎڂؚٲۘٲڶٙڍٮؾۦٵڡٙٶؙٲۅؘۼڡڶۅ۠ٲڶڞٙڸڂؾؚڿڬؾ ۼٙڔؠ؈۬ۼۧؾۿٵڷڵۧڹ۫ۿؘڒؙڿ۬ڸڍڹۯڣۣۿٳؠٳۮٚڹۯؾۣۿ۪ڴ ۼٙؿؿؙۿؙڎڔڣۣۿٵڛؘڶڎٞڕ۞

اَلْتَرَكَيْفَ ضَرَبَ اللهُ مَثَلَا كَيْهَ طَيْبَةً كَشَجَرَ وَطَيِّبَةٍ أَضْلُهَا ثَابِتُّ وَفَرَعُهَا فِ السَّمَاءِ ۞ تُؤْقِ أُكُلُهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللّهُ الْأَمْثَالُ لِلنَّاسِ لَعَلَّفُهُ مَنَذَكَ وَنَ ۞

وَمَثَلُ كَلِمَهُ خَيِئَةِ كَشَجَرَةٍ خَيِئَةٍ اَجْنَتَّ مِن فَوْقِ اَلْأَرْضِ مَا لَهَا مِن قَرَادِ ۞ يُكَيِّتُ اللَّهُ الَّذِينَ ءَامَنُواْ بِالْقَوْلِ الثَّالِتِ فِى الْحَيَوٰةِ الدُّنْيَا وَفِى الْآخِرَةِ وَيُضِيلُ اللَّهُ الظَّلِمِينَ وَيَقْعَلُ اللَّهُ مَا يَشَا لَهُ ۞

<sup>[1] (</sup>V.14:23) See the footnote of (V.4:86).

<sup>(</sup>V.14:27) i.e. immediately after their death (in their graves, etc.), when the angels (Munkar and Nakîr) will ask them three questions: As to: (1) Who is your Lord? (2) What is

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those who are *Zâlimûn* (polytheists and wrong-doers), and Allâh does what He wills. [11]

- 28. Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad صلى الله عليه and his Message of Islâm), and caused their people to dwell in the house of destruction?
- **29.** Hell, in which they will burn, and what an evil place to settle in!
- **30.** And they set up rivals to Allâh, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"
- 31. Say (O Muhammad صلى الله عليه وسلم) to 'Ibâdî (My slaves) who have believed, that they should perform As-Salât (Iqâmat-as-Salât) <sup>[2]</sup>, and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.
- 32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.
- 33. And He has made the sun and the moon, both constantly pursuing their courses,

٭ٱلْمِتَدَإِلَى ٱلَّذِينَ بَدَّلُواْنِعَمَتَ ٱللَّهِ كُفْرًا وَلَّحَلُواْ فَوَمَهُمُ دَارَا لَبُوادِ۞

جَهَ نَرَيَصْ لَوْنَهَ أُوبِنْسَ ٱلْقَدَادُ ۞

وَجَعَكُواْ لِلَّهَ وَأَندَادَا لِيُضِلُواْ عَن سَبِيلِةً - قُلْ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ۞

قُللِعِبَادِىَ ٱلَّذِينَ ءَامَنُواْيُقِيمُواْ الصَّلَوْةَ وَيُنفِقُواْ مِمَّارَزَقَنَهُمُ سِرَّاوَعَلَائِيَةً مِن قَبْلِ أَن يَأْفِي يَوَمُّلَابَيَّةٍ فِيهِ وَلَاخِلَالُ

ٱللهُ ٱلَذِي خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَاءَ مَآءً فَأَخْرَجَ بِهِ مِنَ ٱلثَّمَرَتِ رِزْقَالَكُمِّ وَسَخَرَلَكُمُ ٱلْفُلْكَ لِتَجْرِيَ فِ ٱلْبَحْرِ بِأَمْرِةٍ. وَسَخَرَلَكُمُ ٱلْأَنْهَرَ ۞

وَسَخَّرَلَكُو ٱلشَّمْسَ وَٱلْقَمَرَدَآبِبَيْنِ

your religion? and (3) What do you say about this man (Prophet Muhammad إصلى الله عليه وسلم) who was sent to you? The believers will give the correct answers, i.e. (1) My Lord is Allâh; (2) My religion is Islâm; and (3) This man (Muhammad صلى الله عليه وسلم ) is Allâh's Messenger, and he came to us with clear signs and we believed in him, - while the wrong-doers who believed not in the Message of Prophet Muhammad صلى الله عليه وسلم will not be able to answer these questions. [See Tafsîr Ibn Kathîr].

<sup>[1] (</sup>V.14:27) See the footnotes of (V.3:85) and (V.6:93).

<sup>(</sup>V.14:31) See the footnotes of (V.2:238).

to be of service to you; and He has made the night and the day, to be of service to you.

- 34. And He gave you of all that you asked from Him, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad ملك وسلم الله عليه وسلم).
- 35. And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.
- **36.** "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.
- 37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah in Makkah) in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks. [11]

وَسَخَرَلَكُمُ ٱلْيَلَ وَٱلنَّهَارَ ١

وَءَاتَىٰكُمْ مِّن كُلِّ مَاسَأَلْتُمُوةُ وَإِن نَعُدُّواْ يَهْمَتَ اللَّهَ لِانْحُصُوهاً ۚ إِنَّ الْإِنسَنَ لَظَلُومٌ كَفَّارٌ ۞

وَاذْفَالَ إِبْرُهِيمُ رَبِّ اجْعَلْ هَدْاَالْبَلَدَ ءَامِنَا وَأَجْنُبْنِي وَبَيِّ أَن نَعْسُبُدَ ٱلْأَصْنَامَ ۞

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا قِرَ ٱلْنَاسُّ هُنَ تَبَعَيٰ فَإِنَّهُ مِنِيًّ وَمَنْ عَصَانِي فَإِنَّكَ عَمُوُرٌ تَحِيدٌ

رَّبَنَا إِنِّ أَسْكَنتُ مِن ذُرِّيَّيَ بِوَادٍ غَيْرِذِى زَنْعَ عِندَ بَيْتِكَ الْمُحَرَّوِ رَبَّنَالِيُقِيمُواْ الصَّلَاةَ فَاجْعَلْ أَفْوَدَةً مِّنَ النَّاسِ تَهْوِيَ إِلَيْهِمْ وَأَرْزُفْهُمْ مِنَ الشَّمَرُتِ لَعَلَهُمْ يَشْكُرُونَ ۞

<sup>[1] (</sup>V.14:37). The Story of the building of the Ka'bah at Makkah:

Narrated Ibn 'Abbās صلى الله عنه (See Fath Al-Bārî, Vol. 7, Page 210)]. The first lady to use a girdle was the mother of Ismā'īl (Ishmael). She used a girdle so that she might hide her tracks from Sārah.\* Ibrāhîm (Abraham) brought her and her son Ismā'īl (Ishmael) while she used to nurse him at her breast, near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismā'īl's (Ishmael) mother followed him saying, "O Ibrāhîm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allâh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us,"

and returned while Ibrâhîm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the *Ka'bah*, and raising both hands invoked Allâh saying the following supplication:

'O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the *Ka'bah* in Makkah); in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.' (V.14:37)

Isma'îl's (Ishmael) mother went on suckling Isma'îl (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Isma'îl (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Safâ was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwah) seven times." The Prophet صلى الله عليه وسلم said, "This is the source of the tradition of the Sa'y (the going) of people between them (i.e. As-Safa and Al-Marwah). When she reached Al-Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water added, "May صلى الله عليه وسلم was flowing out after she had scooped some of it." The Prophet Allâh bestow mercy on Ismâ'îl's (Ishmael) mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam صلى الله عليه وسلم would have been a stream flowing on the surface of the earth." The Prophet further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet صلى الله عليه وسلم added, "Ismâ'îl's (Ishmael) mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, صلى الله but you will have no right to possess the water.' They agreed to that." The Prophet further said, "Ismâ'îl's (Ishmael) mother was pleased with the whole situation as she عليه وسلم used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Isma'îl (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismâ'îl's (Ishmael) mother had died, Ibrâhîm (Abraham) came after Ismâ'îl's (Ishmael) marriage in order to see his family that he had left before, but he did not find Isma'îl

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(Ishmael) there. When he asked Isma'îl's (Ishmael) wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Isma'îl (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ismâ'îl (Ishmael) said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Isma'îl (Ishmael) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Isma'îl (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished and called on them again but did not find Isma'îl (Ishmael). So he came to Isma'îl's (Ishmael) wife and asked her about Ismâ'îl (Ishmael). She said, 'He has gone in search of our livelihood.' Ibrâhîm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allâh عز و جل. Ibrâhîm (Abraham) said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allâh! Bless their meat and water.' " The Prophet صلى الله عليه وسلم added, "At that time they did not have grain, and if مبلي الله عليه رسلم they had grain, he would have also invoked Allâh to bless it." The Prophet مبلى الله عليه رسلم added, "If somebody has only these two things as his sustenance, his health and disposition added, "Then صلى الله عليه وسلم added, "The Prophet Ibrâhîm (Abraham) said to Ismâ'îl's (Ishmael) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Isma'îl (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Isma'îl (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Isma'îl (Ishmael) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismâ'îl (Ishmael) under a tree near Zamzam, sharpening his arrows. When he saw Ibrâhîm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhîm (Abraham) said, 'O Ismâ'il (Ishmael)! Allâh has given me an order.' Ismâ'îl (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrâhîm (Abraham) asked, 'Will you help me?' Ismâ'îl (Ishmael) said, 'I will help you.' Ibrâhîm (Abraham) said, 'Allâh has ordered me to build a house here,' ,added صبلي الله عليه وسلم pointing to a hillock higher than the land surrounding it.' " The Prophet "Then they raised the foundations of the House (i.e. the Ka'bah). Ismâ'îl (Îshmael) brought the stones and Ibrâhîm (Abraham) was building; and when the walls became high, Ismâ'îl (Ishmael) brought this stone and put it for Ibrahîm (Abraham) who stood over it and carried on building, while Isma'il (Ishmael) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer the All-Knower.' " (V.2:127).

added, "Then both of them went on building and going round the صلى الله عليه وسلم added, "The Prophet Ka'bah saying 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.' " (V.2:127) [Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 583].

- 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.
- 39. "All praise and thanks are Allâh's Who has given me in old age Ismâ'îl (Ishmael) and Ishâq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.
- **40**. "O my Lord! Make me one who performs *As-Salât* (*lqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation.
- **41.** "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."
- **42.** Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.
- 43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).
- a4. And warn (O Muhammad صلى الله عليه ) mankind of the Day when the torment will come to them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).
- 45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."

رَبَّنَا إِنَّكَ تَعَلَّمُ مَا نُخْفِى وَمَا نُعْلِثُ وَمَا يَخْفَىٰ عَلَ ٱللَّهِ مِن شَيْءِ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّـمَآءِ۞

ٱلْحَمْدُيلَةِ ٱلَّذِى وَهَبَ لِي عَلَى ٱلْكِتَرِ إِسْمَعِيلَ وَإِسْحَقَّ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ۞

> رَبِّٱجْعَلْنِي مُقِيرَٱلصَّلَوْةِ وَمِن ذُرِّيَّتِيَّ رَبَّنَا وَتَقَبَّلُ دُعَلَةِ۞

رَبَّنَاٱغْفِرْلِي وَلِوَلِدَقَ وَلِلْمُؤْمِنِينَ يَوَمَ يَقُومُ ٱلْحِسَابُ۞

وَلَا تَحْسَبَنَّ ٱللَّهَ عَلَيْلًا عَمَّا يَعْمَلُ ٱلظَّلِمُونَ الْمَايُونِ الْمَايُونِ الْمُعَلِيمُونَ الْمَايُونِ الْمُعَلِيمُونِ الْمُعَلِيمُونِ الْمُعَادُنُ اللَّهُ الْمُعَدُدُ الْمُعَادُونِ الْمُعَادُدُ اللَّهُ الْمُعَدُدُ اللَّهُ الْمُعَدُدُ اللَّهُ اللَّهُ الْمُعَدُدُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُواللِّلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُ

مُهْطِعِينَ مُڤَنِعِي رُءُوسِهِمْ لَايَزَتَدُّ إِلَيْهِمْ طَرْفُهُمُّ وَأَفْدَتُهُمْ هَوَآءٌ۞

وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْنِيهِمُ ٱلْمَدَّابُ فِيَتُولُ ٱلَّذِينَ ظَلَمُواْ رَبَّنَا ٓ أَخِرْنَا ٓ إِلَىٰٓ أَجَلِ قَرِيبٍ خُّبُ دَعْوَلَكَ وَتَنَيِعِ ٱلرُّسُلُّ أَوَلَوْ تَكُونُواْ أَفْسَمْتُم مِّن فَبْلُ مَالَكُم مِّن زَوَالِ۞ مَالَكُم مِّن زَوَالِ۞

وَسَكَنَتُمْ فِىمَسَكِنِ الَّذِينَ ظَالَمُوۤا أَنفُسَهُ مْ وَتَبَيَّنَ لَكُوكَيْفَ فَعَلْنَا بِهِمْ وَضَرَّيْنَا لَكُمُ ٱلْأَمْثَالَ ۞

- 46. Indeed, they plotted their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance) [Tafsîr Ibn Kathîr] [1].
- 47. So think not that Allah will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.
- 48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible.
- 49. And you will see the Mujrimûn (criminals, disbelievers in the Oneness of Allâh — Islâmic Monotheism, polytheists) that Day Mugarranûn<sup>[2]</sup> (bound together) in fetters
- 50. Their garments will be of pitch, and fire will cover their faces.
- 51. That Allah may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning.
- 52. This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh) - and that men of understanding may take heed.

وَقَدْ مَكُرُواْ مَكَ مُهُمْ وَعِندَ ٱللَّهِ مَكُرُهُمْ وَإِن كَانَ مَكِيُ هُمْ لِتَزُولَ مِنْ هُ ٱلْجِبَالُ ٢

فَكَ تَحْسَبَنَ ٱللَّهَ مُخْلِفَ وَعْدِهِ و رُسُلَهُ وَ إِنَّ ٱللَّهَ عَنِيزٌ ذُوٱنتِقَامِ ٢

وَمَ نُبَدَّلُ ٱلْأَرْضُ غَيْرًا لْأَرْضِ وَٱلسَّمَوَتُ وَدَرُواْ لِلَّهِ ٱلْوَجِدِ ٱلْقَقَّارِ ١

> وَتَرَى ٱلْمُجْرِمِينَ يَوْمَعٍ ذِيمُقَرِّنِينَ فِ ٱلْأَصْفَادِ ٢

سَرَابِيلُهُ مِن قَطِرَانِ وَيَغْشَهِ، وُجُوهَهُ مُ ٱلنَّارُ ٥ لِيَجْزِيَ ٱللَّهُ كُلِّ نَفْسِ مَّا كَسَبَتْ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ٢

> هَذَابَلَغُ لِلتَّاسِ وَلِيُنذَرُواْ بِهِ وَلِيَعَكُمُوٓا أَنَّمَا هُوَ إِلَّهُ وَحِدٌ وَلِيَذَكَّرَ أُولُواْ ٱلْأَلْبِ ٥

<sup>[1] (</sup>V.14:46) It is said by some interpreters regarding this Verse that the Quraish pagans to kill him but they failed and were صلى الله عليه وسلم to kill him but they failed and were unable to carry out their plot which they plotted.

<sup>(</sup>V.14:49) Mugarranûn in fetters mean with their hands and feet tied to their necks with chains.

## Sûrat Al-Hiir (The Rocky Tract) XV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Râ. [These letters are one of the miracles of the Our'an, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book and a plain Our'ân.
- 2. How much would those who disbelieved wish that they had been Muslims [those who have submitted themselves to Allâh's Will in Islâm i.e. Islâmic Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].[1]
- 3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!
- 4. And never did We destroy a township but there was a known decree for it.
- 5. No nation can advance its term, nor delay it.
- 6. And they say: "O you (Muhammad to whom the Dhikr (The Our'ân) has been sent down! Verily, you are a mad man!
- 7. "Why do you not bring angels to us if you are of the truthful?"
- 8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!

الرَّ يِلْكَ ءَايَتُ ٱلْكِتَابِ وَقُوْءَان مُّين ٢

رُّنَمَا بَوْدُ ٱلَّذِينَ كَفَرُواْ لَوَكَانُواْ مُسْلِمِينَ الْ

ذَرْهُمْ يَأْكُلُواْ وَيَتَمَتَّعُواْ وَيُلْهِ هِمُ ٱلْأَمَلُ فَسَوْفَ

وَمَآأَهُلَكُنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعَلُه مُّ ١

مَّاتَسُهُ مِنْ أُمَّةِ أَجَلَهَا وَمَا يَسْتَخِرُونَ ٥

وَقَالُواْ يَنَأَيُّهَا ٱلَّذِي نُزِّلَ عَلَيْهِ ٱلذِّحْرُ إِنَّكَ لَمَحْنُونٌ ٥

لَّوْمَاتَأْتِينَا بِٱلْمَلَتَهِكَةِ إِن كُنتَ مِنَ ٱلصَّدِقِينَ ۞

مَانُنَزِلُٱلْمَلَتِهِكَةَ إِلَّا بِٱلْحَقِّ وَمَاكَاثُوّا إِذَا مُنظَرِينَ ٨

<sup>&</sup>lt;sup>[1]</sup> (V.15:2): See the footnote of (V.3:85).

- 9. Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)[1].
- 10. Indeed, We sent (Messengers) before you (O Muhammad صلى الله عليه وسلم) amongst the sects (communities) of old.
- 11. And never came a Messenger to them but they did mock at him.
- 12. Thus do We let it (polytheism and disbelief) enter the hearts of the Mujrimûn [criminals, polytheists and pagans (because of their mocking at the Messengers)].
- 13. They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients (who disbelieved) has gone forth.
- 14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long)
- 15. They would surely say (in evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."
- 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders [2]
- 17. And We have guarded it (the near heaven) from every outcast Shaitan (devil).
  - 18. Except him (devil) who steals the

انَّا نَعَهُ يُزَّلْنَا ٱلذَّحْهُ وَإِنَّا لَهُ رَكِفِظُونَ ٥

وَلَقَدُ أُرْسَلْنَا مِن قَبْلِكَ فِي شِيعِ ٱلْأُوَّلِينَ ٢

وَمَا يَأْتِيهِ مِ مِّن رَّسُولِ إِلَّاكَانُواْ بِهِ عِيْسَتَهُزُ وُنَ ١

كَذَالِكَ نَسْلُكُهُ مِنْ قُلُوبِ ٱلْمُجْرِمِينَ ١

لَا يُؤْمِنُونَ بِهِ ء وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ ٢

وَلَوْفَتَحْنَاعَلَيْهِ مِبَابًا مِّنَ ٱلسَّـمَآءِ فَظَلُواْ فِيهِ يَعَرُجُونَ ١

لَقَالُواْ إِنَّمَاسُكِرَتْ أَبْصَدُ نَا بَلْ نَحْنُ قَوْمُ مِّسْمِحُورُونَ ١

وَلَقَدْ جَعَلْنَافِ ٱلسَّمَآء بُرُوجَا وَزَيَّتُهَا

وَحَفِظْنَهَامِن كُلِّ شَيْطُن تَجِيمِ

إِلَّامَنِ ٱسۡتَرَقِ ٱلسَّمۡعَ فَأَتَّبَعَهُ ويشهَابٌ مُّبِينٌ ۞

<sup>[1] (</sup>V.15:9) This Verse is a challenge to mankind and everyone is obliged to believe in the miracles of this Qur'an. It is a clear fact that more than 1400 years have elapsed and not a single word of this Qur'an has been changed, although the disbelievers tried their utmost to change it in every way, but they failed miserably in their efforts. As it is mentioned in this holy Verse: "We will guard it." By Allah! He has guarded it. On the contrary, all the other holy Books [the Taurât (Torah), the Injeel (Gospel)] have been corrupted in the form of additions or subtractions or alterations in the original text.

<sup>(</sup>V.15:16) See the footnote of (V.6:97).

hearing then he is pursued by a clear flaming fire.

- 19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.
- 20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].
- 21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.
- 22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].
- 23. And certainly We! We it is Who give life, and cause death, and We are the Inheritor.
- 24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.
- 25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knower.
- **26.** And indeed, We created man from dried (sounding) clay of altered mud.
- 27. And the jinn, We created aforetime from the smokeless flame of fire.
- 28. And (remember) when your Lord said to the angels: "I am going to create a man

وَٱلْأَرْضَ مَدَدْنَهَا وَٱلْقَيْنَا فِيهَا رَوَسِيَ وَٱلْبَنْنَا فِيهَا مِن كُلِّ شَيْءِ مَوْزُونِ۞

> وَجَعَلْنَالَكُرُ فِيهَامَعَائِشَ وَمَن لَّسَنَّرُ لَهُ مِزَزِقِينَ ۞

وَإِن مِّن شَیْءِ إِلَّا عِندَنَا خَزَآ بِنُهُ, وَمَا نُنَزِّلُهُ ۖ إِلَّا بِقَدَرِمَعْ لُومِ ۞

وَأَرْسَلْنَا ٱلرِيَحَ لَاقِعَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءَ فَأَسْفَيْنَكُمُوهُ وَمَاۤ أَنتُمَ لَهُ. بِحَنزِيْنَ ۞

وَإِنَّا لَنَحْنُ نُحْيِء وَنُمِيتُ وَنَحْنُ ٱلْوَرِثُونَ ۞

وَلَقَدْ عَلِمْنَاٱلْمُسْتَقْدِمِينَ مِنكُوْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُوْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ

وَإِنَّ رَبَّكَ هُوَيَعَثُرُهُمْ إِنَّهُ وَحَكِيدٌ عَلِيدٌ ٥

وَلَقَدْ خَلَقَنَا ٱلْإِنسَانَ مِن صَلْصَلْ مِنْ حَمَاٍ مَّسْنُونِ

وَٱلْجَانَ خَلَقَتُهُ مِن قَبْلُ مِن نَارِ ٱلسَّمُومِ

وَإِذْ قَالَ رَبُّكَ لِلْمَلَتَ كَدَةِ إِنِّى خَلِقٌ بَشَرًا مِن صَلْصَلِ مِّنْ

(Adam) from dried (sounding) clay of altered mud.

- 29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves to him."
- 30. So the angels prostrated themselves, all of them together.
- 31. Except Iblîs (Satan) he refused to be among the prostrators.
- 32. (Allâh) said: "O Iblîs (Satan)! What is your reason for not being among the prostrators?"
- 33. [Iblîs (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud."
- 34. (Allâh) said: "Then, get out from here, for verily, you are Rajîm (an outcast or a cursed one)." [Tafsîr At-Tabarî]
- 35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."
- 36. [Iblîs (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."
- 37. Allâh said: "Then verily, you are of those reprieved.
  - 38. "Till the Day of the time appointed."
- 39. [Iblîs (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.
- 40. "Except Your chosen, (guided) slaves among them."
- 41. (Allâh) said: "This is a Way which will lead straight to Me."

حَمَا مَسْنُونِ ٨

فَإِذَاسَوَيْتُهُ وَنَفَخَتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُ و سكجدين ١

فَسَجَدَ ٱلْمَلَتِكَةُ كُلُّهُ أَخْمَعُ وَنَ كُلُ

اللَّا إِثلَت أَنَ أَن بَكُونَ مَعَ ٱلسَّاحِدِينَ اللَّهِ

قَالَ يَنْإِبْلِيسُ مَالَكَ أَلَّا تَكُونَ مَعَ ٱلسَّنجِدِينَ ٢

قَالَ لَمَّاكُن لِلْسَجُدَ لِبَشَرِخَلَقْتَهُ ومِن صَلْصَال مِّنْ حَمَامَ سَنُوب اللهُ

قَالَ فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَحِيمٌ 📆

وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّين ﴿

قَالَرَبِّ فَأَنظِرُنَ إِلَى يَوْمِر يُبْعَثُونَ 📆

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ٢

إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْ لُومِ ۞ قَالَ رَبِّ بِمَآ أَغُوَيْـتَنِي لَأَزُيِّنَنَّ لَهُمْ فِي ٱلْأَرْضِ وَلَأَغُويَنَّهُمُ أَجْمَعِينَ 📆

الَّاعِمَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ٢

قَالَ هَا ذَاصِرَ كُلُّعَانَ مُسْتَقِعُ ١

- **42**. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwûn* (*Mushrikûn* and those who go astray, criminals, polytheists, and evil-doers)."
- **43.** "And surely, Hell is the promised place for them all."
- **44.** "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.
- **45**. "Truly! The *Muttaqûn* (the pious See V.2:2) will be amidst Gardens and water-springs (Paradise).
- **46**. "(It will be said to them): 'Enter therein (Paradise), in peace and security.'
- **47.** "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones."
- **48**. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."
- 49. Declare (O Muhammad صلى الله عليه وسلم) to My slaves, that truly, I am the Oft-Forgiving, the Most Merciful.
- **50.** And that My Torment is indeed the most painful torment.
- **51.** And tell them about the guests (the angels) of Ibrâhîm (Abraham).
- **52.** When they entered to him, and said: *Salâm* (peace)! [Ibrâhîm (Abraham)] said: "Indeed! We are afraid of you."
- **53**. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."
- 54. [Ibrâhîm (Abraham)] said: "Do you give me glad tidings (of a son) when old age

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِ مُسُلَّطُنُ إِلَّا مَن الْجَعَلَ مِن الْخَاوِينَ ﴿

وَإِنَّ جَهَ نَّرَ لَمَوْعِدُهُمْ أَجْمَعِينَ ٢

لَهَاسَبْعَةُ أَبُوبِ لِّكُلِّ بَابِ مِنْهُمْر جُزْءٌ مَّقْسُورُ

إِنَّ ٱلْمُتَّقِينَ فِي جَنَّتِ وَعُيُونٍ

آدْخُلُوهَابِسَلَيْمِ َامِنِينَ ۞

وَنَزَعْنَامَافِيصُدُورِهِم مِّنْ عِلِّ إِخْوَنَا عَلَى سُرُرِ مُتَقَبِلِينَ۞

لَايَمَشُهُرِ فِيهَانَصَبُّ وَمَاهُ مِنْهَا بِمُخْرَجِينَ ۞ \* نَيْ عِبَادِيَ أَنْ أَنَالُفْهُورُ ٱلرَّحِـهُ ۞

وَأَنَّ عَذَاكِ هُوَ ٱلْعَذَاكِ ٱلْأَلِيمُ

وَنَبِنَّهُ مُعَن ضَيْفِ إِبْرُهِ مِمَ ٥

إِذْ دَخَلُواْ عَلَيْهِ فَقَالُواْسَلَامُاقَالَ إِنَّا مِنكُرُوعِلُونَ ۞

قَالُواْ لَا تَوْجَلَ إِنَّانُبَشِّرُكَ بِغُلَامٍ عَلِيمِ ٥

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَن مَّسَنِيَ ٱلْكِبَرُ

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has overtaken me? Of what then is your glad tidings?"

- 55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing."
- 56. [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"
- 57. [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O Messengers?"
- 58. They (the angels) said: "We have been sent to a people who are Mujrimûn (criminals, disbelievers, polytheists, sinners).
- 59. "(All) except the family of Lût (Lot). Them all we are surely going to save (from destruction).
- 60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."
- 61. Then when the Messengers (the angels) came to the family of Lût (Lot).
- 62. He said: "Verily, you are people unknown to me."
- 63. They said: "Nay, we have come to you with that (torment) which they have been doubting.
- 64. "And we have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.
- 65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."
- 66. And We made known this decree to him, that the root of those (sinners) was to be

فَهُ تُنَسِّرُونَ ٥

قَالُواْ بَشَـُ رَنَكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَينِطِينَ ٥

قَالَ وَمَن يَقْنَظُ مِن رَجْمَةِ رَبِّهِ عَ إِلَّا ٱلضَّالُّونَ ١

قَالَ فَمَاخَطْبُكُو أَيُّهَا ٱلْمُرْسَلُونَ

قَالُواْ إِنَّا أَرْسِلْنَآ إِلَىٰ قَوْمِر مُّجْرِمِينَ ٨

إِلَّآءَالَ لُوطٍ إِنَّالَمُنَجُّوهُمْ أَجْمَعِينَ 🕲

إِلَّا أَمْرَأَتُهُ وَقَدَّرْنَا إِنَّهَا لَمِنَ ٱلْغَايِرِينَ ٦

فَلَمَّاجَآةَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ١

قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ١

قَالُواْبَلِ جِئْنَكَ بِمَاكَانُواْفِيهِ يَمْتَرُونَ 📆

وَأَتَيْنَكَ بِٱلْحَقِّ وَإِنَّالَصَيْدِقُونَ ١

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلْيَّلِ وَٱتَّبِعَ أَدْبَكَرُهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَآمَضُواْ حَيْثُ نُؤْمَرُونَ ۞

وَقَضَيْنَا ٓ الْيُعِونَ لِكَ ٱلْأَمْرَ أَنَّ دَابِرَهَا ۚ وُلَّا مَقْطُوعٌ

cut off in the early morning.

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).

**68.** [Lût (Lot)] said: "Verily, these are my guests, so shame me not.

- 69. "And fear Allâh and disgrace me not."
- 70. They (the people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Alamîn' (people, foreigners and strangers from us)?"
- 71. [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."
- 72. Verily, by your life (O Muhammad رصلی ), in their wild intoxication, they were wandering blindly.
- 73. So As-Saihah (torment awful cry) overtook them at the time of sunrise.
- 74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.
- 75. Surely! In this are signs for those who see (or understand or learn the lessons from the Signs of Allâh).
- 76. And verily, they (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now)<sup>[1]</sup>.
- 77. Surely, therein is indeed a sign for the believers.
- 78. And the Dwellers in the Wood [i.e. the people of Madyan (Midian) to whom Prophet Shuʻaib (عليه السلام) was sent by Allâh], were also Zâlimûn (polytheists and wrong-doers).

مُضيحيت ۞ وَجَاءَ أَهْلُ ٱلْمَدِينَةِ يَسَتَبْشِرُونَ۞

قَالَ إِنَّ هَلَـُؤُلِآءِضَيْغِيفَلَاتَفْضَحُونِ

وَأَتَّغُواْ اللَّهَ وَلَا يُخْزُونِ۞ قَالُواْ أَوَلَةٍ نَنْهَكَ عَنِ ٱلْمُنْكِينَ۞

قَالَ هَنَّوُلَآءِ بَنَالِنَ إِن كُنْتُمْ فَعَلِينَ ٢

لَعَمْرُكَ إِنَّهُمْ لَنِي سَكَرِيْهِمْ يَعْمَهُونَ

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ۞

فَجَعَلْنَاعَلِيهَا سَافِلَهَا وَأَمْطَرْنَاعَلَيْهِمْ حِجَارَةً مِنسِجِيل

إِنَّ فِي ذَالِكَ لَآيَتِ الْمُتَوسِّمِينَ ٥

وَإِنَّهَا لَبِسَبِيلِ مُّقِيمٍ ۞

إِنَّ فِ ذَالِكَ لَآئِةً لِلْمُؤْمِنِينَ ٢

وَإِن كَانَ أَصْحَبُ ٱلْأَيْكَةِ لَظَالِمِينَ

<sup>[1] (</sup>V.15:76) See Al-Bidâyah wan-Nihâyah by Ibn Kathîr.

79. So, We took vengeance on them. They are both on an open highway, plain to see.

- **80.** And verily, the dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.
- **81.** And We gave them Our Signs, but they were averse to them.
- 82. And they used to hew out dwellings from the mountains, (feeling themselves) secure.
- **83.** But As-Saihah (torment awful cry) overtook them in the early morning (of the fourth day of their promised punishment days).
- **84**. And all that they used to earn availed them not.
- 85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad صلى الله عليه وسلم), their faults with gracious forgiveness. [This was before the ordainment of Jihâd holy fighting in Allâh's cause].
- **86.** Verily, your Lord is the All-Knowing Creator.
- **87**. And indeed, We have bestowed upon you seven of *Al-Mathâni* (seven repeatedly recited Verses), (i.e. *Sûrat Al-Fâtihah*) and the Grand Qur'ân.
- 88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wing for the believers (be courteous to the fellow-believers).
- عملى الله عليه 89. And say (O Muhammad صلى الله عليه الله عليه ''I am indeed a plain warner."

فأنتقَمْنَامِنْهُمْ وَإِنَّهُمَالِيا إِمَامِرُمُّ بِينِ

وَلَقَدُكُذَّ بَأَصْحَبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ

وَءَاتَيْنَهُمْءَ ايْتِنَافَكَالُواْعَنْهَامُغْرِضِينَ ٦

وَكَانُواْ يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ٦

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُصْبِحِينَ ٢

فَمَآ أَغۡنَىٰعَنْهُمِمَّاكَانُواْيَكْسِبُونَ

وَمَاخَلَقَنَا ٱلشَّمَوَٰ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقُّ وَإِنَّ ٱلسَّاعَةَ لَابْتِيَةٌ فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَعِيلَ ۞

إِذَ رَبُّكَ هُوَ ٱلْخَلَّاقُ ٱلْعَلِيمُ ۞

وَلَقَدَّ ءَاتَيْنَكَ سَبْعَامِّرَ ٱلْمَثَانِي وَٱلْقُرْءَانَ ٱلْعَظِيرَ۞

لَاتَدُدَّنَ عَيْنَيْكَ إِلَى مَامَتَعْنَابِهِ ۚ أَزْوَجَا مِنْهُمْ وَلَا تَحْزَنَ عَلَيْهِمْ وَالخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ۞

وَقُلْ إِنِّ أَنَا ٱلنَّذِيرُ ٱلْمُدِينُ

<sup>[1] (</sup>V.15:87) See the footnote of (V.1:2).

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90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians).

- 91. Who have made the Our'an into parts (i.e. believed in one part and disbelieved in the other). [Tafsîr At-Tabarî]
- 92. So, by your Lord, (O Muhammad صلى الله عليه وسلم), We shall certainly call all of them to account.
  - 93. For all that they used to do.
- 94. Therefore proclaim openly (Allâh's Message - Islâmic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn (polytheists, idolaters, disbelievers — See V.2:105).
- 95. Truly! We will suffice you against the scoffers.
- 96. Who set up along with Allâh another ilâh (god); but they will come to know.
- 97. Indeed, We know that your breast is straitened at what they say.
- 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).[1]
- 99. And worship your Lord until there comes to you the certainty (i.e. death). [2]

كَمَا أَنْزَلْنَاعَلَى ٱلْمُقْتَسِمِينَ ۞

ٱلَّذِيرِ - حَعَلُواْ ٱلْقُدُوَ الْ عِضِينَ ١

فَوَرَيْكَ لَنَسْئَلَنَّهُمْ أَجْمَعِينَ ١

عَمَّاكَانُواْتِعْمَلُونَ ٢ فَأَصْدَعْ بِمَاثُوْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ١

إِنَّا كَفَيْنَاكَ ٱلْمُسْتَهْزِءِينَ ١

ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَهَّاءَ اخَرُّ فَسَوْفَ

وَلَقَدْ نَعَادُ أَنَّكَ يَضِتُ صَدْرُكَ بِمَا يَقُولُونَ ٠

فَسَبِّح بِحَمَّدِ رَبِّكَ وَكُن مِّنَ ٱلسَّاجِدِينَ ١

وَأَعْدُدُرَتُكَ حَتَىٰ بَأْسَكَ ٱلْمَقِيرِ عُلَى الْمُقِيرِ عُلَيْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ

<sup>&</sup>lt;sup>[1]</sup> (V. 15:98).

a) Narrated Abu Ma'bad, the freed slave of Ibn 'Abbâs: Ibn 'Abbâs صنى الله عنهما told me, "In the lifetime of the Prophet صلى الله عليه وسلم , it was the custom to remember Allah (Dhikr) by glorifying, praising and magnifying Allah aloud after the compulsory congregational prayers." Ibn 'Abbas further said, "When I heard the Dhikr, I would learn that the compulsory congregational prayer had ended." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.802).

b) Narrated Ibn 'Abbas رضى الله عنهما i used to recognize the completion of the prayer of the Prophet صلى الله عليه وسلم by hearing Takbîr. (Sahîh Al-Bukhârî, Vol.1, Hadîth No.803).

said, "None of you صلی الله علیه وسلم Allâh's Messenger رضی الله عنه said, "None of you should long for death because of a calamity that had befallen him; and if he cannot, but long for death, then he should say, 'O Allâh! Let me live as long as life is better for me, and take my life if death is better for me.' " (Sahîh Al-Bukhârî, Vol.8, Hadîth No.362).

## Sûrat An-Nahl (The Bees) XVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The Commandment (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments) ordained by Allâh will come to pass, so, seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him.
- 2. He sends down the angels with the Rûh (revelation) of His Command to whom of His slaves He wills (saying): "Warn (mankind) that Lâ ilâha illâ Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).
- 3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.
- **4.** He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.
- 5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.
- 6. And therein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.
- 7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.
- **8.** And (He has created) horses, mules and donkeys, for you to ride and as an adomment. And He creates (other) things of which you have no knowledge.
  - 9. And upon Allâh is the responsibility to



دِسْ فِيْرِكُونَ الْمَعْوَالْتَصْفِيرِ اللَّهِ الْوَقَوَالْتَصْفِيرِ الْمَعْوَالْتَصْفِيرِ الْمَعْوَالْتَصْفِي الْتَهَ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ وَتَعَالَىٰعَمَا لَيْشَرِكُونَ اللَّهِ الْمُعْرِكُونَ

يُنزَلُ ٱلْمَلَنَبِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِ عَلَى مَن يَشَاءْ مِنْ عِبَادِهِ ۚ أَنْ أَنذِرُواْ أَنَّهُ وَلَا إِلَهَ إِلَّا أَنَا فَأَتَّـ قُونٍ ۞

> خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ بِٱلْحَقِّ تَعَالَى عَمَّايُشْرِكُونَ ۞

خَلَقَ ٱلْإِنسَنَ مِننُطُفَ يَــِفَإِذَاهُوَ خَصِيــُرُمُّيِينٌ۞

وَٱلْأَنْعُلَمَ خَلَقَهَا ۗ لَكُمْ فِيهَادِفْ ٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ ۞

> وَلَكُمْ فِيهَاجَمَالُ حِينَ تُرِيحُونَ وَحِينَ تَشَرَحُونَ ۞

وَتَحْمِلُ أَفْقَالَكُمْ إِلَىٰ بَلَدِلَّمْ تَكُونُواْ بَلِغِيهِ إِلَّا بِشِقِّ ٱلْأَنفُينَ إِنَّ رَبَّكُمْ لَرَّءُ وَقُ رَّحِيمٌ ۞

وَٱلْخَيْلَوَٱلْلِغَالَوَٱلْخَمِيرَ لِتَرْكَبُوهَا وَذِينَةً ۚ وَيَخَلُقُ مَالَاتَعَلَمُونَ۞

وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآيِرٌ وَلَوْشَآءَ

explain the Straight Path. [1] But there are ways that turn aside (such as Paganism, Judaism and Christianity). And had He willed, He would have guided you all (mankind).

- 10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.
- 11. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for a people who give thought.
- 12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for a people who understand.
- 13. And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily, in this is a sign for a people who remember.
- 14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.
- 15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.
- 16. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves.

لَقَدَيْكُ أَخِمَعِينَ ٢

هُوَ ٱلَّذِيَ أَنِزَلَ مِنِ ٱلسِّمَاءِ مَأَةً لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسبِمُونَ ١

يُنْبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَغْنَابَ وَمِن كُلِّ ٱلثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَاَيَةً لِلْقَوْمِ يَتَفَكَّرُونَ ٥

وَسَخَّرَ لَكُهُ ٱلَّٰئِلَ وَٱلنَّهَارَ وَٱللَّهَ مَسَ وَٱلْقَمَرُ وَٱلنَّهُ وُمُ مُسَخَّرَتُ بِأَمْرِؤُمَ إِنَّ فِي ذَلِكَ لَآيِنَ لِقَوْمِ يَعْقِلُونَ ١ وَمَاذَرَأَ لَكُمْ فِي ٱلْأَرْضِ مُخْتَلِفًا أَلُوانُهُ وَ إِنَّ فِي ذَالِكَ لَآيَةً لِقَوْمِ يَذَكَّرُونَ ١

وَهُوَ ٱلَّذِي سَخَّرَ ٱلْيَحْرَ لِتَأْكُلُواْ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُواْمِنْهُ حِلْيَةً تَلْبَسُونَهَأُ وَيَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُواْمِن فَضْلهِ، وَلَعَا كُونَ ١

وَأَلْقَىٰ فِي ٱلْأَرْضِ رَوَسِي أَن تَميدَ بِكُوْ وَأَنْهَرًا وَسُيُلًا لَعَلَكُمْ تَفْتَدُونَ ١

وَعَلَامَاتٍ وَبِٱلنَّجْءِهُمْ يَهْ مَدُونَ ١

<sup>[1] (</sup>V.16:9) i.e. Islâmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things; so whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction.

- 17. Is then He, Who creates as one who creates not? Will you not then remember?
- **18.** And if you would count the favours of Allâh, never could you be able to count them. Truly! Allâh is Oft-Forgiving, Most Merciful.
- 19. And Allâh knows what you conceal and what you reveal.
- **20**. Those whom they (*Al-Mushrikûn*<sup>[11]</sup>) invoke besides Allâh have not created anything, but are themselves created.
- 21. (They are) dead, not alive; and they know not when they will be raised up.
- 22. Your *Ilâh*<sup>[2]</sup> (God) is One *Ilâh* (God Allâh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud. [3]
- **23.** Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.
- **24.** And when it is said to them: "What is it that your Lord has sent down (to Muhammad صلى الله عليه وسلم They say: "Tales of the men of old!"
- 25. They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!
- 26. Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them

أَفَمَن يَغْلُقُكُمَن لَا يَغْلُقُ أَفَلَا تَذَكَّرُونَ ٥

وَإِن تَعُدُّوا نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَأٌ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيدٌ ۞

وَٱللَّهُ يَعْلَمُ مَا لَيُسِرُّونَ وَمَا تُعْلِنُونَ اللهُ

وَٱلَّذِينَ يَتْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْعًا وَهُمْ يُخَلِّقُونَ ۞

أَمْوَتُ غَيْرُ أَحْيَا وَمَايَشْ عُرُونَ أَيَّانَ يُبْعَثُونَ ۞

اِلَهُكُمْ إِلَهٌ وَحِدُّ قَالَيْنِ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ قُلُويُهُمْ مُنْكِرَةٌ وَهُو مُتَستَكْبِرُونَ ۞

لَاجَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَايُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ ٱلْمُسْتَكْمِرِينَ ۞

وَإِذَاقِيلَ لَهُم مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوٓا أَسَطِيرُ ٱلْأَوۡلِينَ۞

لِيَحْمِلُواْ أَوْزَارَهُمْ كَامِلَةَ يَوْمَ الْفِيَنَمَةِ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونُهُم بِغَيْرِ عِلْمٍ ۚ ٱلاَسَاءَ مَا يَزِرُونَ ۞

قَدْمَكَرَالَذِينَ مِن قَبَلِهِمْ فَأَقَى اللّهُ بُنْيَنَهُ مِثَنَ ٱلْقَوَاعِدِ فَخَرَّعَلَيْهِ مُرَالسَّقْفُ مِن فَوْقِهِمْ وَأَتَّمَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَايِشْ مُرُوت ۞

<sup>&</sup>lt;sup>[1]</sup> (V. 16:20) *Al-Mushrikûn*: i.e. polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, those who worship others along with Allâh, and also those who set up rivals with (or partners to) Allâh.

<sup>(</sup>V.16:22) Ilâh: He Who has all the right to be worshipped.

<sup>[3] (</sup>V.16:22) See the footnote of (V.22:9).

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from directions they did not perceive.

- 27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge (about the Torment of Allâh for the disbelievers) will say: "Verily, disgrace and misery this Day are upon the disbelievers.
- 28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.
- 29. "So enter the gates of Hell, to abide therein forever, [11] and indeed, what an evil abode will be for the arrogant."
- 30. And (when) it is said to those who are the *Muttaqûn* (the pious See V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (the pious See V.2:2).
- **31.** 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious See V.2:2).
- 32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone)

ثُمَّ يَوَمَ ٱلْقِيَكَةِ يُغْزِيهِ مَوَيَغُولُ أَيْنَ شُرَكَآءَ ىَ ٱلَّذِينَ كُنتُمْ تُشَتَّقُونَ فِيهِمُّ قَالَ ٱلَّذِينَ أُوثُوا ٱلْمِلْمَ إِنَّ ٱلْخِرْيَ ٱلْيُوْمَرَ وَّالسُّوءَ عَلَى ٱلْكَفِينَ ۞

ٱلَّذِينَ تَتَوَقَّنُهُمُ ٱلْمَلْتَهِكَةُ ظَالِينَ أَنفُسِهِمُّ فَأَلْقُواْ ٱلسَّلَرَمَاكُنَانَعَمَلُمِن سُوعٌ بَلَيَّ إِنَّ ٱللَّهَ عَلِيمٌ بِمَاكُنتُوتَعَمَلُونَ ۞

فَادْخُلُواْ أَتَوَبَ جَهَنَّمَ خَلِدِينَ فِيهَّا فَلَيِشُ مَثْوَى ٱلْمُتَكِيِّرِينَ ۞

\*وَقِيلَ لِلَّذِينَ اَتَّقَوَامَاذَا أَنْزَلَ رَبُكُوْ قَالُواْ خَيْرُأُ لِلَّذِينَ أَحْسَنُواْ فِي هَذِهِ الدُّنْيَا حَسَنَةُ وُلَدَارُ الْآخِرَةِ خَيْرٌ وَلَيْعَمَ دَارُالْمَتَقِينَ ۞

جَنَّتُ عَدْنِيَدْ خُلُونَهَا جَّرِي مِن تَخْتِهَا ٱلأَنْهَارُ لَهُمْ فِيهَا مَا يَشَآهُ ويَّ كَذَلِكَ يَجُزِي ٱللَّهُ ٱلْمُتَّقِيرَتِ۞

ٱلَّذِينَ تَتَوَقَّنَهُمُ ٱلْمَلَتَ عِكَةُ طَيِّيِينَ يَقُولُونَ سَلَاهُ عَلَيْكُوُ ٱدْخُلُواْ ٱلجِّنَةَ بِمَا كُنتُمْ تَعْمَلُونَ۞

<sup>[1] (</sup>V.16:29) See the footnote of (V.2:31)

saying (to them): Salâmun 'Alaikum (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)."

- 33. Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves.
- **34.** Then, the evil results of their deeds overtook them, and that which they used to mock at surrounded them.
- 35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?
- **36.** And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tâghût* [1] (all false deities i.e. do not worship *Tâghût* besides Allâh)." Then of them were some whom Allâh guided, and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).
- 37. If you (O Muhammad صلى الله عليه وسلم) covet for their guidance, [2] then verily Allâh

هَلْ يَنظُرُونَ إِلَّا أَنتَأْتِيهُ مُالْمَلَتَ كُدُّ أَوْيَأْقِ أَمْرُرَتِكُ كَنَاكِ فَعَلَ الَّذِينَ مِن فَتَلِهِ مُّومَاظَلَمَهُمُ اللَّهُ وَلَكِنَ كَانُوۤا أَنفُسَهُمْ يَظْلِمُونَ ۞

> فَأَصَابَهُمْ سَيِّعَاتُ مَاعَمِلُواْوَحَاقَ بِهِمِمَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ ۞

وَقَالَ اَلَٰذِينَ أَشْرَكُواْ لَوْشَاءَ اَلْقَهُ مَاعَبَدْنَامِن دُونِهِ مِن شَى عِنْحَنُ وَلَآ ءَابَـاۤ أَوْنَا وَلَاحَرَّمْنَا مِن دُونِهِ مِن شَى ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِن مَبْلِهِمْ فَهَلۡ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَلَةُ ٱلْمُمِينُ۞

وَلَقَدَبَعَشَنَافِ كُلِّ أُمَّةٍ رَّسُولًا أَنِ أَعْبُدُواْ ٱللَّهَ وَآجْتَينِبُواْ ٱلطَّلْغُونَتُّ فَعِنْهُ مِثَنْ هَدَى ٱللَّهُ وَمِنْهُ مِثَنْ حَقَّتْ عَلَيْهِ ٱلضَّلَالَةُ فَسِيرُواْفِ ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَ كَانَ عَقِبَةُ ٱلْمُكَذِيرِينَ ۞

إِن تَحَرِضَ عَلَى هُدَهُمُ وَاإِنَّ اللَّهَ لَا يَهْدِى مَن يُضِلُّ وَمَا لَهُ مِينَ نَصِرِينَ ۞

<sup>[1]</sup> Tâghut: See the footnote of (V.2:256).

صلى الله عليه رسلم l heard Allâh's Messenger زصنى الله عنه المعادية (V.16:37) Narrated Abû Hurairah زصنى الله عنه المعادية المعا

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guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers.

- 38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.
- 39. In order that He may make manifest to them (the truth of) that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allâh) may know that they were liars.
- **40.** Verily, Our Word (command) to a thing when We intend it, is only that We say to it: "Be!" and it is.<sup>11</sup>
- **41.** And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!
- **42.** (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone).
- 43. And We sent not (as Our Messengers) before you (O Muhammad معليه وسلم) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.
- **44**. With clear signs and Books (We sent the Messengers). And We have (also) sent down to you (O Muhammad صلى الله عليه

ۅٙٲؘڨٙٮؙؙۘۘۘڡؙۅٳؠڷۜڷۄؚڿٙۿۮؘٲ۫ؽڡؙڒۑۣڡۣؠٙڵٳؽؘڹۼڎؙٲڵؽؙؖؗڡؙڡؘ ڽڡؙۅؿ۠ؠؘؽؘۅؘڠڐٵۼڵؽۅڂڠۜٵۅٙڵؚڮڒٙٲؘؘؘٛٛ؎ٞؿٞڗؙٳڶٮۤٵڛ ڵٳؿۼڵڡؙۅٮٙ۞

لِـُـبَيِّنَ لَهُمُ ٱلَّذِى يَغَتَلِفُونَ فِيهِ وَلِيَعْلَمُ ٱلَّذِينَ كَفَرُواْ أَنَّهُمْ كَانُواْ كَندِينَ ۞

إِنَّمَا قَوْلُنَا لِشَنَّ ءِ إِذَآ أَرْدَنَهُ أَن نَقُولَ لَهُ, كُن فَيَكُونُ ٥

وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنْ بَعَدِمَا ظُلِمُواْ لَنُبَوِّئَنَهُمْ فِ ٱلدُّنْيَا حَسَنَةٌ وَلَأَجْرُ ٱلْآخِرَةِ أَكْبَرُُ لَوَكَانُواْ يَعْلَمُونَ ۞

ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِ مْ يَتُوكَ لُونَ ١

وَمَاۤ أَرۡسَلۡنَا مِن مَبۡلِكَ إِلَّارِجَالَانُوحِێۤ إِلَيۡهِمِّ فَسۡعَلُوٓا أَهۡلَ ٱلذِّكْرِ إِنكُنُتُهۡ لِاَتَعۡامُونَ ۞

ڡ۪ٱڵڹؖؾۣٮؘٚؾٷڷڶڗؙؙڽؙڗۣ۠ۅٙٲ۬ٮؘڒٙڶؾٵٳڷؾۘػٵڵڎۣٚػٝڗڵؚؿؙ؉ٙؾۣڹٙڵڵؾؘٳڛ ڡٵڹؙڒۣڶٳڵؿڥٮۛۄۅؘڵۼڶۜۿؙؠ۫ؾڡؘڡٛڴۜۯۯٮؘ۞

knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."\* (Sahîh Al-Bukhârî, Vol.8, Hadîth No.490).

The fire symbolizes the unlawful deeds which the Prophet صلى الله عليه وسلم warned the people of. [11] (V.16:40) See the footnote of (V.51:30).

the *Dhikr* [reminder and the advice (i.e. the Our'an), that you may explain clearly to men what is sent down to them, and that they may give thought.

- 45. Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not?
- 46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?
- 47. Or that He may catch them with gradual wasting (of their wealth and health)? Truly! Your Lord is indeed full of Kindness. Most Merciful.
- 48. Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration to Allâh, and they are lowly?
- 49. And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].
- 50. They fear their Lord above them, and they do what they are commanded.
- 51. And Allâh said (O mankind!): "Take not ilâhain (two gods in worship). Verily, He (Allâh) is (the) only One Ilâh<sup>[1]</sup> (God). Then, fear Me (Allâh جلاله) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allâh has forbidden and do all that Allâh has ordained and worship none but Allâh]<sup>[2]</sup>.

أَفَأَمِنَ ٱلَّذِينَ مَكُرُ وِأَالسَّيِّعَاتِ أَن يَغْسِفَ ٱللَّهُ بِهِمُ ٱلأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَانَشْعُ ونَ ١

أَوْ يَأْخُذَهُمْ فِي تَقَلِّبُهِمْ فَمَاهُم بِمُعْجِزِينَ ٥

أَوْيَأْخُذَهُمْ عَلَى تَخَوُفِ فَإِنَّ رَبَّكُهُ لَرَءُوفٌ رَّحِيمٌ ٧

أُوَّلَوْ يَرَوْلُ إِلَىٰ مَاخَلَقَ ٱللَّهُ مِن شَيْءِ يَتَفَيَّوُ أَظِلَالُهُ عَن ٱلْمَعِن وَٱلشَّمَآبِلِ سُجَّدَالِلَّهِ وَهُمْ دَاخِرُونَ ١

وَيَلَّهُ لَسَجُدُ مَا فِي ٱلسَّمَوَ تِ وَمَا فِي ٱلْأَرْضِ مِن دَآيَةِ وَٱلْمَلَتِكَةُ وَهُمْ لَايسَتَكْبُرُونَ ٥

يَخَافُونَ رَبُّهُ مِينِ فَوَقِهِ مْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩۞

\* وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَهَ يَنِ ٱثۡنَيۡنَّ إِنَّمَاهُوَ إِلَٰهٌ وَحِدُ فَإِيَّكُمَ فَأَرْهَبُونِ ٥٠

<sup>(</sup>V.16:51) Ilâh: He Who has all the right to be worshipped.

said, "If anyone صلى الله عليه وسلم The Prophet رضى الله عنه said, "If anyone testifies that Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone) Who has is His slave and His Messenger, and that صلى ألله عليه وسلم is His slave and His Messenger

- **52.** To Him belongs all that is in the heavens and (all that is in) the earth and *Ad-Dîn Wâsiba* is His [(i.e. perpetual sincere obedience to Allâh is obligatory). None has the right to be worshipped but Allâh)]. Will you then fear any other than Allâh?
- **53**. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, to Him you cry aloud for help.
- **54**. Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allâh).
- **55.** So (as a result of that ) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).
- **56**. And they assign a portion of that which We have provided them to what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate.
- 57. And they assign daughters to Allâh! Glorified (and Exalted) is He above all that they associate with Him! And to themselves what they desire;
- **58.** And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!
- **59.** He hides himself from the people because of the evil of that whereof he has been

وَلَهُ مَا فِي ٱلسَّمَوَّتِ وَٱلْأَرْضِ وَلَهُ ٱلَّذِينُ وَاصِبًا أَفَعَبَرَ اللَّهِ تَتَفَوْتَ ۞

وَمَابِكُونِن يَعْمَةِ فِمَنَ ٱللَّهِ ثُمَّ إِذَا مَسَّكُو ٱلطُّرُ فَإِلَيْهِ تَجْعَرُونَ ۞

ثُمَّ إِذَا كَشَفَ الضُّرَّعَنكُوْ إِذَافَرِيقٌ مِّنكُوبِرَبِّهِمْ يُشْرِكُونَ۞

لِيَكْفُرُواْ بِمَاءَاتَيْنَاهُمْ فَتَمَتَّعُواْفَسَوْفَ تَعَامُونَ ۞

ۅٙڿۜۼۘٮؙڶۅڹٳڵٳؾڡٚڵٮؙۅڹؘۻۑڹٵڡؚڡٙٵۯۯؘڤٙؽۿڗؘؖ۫۠۠ؾؘٲڛۧؖ ڶۺۜٵؙڹٞۜۼڡۜٵڪؙڹؿؙڗڡٞٚڗؘۅؙڹ۞

وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَاتِ سُبْحَنَهُ, وَلَهُم مَّا يَشْتَهُونَ

ۄٙٳڎؘٳؿؙؾڔۧڵٙۘٙۘۼۮۿؙڔۑؘٳڵٲؙ۫ٮ۬ؿۧڟؘڶٙۅؘڿۿؙؗۮؙۥڡؙٮٮٙۅڎٙٵ ۅؘۿۅػڟۣؠؿڒ۞

يَتَوَرَىٰ مِنَ ٱلْقَوْمِ مِن سُوِّع مَا ابُشِّرَ بِهُ ۚ أَيُمْسِكُهُۥ

أه غليه السلام is Allâh's slave and His Messenger and His Word ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him, and that Paradise is the truth, and Hell is the truth, Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "'Ubâdah added, 'Such a person can enter Paradise through any of its eight gates he likes.'") (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 644).

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informed. Shall he keep her with dishonour or bury her in the earth [1]? Certainly, evil is their decision.

- 60. For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.
- 61. And if Allah were to seize mankind for their wrong-doing. He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).
- 62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt, for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (Tafsîr Al-Qurtubî)
- 63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad صلى الله عليه وسلم), but Shaitan (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e. in this world), and theirs will be a painful torment.
- 64. And We have not sent down the Book صلىالله (the Qur'an) to you (O Muhammad صلىالله عليه وسلم), except that you may explain clearly to them those things in which they differ, and (as) guidance and mercy for a folk who believe.
- 65. And Allâh sends down water (rain) from the sky, then He revives the earth

عَلَىٰ هُونِ أَمْ يَدُسُهُ وِفِي ٱلتُرَابُ أَلَاسَآءَ مَا يَحَكُمُونَ ٢

لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ مَثَلُ ٱلسَّوْءٌ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ وَهُوَٱلْعَزِيزُ ٱلْمَكِيمُ

وَلَوْ يُوَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِ مِمَّاتَرَكِ عَلَيْهَا مِن دَآبَةِ وَلَكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلِ مُسَمِّى فَإِذَاجَاءَ أَجَلُهُمْ لَا يَسْتَغْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ٦

وَيَجْعَلُونَ لِلَّهِ مَايِكُمْ هُونَ وَتَصِفُ أَلْسِنَتُهُمُ ٱڵٙٚٚٚٚٚٙڲؘۮؚڹٲؙنَّ ڶۿؙۄؙٱڵ۫ڂۺؿ۫ٙۥڵٳڿۯۄٙٲ۫۫ڽۜٙڵۿۄؙٱڵؾۜٲۯ وَأَنَّهُ مِ مُفْرَظُونَ ١

تَٱللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَدِيِّن قَبَلِكَ فَزَيَّنَ لَهُمُ ٱلشَّنَطُهُ أَعْمَلَهُ مُ فَهُوَ وَلِيُّهُ مُ ٱلْيَوْمَ وَلَهُمَ عَذَاكِ أَلَهُ ﴿

وَمَآأَنزَلْنَاعَلَيْكَ ٱلْكِتَبَ إِلَّالِتُبَيِّنَ لَهُمُ ٱلَّذِي ٱخْتَكَفُواْفِيهِ وَهُدَى وَرَحْمَةً لِقَوْمِ يُؤْمِنُونَ 🕲

وَاللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءُ فَأَحْيَابِهِ ٱلأَرْضَ بَعْدَمُوْتِهَآ

<sup>(</sup>V.16:59) Narrated Al-Mughirah: The Prophet صلى الله عليه وسلم used to forbid (1) Qîl and Qâl (sinful and useless talk like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one's wealth (by extravagance) (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favours (benevolence) to others (i.e. not to pay the rights of others: Zakât, charity). (7) and to beg of men or to ask others for something (except when it is unavoidable). (Sahîh Al-Bukhârî, Vol.9, Hadîth No.395).

therewith after its death. Verily, in this is a sign (clear proof) for a people who listen (obey Allâh).

- **66.** And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.
- 67. And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for a people who have wisdom.
- 68. And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect.
- 69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colours wherein is healing for men. Verily, in this is indeed a sign for a people who think.
- 70. And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allâh is All-Knower, All-Powerful.
- 71. And Allâh has preferred some of you to others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof<sup>11</sup>. Do they then deny the Favour of Allâh?

إِنَّ فِي ذَالِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ ٥

وَإِنَّ لَكُوْ فِي ٱلْأَنْغَامِ لَعِبْرَةً لِّشْتِقِيكُم مِّمَّا فِي بُطُونِهِ عِينَ بَيْن فَرْثِ وَدَمِرِلْبَنَّاخَالِصَاسَآبِغَالِلشَّدِبِينَ 😨

وَمِن ثَمَرَتِ ٱلنَّخِيلِ وَٱلْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنَّا إِنَّ فِي ذَالِكَ لَاَيَةً لِقَوْمٍ يَعْقِلُونَ ١

وَأُوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱلْتَخِذِي مِنَ ٱلْجَبَالِ بُيُوتَا وَمِنَ ٱلشَّجَرِوَمِمَّا يَعْرِشُونَ ٦

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَتِ فَٱسۡلُكِي سُبُلَ رَبِّكِ ذُلُلاً يَغَرُجُ مِنْ بُطُونِهَا شَرَابٌ تُحْتَلِفُ أَلْوَنُهُ وفِيهِ شِفَآ عُلِلنَّاسِ إِنَّ فِي ذَالِكَ لَآيِمَةُ لِقَوْمِ يَتَفَكَّرُونَ ١

وَأَلْلَهُ حَلَقَاكُونُهُ يَتَوَفَّاكُونُومِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرلِكَيْ لَايَعَلَمَ بِعَدَعِلْمِ شَيًّا إِنَّ ٱللَّهَ عَلِيهُ قَدِيرٌ ﴿

وَٱللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضِ فِٱلرِّزْقَ فَمَاٱلَّذِينَ فُضِّلُواْ بِرَآدَى رِزْقِهِمْ عَلَى مَامَلَكَتْ أَيْمَنُهُمْ فَهُمْ فِيهِ سَوَآءُ أَفَينَعْمَةِ ٱللَّهِ يَجْحَدُونَ

<sup>[1] (</sup>V.16:71) a) This example Allâh has set forth for the polytheists (pagans) who associate false deities with Allah, that they would not agree to share their wealth and properties with their slaves, then how do they agree to share false deities with Allâh in His worship?

b) Allah's Statement: "And Allah ..." (V.16:71). Narrated Abu Hurairah زمضي الله عنه The emigrated with Sarah and عليه وسلم said, "Prophet Ibrahîm (Abraham) صلى الله عليه وسلم said, "Prophet المتابعة entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrahîm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for

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72. And Allâh has made for you Azwâj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone)?

73. And they worship others besides Allâh - such as do not and cannot own any provision for them from the heavens or the earth.

74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.

75. Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All praise and

وَٱللَّهُ جَعَلَ لَكُمِينَ أَنفُسِكُوْأَزْوَكِا وَجَعَلَ لَكُ مِنْ أَذْوَاجِكُمْ بَنِينَ وَحَفَادَةً وَرَزَقَكُمْ مِنِ ٱلطَّلِيَاتُ أَفَا ٱلْنَطَا الْوَّمِنُونَ وَبِنِعْمَتِ ٱللَّهِهُمَّ يَكُفُرُونَ 📆

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّكُوَتِ وَٱلْأَرْضِ شَيْءًا وَلَا يَسْتَطِيعُونَ ٣

فَلَا تَضْرِبُواْ لِلَّهِ ٱلْأَمْثَالَ إِنَّ ٱللَّهَ يَعَلَهُ وَأَنتُمْ لَاتَعْلَمُونَ 🕲

«ضَرَبَ اللَّهُ مَثَ لَاعَبَدَا مَّمْلُوكَ الْايَقْدِرُ عَلَى شَيْءٍ وَمَن زَزَقَنَاهُ مِنَّا رِزَقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًا وَجَهَرًا هُلَ يَسْتَوُرنَ ٱلْحَمْدُيلَةُ بِلَ أَحْثَرُهُمْ لَا يَعْلَمُونَ ٥

Ibrâhîm (Abraham) and asked, 'O Ibrâhîm (Abraham)! Who is this lady accompanying you?' Ibrâhîm (Abraham) replied, 'She is my sister (i.e., in religion).' Then Ibrâhîm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allâh, there are no true believers on the earth except you and I.' Then Ibrâhîm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered Salât (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger, and have guarded my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsiousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered Salât (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had epileptic fit) and started moving his legs. On seeing that state of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allâh! You have sent a Satan to me. Take her to Ibrâhîm (Abraham) and give her Agar (Hagar).' So she came back to Ibrâhîm (Abraham) and said, 'Allâh humiliated the disbeliever and gave us a slave-girl for service.' " (Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 420) thanks are Allâh's. Nay! (But) most of them know not.

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on a Straight Path?

77. And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allâh is Able to do all things.

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).

79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh [none gave them the ability to fly but Allâh]. Verily, in this are clear *Ayât* (proofs and signs) for a people who believe (in the Oneness of Allâh).

80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.

81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and

وَصَرَبَ ٱللَّهُ مَثَلَا تَجُلَيْنِ أَحَدُهُمَا أَنْكُمُ لَايَقْدِرُعَلَىٰ شَيْءِ وَهُوكَلُّ عَلَىٰ مَوْلِئَهُ أَيْنَمَا يُوَجِّهِةُ لَايَأْتِ بِخَيْرٍ هَلْ يَشْتَوِى هُوَوَمَن يَأْمُرُ بِٱلْعَدْلِ وَهُوَعَلَىٰ صِرَطِ مُشْتَقِيهِ

وَيِلَّهِ غَيْبُ ٱلسَّمَوَتِ وَٱلْأَرْضِّ وَمَاَ أَمْرُ السَّاعَةِ إِلَّاكَلَمْجِ ٱلْبَصَرِ أَوْهُوَ أَقْرَبُ إِنَّ ٱللَّهَ عَلَىٰ كُلِ شَيْءٍ قَدِيرٌ ۞

وَاللّهُ أَخْرَجَكُ مِنْ بُطُونِ أَمَّهَنِيكُولَا تَعَلَمُونَ شَيْئَا وَجَعَلَ لَكُمُ ٱلسَّمَّعَ وَٱلْأَبْصَدَرَ وَٱلْأَقْدِدَةَ لَعَلَّكُمْ نِشْكُرُونَ ۞

> ٱلۡۄِّيۡرَوۡا إِلَى ٱلطَّلَيۡرِمُسَخَّرَتِ فِى جَوِّٱلسَّمَآءِ مَايُمۡسِكُهُنَّ إِلَّا ٱللَّهُ إِنَّ فِى ذَٰلِكَ لَاَيۡنِتِ لِقَوۡمِ يُوۡمِمُونَ ۞

وَاللّهُ جَعَلَ لَكُ مِينَ اللّهُ وَيَكُو سَكَنَا وَيَعَلَ لَكُوْمِن جُلُودِ ٱلْأَفْلَيرِ يُتُوتَا لَتَسْتَخِفُونَهَا يَوْمَ ظَغْنِكُمْ وَيَوْمَ إِقَامَتِكُو وَمِنْ أَصْرَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَتُنَا وَمَتَعًا إِلَىٰ حِينِ۞

وَٱللَّهُ جَعَلَ اَكُم مِتَاخَلَقَ ظِلَلَا وَجَعَلَ لَكُم مِنَ ٱلْجِبَالِ أَحْنَنَا وَجَعَلَ لَكُمْ مِسَرَيِيلَ تَقِيكُمُ ٱلْحَرُّوسَرَيِيلَ تَقِيكُمْ بَأْسَكُمْ coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour to you, that you may submit yourselves to His Will (in Islâm).

- **82.** Then, if they turn away, your duty (O Muhammad صلى الله عليه وسلم) is only to convey (the Message) in a clear way.
- 83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad صلى الله وسلم).
- 84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allâh's Forgiveness (of their sins).
- 85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened to them, nor will they be given respite.
- 86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"
- 87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allâh, e.g. idols, saints, priests, monks, angels, jinn, Jibrîl (Gabriel), Messengers] will vanish from them.
- 88. Those who disbelieved and hinder (men) from the Path of Allâh, for them We will add torment to the torment because they

كَذَلِكَ يُسِتُمُّ فِعْمَتَهُ, عَلَيْكُوْلَعَلَكُمْ تُسْلِمُونَ ۞

فَإِن تَوَلُّواْ فَإِنَّمَاعَلَيْكَ ٱلْبَلَغُ ٱلْمُبِينُ

يَعْرِفُونَ نِعْمَتَ ٱللّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ الْكَلِفِرُونَ۞

وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةِ شَهِيدَاثُمَّ لَايُؤْذَنُ لِلَّذِينِ كَفَرُواْ وَلَاهُمْ يُسْتَعْتَبُونَ ۞

وَإِذَارَءَا الَّذِينَ ظَلَمُواْ الْعَـذَابَ فَلَا يُخَفَّفُ عَنْهُمْر وَلَاهُوْ يُنظَرُونَ ۞

وَإِذَا رَيَا الَّذِينَ أَشَرَكُواْ شُرَكَ آءُهُمْ قَالُواْ رَبَّنَا هَـُوُلِآهِ شُركَ آوُنَ الَّذِينَ كُنَّا نَدْعُواْ مِن دُونِكَ ۚ فَالْقَوْا إِلَيْهِمُ الْقَرَلَ إِنَّكُمْ لَكَذِيهُونَ ۞

> وَٱلْقَوَّاٰإِكَ ٱللَّهِ يَوْمَبٍ ذِ ٱلسَّـاَرِّ وَضَلَّ عَنْهُم مَّاكَانُواْ يَفْتَرُونَ ۞

ٱلَّذِينَ كَفَرُواْ وَصَدُّواْعَن سَبِيلِٱللَّهِ ذِذْنَهُمْ عَذَابَافَوْقَٱلْمَذَابِ بِمَاكَانُواْ يُفْسِدُونَ ۞ used to spread corruption [by disobeying Allâh themselves, as well as ordering others (mankind) to do so].

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad صلى الله عليه) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, guidance, mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).

90. Verily, Allah enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone — Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of in a perfect صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin<sup>[1]</sup> (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds). and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.

91. And fulfil the Covenant of Allâh (Bai'ah: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily, Allâh knows what you do.

وَيَوَمَ نَبْعَثُ فِ كُلِ أُمَّةِ شَهِيدًا عَلَيْهِ مِثِنْ أَنفُسِهِ مِنَّ وَحِثْنَا بِكَ شَهِيدًا عَلَىٰ هَلَوُلاَءٍ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَبَ تِبْيَنَا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَلِشْرَىٰ لِلْمُسْلِمِينَ ۞

\*إِنَّ اللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَانِ وَإِيتَآيِ ذِى الْقُرْنِ وَيَنْهَىٰعَ الْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْيُّ يَعِظُكُوْ لَعَلَّكُمْ لَعَلَّكُمْ رَنَّكُرُونَ ۞

وَأَوْفُواْبِعَهْدِ اللّهِ إِذَا عَهَدتُمُ وَلَا تَنْفُضُواْ ٱلأَيْمَرُ ﴾ بَعْدَ تَوْكِيدِهَا وَقَدْ جَمَانُتُواللّهَ عَلَيْكُمْ كَفِيلًا إِنَّ ٱللّهَ يَعْلَمُ مَا تَقْعَلُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.16:90) Degree of kinship: First of all, your parents, then your offspring, then your brothers and sisters, then your paternal uncles and aunts (from your father's side), then your maternal uncles and aunts (from your mother's side), and then other relatives.

- 92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this [i.e who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allâh and in the Prophethood of Prophet Muhammad which the disbeliever denies صلى الله عليه وسلم and that is their difference amongst them in the life of this world][1].
- 93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.
- 94. And make not your oaths a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allâh (i.e. Belief in the Oneness of Allâh and His Messenger, Muhammad (صلح), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).
- 95. And purchase not a small gain at the cost of Allâh's Covenant. Verily, what is with Allâh is better for you if you did but know.
- 96. Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to

وَلاَتَكُونُواْكَالَّيَ نَقَضَتْ عَزَلَهَا مِنْ بَعْدِ فَوَّهَ أَنْكُونَا أَتَخَذُوتَ أَيْمَنَكُو دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةً هِي أَرِّنَ مِنْ أَمَّةٍ إِنَمَا يَبُلُوكُمُ اللَّهُ بِهِ عَ وَلَيْبَيْنَنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَاكُنتُمْ فِيهِ تَخْتَلِفُونَ ۞

وَلْوَشَاءَ اللّهُ لَجَعَلَكُمْ أُمَّةً وَحِدَةً وَلَكِن يُضِلُ مَن يَشَاهُ وَيَهْدِى مَن يَشَاهُ وَلَتْسْتَلُنَّ عَمَّاكُ نَعُ تَعْمَلُونَ ﴿

ۅؘڵٲؾؘۜۼۮؙۊؖٵ۫ڷؾٙڡؘٮؘػؙۯ۬ڎڂۘڵٲڹێؽؘڝؙٛؗۿۏؾٙڶٙڡٙۮۜۨ ؠۼؖۮۺؙۏۼٲۅٙؾؘۮٛۅڨؙۅؙٲڶۺۅۤءٙۑؚڡٵڝۮڎؾؙؙڠؚؽ ڛؘڽؚۑڸٲڶڡؘۅؘڷڴؙۅ۬ۼڎٙڮٛۼڟؚڽڔٞ۞

وَلاَ نَشْتَرُواْ بِعَهْدِ اللهِ ثَمَنَا قَلِيكًا إِنَّمَا عِندَ اللهِ هُوَخَيِّرٌ لِّكُمُونَ ﴿ هُوَخَيْرٌ لَكُمُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ

مَاعِندَكُرْ يَنفَدُ وَمَاعِندَاللَّهِ بَاقِّ وَلَنَجْزِينَ الَّذِينَ صَبَرُوٓالْجَرُهُرِ بِأَحْسَنِ مَاكَانُولُ يَعْمَلُونَ ۞

<sup>[1] (</sup>V.16:92) See the footnote of (V.3:85).

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do[1]

97. Whoever works righteousness whether male or female — while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

- 98. So when you recite the Qur'an, seek refuge with Allah from Shaitan (Satan), the outcast (the cursed one).
- 99. Verily, he has no power over those who believe and put their trust only in their Lord (Allâh).
- 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are Mushrikûn i.e. polytheists. See Verse 6:121).
- 101. And when We change a Verse (of the Qur'an,) in place of another - and Allah knows best what He sends down --- they (the disbelievers) say: "You (O Muhammad are but a Muftari! (forger, liar)." Nay, but most of them know not.
- 102. Say (O Muhammad صلى الله عليه وسلم Ruh-ul-Qudus [Jibrîl (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as guidance and glad tidings to those who have submitted (to Allâh as Muslims).
- 103. And indeed, We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad The tongue of the man they ".(صلَّى الله عليه وسلم

مَنْ عَـمِلَصَلِحَامِّن ذَكَرِأُوْأُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ وحَيَوْةً طَيِّبَةً وَلَنَجْزِيَنَّهُ مَ أَجْرَهُم بِأَحْسَنِ مَاكَانُواْ يَعْمَلُونَ ۞

فَإِذَا قَرَأْتَ ٱلْقُرْءَ إِنَ فَأَسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطُنِ

إِنَّهُ وَلَيْسَ لَهُ وسُلْطَكُ عِلَى ٱلَّذِينِ عَامَنُواْ وَعَلَىٰ رَبِّهِمْ يَتُوَكِّكُونَ ١

إِنَّمَاسُلْطَلْنُهُ مَعَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُ وَٱلَّذِينَ هُم بِهِ مُشْرِكُونَ ١

وَإِذَا بَدَّلْنَا ءَايَةً مَّكَانَ ءَايَةٍ وَٱللَّهُ أَعْلَمُ بِمَايُنَزِلُ قَالُوٓا إِنَّمَآ أَنتَ مُفْتَرَٰ بِلَ أَحْتُرُهُمْ لَا يَعْلَمُونَ ١

قُلْنَزَّلَهُ رُوحُ ٱلْقُدُسِ مِن زَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُواْ وَهُدًى وَبُشِّرَىٰ لِلْمُسْلِمِينَ ﴿

وَلَقَدْ نَعْلَمُ أَنَّهُ مُرِيقُولُونَ إِنَّمَا يُعَلِّمُهُ وبَشَرٌّ لِسَانُ ٱلَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَنَا لِسَانُ عَرَقٌ مُّبِينُ ۞

<sup>[1] (</sup>V.16:96) See the footnote of (V.9:121).

refer to is foreign, while this (the Qur'an) is a clear Arabic tongue.

- 104. Verily, those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment.
- **105.** It is only those who believe not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars.
- 106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.
- 107. That is because they loved and preferred the life of this world to that of the Hereafter. And Allâh guides not the people who disbelieve.
- 108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!
- **109.** No doubt, in the Hereafter, they will be the losers.
- 110. Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord, afterward, is Oft-Forgiving, Most Merciful.
- 111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِكَايَتِ اللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَاكُ أَلِيكُرُ

إِنَّمَايَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِعَايَنِ ٱللَّهِ وَأُوْلَتِهِكَ هُمُ ٱلْكَذِبُونَ ﴿

مَنڪَفَرَ بِٱللَّهِ مِنْ بَعْد إِيمَنِهِ عِلْاَمَنْ أُحُرِهَ وَقَلْبُهُ وَمُطْمَعِتُ بِٱلْإِيمَنِ وَلَكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَصَلَتِهِ مْغَضَبٌ مِّرَ ٱللَّهِ وَلَهُمُ عَذَابٌ عَظِيرٌ ۞

ذَلِكَ بِأَنَهُمُ أَسْتَحَبُّواْ ٱلْحَيِّوَةَ ٱلدُّنْيَا عَلَى ٱلْآخِرَةِ وَأَنَّ ٱللَّهَ لَايَهْدِى ٱلْقَوْمَ ٱلْكَيْفِرِين

أُوْلَتِهِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰقُ لُوبِهِ مُوصَمْعِهِمْ وَأَبْصَدرِهِمَّ وَأُوْلَتَهِكَ هُمُ ٱلْغَديفِلُونَ ۞

لَاجَرَرَأَنَّهُمْ فِ ٱلْآخِرَةِ هُمُ ٱلْخَسِرُونَ ١

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُولُمِنَ بَعْدِ مَا فُتِـنُواْ ثُمَّجَهَدُواْ وَصَبَرُوۤ أَإِنَّ رَبَّكَ مِنْ بَعْدِهَالَفَ فُورٌ تَحِيـرُهُ

\* يَوْمَ تَأْتِي كُلُّ نَفْسِ تُجَدِلُ عَن نَفْسِهَا وَثُولَا كُلُّ نَفْسِ مَّاعَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿

112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad which they (its people) used (صلى الله عليه وسلم to dol11.

113. And verily, there had come to them a from (صلى الله عليه وسلم Messenger (Muhammad صلى الله عليه وسلم from among themselves, but they denied him, so the torment overtook them while they were Zâlimûn (polytheists and wrong-doers).

114. So eat of the lawful and good food<sup>[2]</sup> which Allâh has provided for you. And be grateful for the Favour of Allâh, if it is He Whom you worship.

**115.** He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

116. And say not concerning that which your tongues put forth falsely: "This is lawful وَضِرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْءَ امِنَةً مُطْمَبِنَّةً يَأْتِهَا رِزْقُهَا رَغَدَا مِن كُلِّ مَكَانِ فَكَفَرَتْ بِأَنْعُيرِ ٱللَّهِ فَأَذَاقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَرْفِ بِمَا كَانُواْ يَصْنَعُونَ ١٩٠١

> وَلَقَدْجَآءَهُمْ رَسُولُ مَنْهُمْ فَكَذَّنُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَلْمُونَ ١

فَكُنُواْ مِمَّارَزَقَكُمُ ٱللَّهُ حَلَلًا طَيِّبًا وَآشْكُرُواْ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ

إنَّمَاحَزَّمَ عَلَيْكُمُ ٱلْمَثْتَةَ وَٱلدَّمَ وَلَحْ ٱلْحِنزيروَمَآ أَهِلَ لِغَيْر ٱللَّهِ بِدُّ فَمَن ٱضْطُرَّ غَيْرَ بَاغٍ وَلَاعَادِ فَاتَ ٱللَّهَ عَنْهُرٌ رَّحِهٌ ١

وَلَا تَقُولُواْ لِمَا نَصِفُ أَلْسِ نَتُكُو ٱلْكَذِبَ هَلَذَا

said, "I was صلى الله عليه وسلم The Prophet برضى الله عنهما said, "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." He was asked, "Do they disbelieve in Allâh?" (or are they ungrateful to Allâh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.28).

<sup>(</sup>V.16:114) The meat of cattle beast which Allâh has made lawful to you (Muslims) that are slaughtered according to Islâmic way.

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and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.

117. A passing brief enjoyment (will be theirs), but they will have painful torment.

118. And to those who are Jews, We have forbidden such things as We have صلىالله عليه mentioned to you (O Muhammad وسلم) before [see Verse 6:146]. And We wronged them not, but they used to wrong themselves.

119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

120. Verily, Ibrâhîm (Abraham) was an Ummah (a leader having all the good righteous qualities or a nation), obedient to Allâh, Hanîf (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).

121. (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism - neither Judaism nor Christianity[1]).

حَلَالٌ وَهَا ذَاحَرَامٌ لِتَفْتَرُواْ عَلَى ٱللَّهِ ٱلْكَارِبَ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهَ ٱلْكَذِبَ لَا يُفْلِحُونَ ٦

مَتَعٌ قَلِيلٌ وَلَهُ وَعَذَابُ أَلِيهُ

وَعَلَى ٱلَّذِينَ هَادُولُحَرَّمْنَامَاقَصَصْنَاعَلَيْكَ مِن قَبْلُّ وَمَاظَلَمْنَاهُمْ وَلِيكِي كَانُواْ أَنفُسَهُمْ يَظَلُّمُونَ ٥

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَصِلُواْ ٱلسُّوَّةَ بِجَهَالَةِ ثُمَّ تَابُواْ مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓاْ إِنَّ رَبِّكَ مِنْ بَعْدِهَا لَغَغُورٌ رَّحِيمٌ ١

إِنَّ إِبْرَهِيمَ كَانَ أُمَّةً قَانِتَ إِلَّهَ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿

صِرَطِ مُسْتَقِيرِ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.16:121):

<sup>(</sup>A) Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanîf (Islâmic Monotheism — to worship none but Allah Alone) and he joined none in worship with Allah, [The Qur'an, Verse 3: 67]

<sup>(</sup>B) See the footnote (B) of (V.16:71).

<sup>(</sup>C) Narrated Abu Hurairah رضى الله عنه Ibrâhîim (Abraham) عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allah عز ر جل when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it."\* The (third was) that while Ibrâhîm (Abraham) and Sârah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "This man (i.e. Ibrâhîm

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122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

123. Then, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism<sup>11</sup> — to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters, and disbelievers).

124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

125. Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.

وَءَانَيْنَهُ فِي ٱلدُّنْيَاحَسَنَةً وَإِنَّهُ فِي ٱلْآخِرَةِ لَمِنَ ٱلصَّلِحِينَ ۞

ثُغَأَوْجَبْنَآإِلَيْكَأَنِ ٱتَّبِعْمِلَةَ إِبْرَهِيمَ حَنِيفَّأً وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ

إِنَّمَاجُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُواْ فِي ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُ ثَرْ يَوْمَ الْقِيَــٰمَةِ فِيـمَا كَانُواْفِيهِ يَخْتَلِفُونَ۞

ٱدّعُ إِلَى سَيِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمُوْعِظَةِ ٱلْحُسَنَةِ وَجَدِلْهُم بِٱلَّتِي هِىَ أَحْسَنُ إِنَّ رَبَّكَ هُوَأَعَلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ـ وَهُوَأَعْلَمُ بِٱلْمُهْ تَدِينَ ۞

(Abraham) عليه السلام ) is accompanied by a very charming lady." So, he sent for Ibrâhîm (Abraham) and asked him about Sarah saying, "Who is this lady?" Ibrahîm (Abraham) said, "She is my sister." Ibrâhîm (Abraham) went to Sârah and said, "O Sârah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sârah, "Pray to Allâh for me, and i shall not harm you." So Sårah asked Allåh to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) he was more confounded. He again requested Sârah, "Pray to Allâh for me, and I will not harm you," Sårah asked Allåh again and he became right. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Håjar as a girl-servant to Sårah. Sårah came back [to Ibrâhîm (Abraham)] while he was praying. Ibrahîm (Abraham), gesturing with his hand, asked, "What has happened?" She replied "Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Håjar for service". (Abu Hurairah then addressed his listeners saying, "That (Håjar) was your mother, O Banî Mâ'-is-Samâ' (i.e. the Arabs)." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 578)

\*The idolaters invited Ibrâhîm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrâhîm (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

<sup>[1]</sup> (V.16:123) See the footnote of (V. 2:135).

الجزء ١٤

Truly, your Lord knows best who has gone astray from His Path, and He is the Best Knower of those who are guided.

126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sâbirûn (the patient).[1]

you patiently 127. And endure Muhammad صلى الله عليه وسلم), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

128. Truly, Allâh is with those who fear Him (keep their duty to Him), [2] and those who are Muhsinûn (good-doers. See the footnote of V.9:120).

وَلَهِ . صَهَ تُهُ لَهُوَ خَيْرٌ لَلصَّا بِينَ شَ

وَأَصْبِرُ وَمَاصَبُرُكَ إِلَّابِ اللَّهِ وَلَا يَحْزَنَ عَلَيْهِ مَ وَلَاتَكُ فِي ضَيْقِ مِّمَّا يَمْكُرُونَ ١

إِنَّ اللَّهَ مَعَ الَّذِينَ ٱتَّـٰقَواْ وَٱلَّذِينَ

said, "None is more patient than صلى الله عليه وسلم The Prophet رضى الله عنه said, "None is more Allâh against the harmful saying He hears from the people, they ascribe a son (or offspring) to Him, yet He gives them health and (supplies them with) provision." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 121)

<sup>[1] (</sup>V.16:126)

a) The Statement of Allâh: "Only those who are patient shall receive their rewards in full, without reckoning" (V.39:10)

b) Narrated 'Abdullâh رضي الله عليه وسلم The Prophet رضي الله عنه divided and distributed something as he used to do with some of his distributions. A man from the Ansâr said, "By Allâh! in this division the pleasure of Allâh has not been intended." I said, "I will definitely tell this to the Prophet صلى الله عليه و سلم." So I went to him while he was sitting with his and صلى الله عليه وسلم companions and told him of it secretly. That was hard upon the Prophet the colour of his face changed, and he became so angry that I wished I had not told him. then said, "Mûsâ (Moses) was harmed with more than this, yet صلى الله عليه وسلم The Prophet he remained patient." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 122)

said, "The صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "The (V.16:128) deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allâh's Messenger?" He said, "No, even I (will not be saved) unless and until Allâh bestows His Mercy on me and protects me with His Grace. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 470)

## Sûrat Al-Isrâ' (The Journey by Night) XVII



In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with صلى Himl<sup>111</sup> Who took His slave (Muhammad for a journey by night from Al-Masjid-al-Harâm (in Makkah) to Al-Masjid-al-Aasâ (in Jerusalem). the neighbourhood whereof We have blessed, in order that We might show him (Muhammad of Our Avât (proofs, evidences, outle of Our Avât) lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer [2]
- 2. And We gave Mûsâ (Moses) the Scripture and made it guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakîl (Protector, Lord or Disposer of your affairs).
- 3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."
- 4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!
- 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

سُنحَنَ الَّذِي أَسْرَىٰ بِعَيْدِهِ عَلَيْلَامِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِي بَسَرَّكْنَاحَوْلَهُ لِلْرُيَهُ مِنْ ءَاينيتنا أَإِنَّهُ وهُوَالسِّمِيعُ ٱلْبَصِيرُ ٥

> وَءَاتَيْنَا مُوسَى ٱلْكِتَابَ وَجَعَلْنَهُ هُدَى لِّبَيَّ إِسْرَآءِيلَ أَلَّا تَتَّخِذُواْ مِن دُونِي وَكِيلًا ۞

> > ذُرِيَّةَ مَنْ حَمَلْنَامَعَ نُوحٍ إِنَّهُ رَكَاتَ عَبْدَاشَكُورَا ٦

وَقَضَيْنَا إِلَى بَنِيَ إِسْرَاءِ بِلَ فِي ٱلْكِتَابِ لَتُفْسِدُنَّ فِ ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَ عُلُوًا كَبِيرًا ٢

فَإِذَا جَآةً وَعُدُ أُولِيُهُ مَا بَعَثَنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُوْلِى بَأْسِ شَدِيدِ فَجَاسُواْ خِلَالَ ٱلدِّيَارُ وَكَانَ وَعُدَامَّفْعُولًا ٥

وقد روى طلحة بن عبيدالله أنه قال للنبي صلى الله عليه وسلم ما معنى سبحان الله ؟ قال تنزيه الله من كل سوء؛ (٧.17:1) Narrated Talhah ibn 'Ubaidallah that he asked the prophet صلى الله عليه وسلم, "what is the meaning of 'subhan Allah'?" He said, 'Glorified (and Exalted ) is He (Allah) [abov all that (evil) they associate with Him]."

صلى الله that he heard Allâh's Messenger رضى الله عنهما Narrated Jâbir ibn 'Abdullâh رضى الله عنهما saying, "When the people of Quraish did not believe me [i.e. in the story of my Isrâ' — (Night Journey)], I stood up in Al-Hijr and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." (Sahîh Al-Bukhârî, Vol.5, Hadîth No.226).

- 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.
- 7. (And We said): "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.
- 8. [And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.
- 9. Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه وسلم), who work deeds of righteousness, that they shall have a great reward (Paradise).
- 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).
- 11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allâh! Curse him" and that one should not do, but one should be patient].
- 12. And We have appointed the night and the day as two Ayât (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

ثُرَّرَدَدْنَالَكُوْرَةَ عَلَيْهِمْ وَأَمْدَدُنَكُمْ بِأَمْوَلِ وَبَنِينَ وَجَعَلْنَاكُمُ أَحَيْثُ نَفِيرًا ١

إِنْ أَحْسَنتُهُ أَحْسَنتُهُ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَأَ فَإِذَا جَآءَ وَعُدُاٞ لَآخِرَةِ لِيَسْتَوُا وُجُوهَكُمْ وَلِيَدْخُلُواْ ٱلْمَسْجِدَ كَمَادَخَلُوهُ أَوَّلَ مَرَّةِ وَلِيُسَيِّرُواْ مَا عَلَوْاتَشِيرًا ۞

عَسَىٰ رَيُّكُوْ أَن يَرْحَمَكُوْ وَإِنْ عُدِتُرُعُدْناً وَجَعَلْناجَهَنَّة لِلْكَنفِرِينَ حَصِيرًا ٨

إِنَّ هَاذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِي هِيَ أَقْوَمُ وَيُبَيِّيرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّالِحَاتِ أَنَّ لَهُمْ أَخِرًا كَبِرًا ۞

وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا ألبمان

> وَيَدْعُ ٱلْإِنسَنُ بِٱلشَّرِّدُعَآءَهُ رِبَّٱ لَخَيْرً وَكَانَ ٱلانك يَجُولُا ١

وَجَعَلْنَاٱلَّيْلَوَالنَّهَارَءَايَتَيْنُّ فَمَحَوْنَا ءَايَةَ ٱلَّيْل وَجَعَلْنَآءَ ايَةَ ٱلنَّهَارِمُبْصِرَةً لِّتَبْتَغُواْ فَضْلَا مِن زَّبِّكُمْ وَلِتَعَلَمُواْ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابُ وَكُلُّ شَيْءٍ فَصَّلْنَهُ تَفْصِيلًا ١

- 13. And We have fastened every man's deeds<sup>[1]</sup> to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.
- 14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."
- 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).
- 16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.
- 17. And how many generations have We destroyed after Nûh (Noah)! And Sufficient is your Lord as Well-Acquainted All-Beholder of the sins of His slaves.
- 18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (- far away from Allâh's Mercy).
- 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh's

وَكُلَّ إِنسَانِ أَلْزَمْنَاهُ طَلْيَرَهُ وِفِي عُنُقِيٍّ ۚ وَنُخْرِجُ لَهُ دِيوَمَ ٱلْقَدَمَة كَتَكَا لَلْقَدَةُ مَنْشُورًا ١٩

ٱقْرَاكِتَابَكَ كَفَى بِنَفْسِكَ ٱلْيُوْمَ عَلَيْكَ حَسِيبًا ١

مَّن آهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِيُّهُ وَمَن ضَلَّ فَإِنَّا مَا يَضِلُ عَلَيْهَأُ وَلَاذَرُ وَإِزِرَةٌ وِزْرَأُخْرِيٌّ وَمَاكُنَّا مُعَذِّبِينَ حَقَّىٰ نَبْعَثَ رَسُولًا ١

وَإِذَا أَرَدْنَا أَن نُهُلِكَ قَرْيَةً أَمْرَنَا مُتْرَفِيهَا فَفَسَقُواْفِيهَا فَقَ عَلَيْهَا ٱلْقَوْلُ فَدَمَّ زَعْهَا تَدْمِيرًا ١

وَكُمْ أَهْلَكُنَامِنَ ٱلْقُرُونِ مِنْ بَعَدِ نُوثِجٌ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِيَادِهِ عَجَيِرًا بَصِيرًا ۞

مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُ وفِيهَا مَانَشَآ الْهُنِ نُرُيدُ ثُوَّ جَعَلْنَالَهُ وجَهَنَّ يَصْلَنِهَا مَذْمُومًا مَّدْحُورًا ٨

وَمَنْ أَرَادَ ٱلْآخِوَةَ وَسَعَىٰ لَهَا سَعْبَا وَهُوَ مُؤْمِرِ مِنْ فَأُوْلِتَهِكَكَاكَ سَعَيْهُم مَّشَّكُورًا ١

What" صلى الله عليه وسلم A man asked the Prophet :رضى الله عنه Narrated Ibn Mas'ûd (V. 17:13) deeds are the best?" The Prophet صلى الله عليه وسلم said; (1)To perform the (daily compulsory) Salât (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one's own parents (3) and to participate in Jihâd in Allâh's Cause." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.625).

Obedience) while he is a believer (in the Oneness of Allâh — Islâmic Monotheism) then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).

- 20. On each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.
- 21. See, how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.
- 22. Set not up with Allâh any other ilâh (god), (O man)! (This verse is addressed to Prophet Muhammad صلى الله عليه وسلم , but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).
- 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.
- 24. And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."
- 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance.
- 26. And give to the kinsman his due and to the Miskîn (the needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. [2] (Tafsîr At-Tabarî)

كُلَّانُمدُ هَنَّؤُلَآءِ وَهَنَّؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآةُ رَبِّكَ مَحْظُورًا ٥

ٱنظُرْكِيِّفَ فَضَّ لْنَابِعُضَهُمْ عَلَى بَعْضُ وَلَلْأَخِرَةُ أَحْبُرُ دَرَجَاتِ وَأَحْبَرُ تَفْضِيلًا ١

لَّا يَجْعَلُ مَعَ اللّهِ إِلَهَاءَ اخْرَفِتَقَعُدَ مَذْمُومًا غَغْدُولَا اللَّهِ

\* وَقَضَىٰ رَبُّكَ أَلَّا تَعَمُدُوٓ أَ إِلَّا إِيَّاهُ وَ بِٱلْوَالِدَيْنِ إِحْسَامًا إِمَّا يَتِلُغَزَّ عِندَكَ ٱلْكِبَرَأَحَدُهُمَا أَوْكِلَاهُمَا فَلَا تَقُللَهُمَا أُفِّ وَلَا تَهْرَهُ مَا وَقُل لَّهُمَا قَوْلًا كَريمَا۞

وَٱخْفِضْ لَهُ مَا جَنَاحَ ٱلذُّلِ مِنَ ٱلرَّحْمَةِ وَقُل رَّبّ أرْحَمْهُ مَا كَمَارَبَّانِي صَغِيرًا ١

زَيُّكُوْ أَعْلَمُ بِمَا فِي نُفُوسِكُوْ إِن تَكُونُواْ صَالِحِينَ فَانَّهُ كَانَ لِلْأُقَابِينَ غَفُورًا ۞

وَءَاتِذَا ٱلْقُرُبَىٰ حَقَّهُ وَٱلْمِسْكِينَ وَأَبْنَ ٱلسَّبِيلِ وَلَاتُهُ ذِرْ تَتَدْسِرًا هُ

<sup>[1] (</sup>V.17:26) See the footnote of (V.2:83).

<sup>(</sup>V.17:26) You have to follow a middle course in your spendings - neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allah and His صلى الله عليه وسلم Messenger

- 27. Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitan (Devil-Satan) is ever ungrateful to his Lord.
- 28. And if you (O Muhammad صلى الله عليه وسلم) turn away from them (the kindred, the needy, and the wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting mercy from your Lord for which you hope, then, speak to them a soft, kind word (i.e. Allâh will give me, and I shall give you).
- 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.
- **30**. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever Well-Acquainted. All-Seer of His slaves.
- 31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. [1]
- 32. And come not near to unlawful sex. Verily, it is a Fâhishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).
- 33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully (Mazlûman intentionally with hostility and oppression and not by mistake), We have given his heir the authority[to demand Qisâs, - Law of Equality in punishment — or to forgive, or to take Diyah (blood-money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islâmic law). [2]

إِنَّ ٱلْمُكَذِدِينَ كَانُوٓاْ إِخْوَانَ ٱلشَّيَطِينُ وَكَانَ ٱلشَّيْطِينُ لرَبِهِ، كَفُورًا ۞

وَإِمَّا تُعْرِضَنَّ عَنْهُ مُ ٱبْتِغَآءَ رَحْمَةِ مِّن رَّبِّكَ تَرْجُوهَا فَقُا لِهُمْ وَقُولًا مَّيْسُهُ رَا ١

وَلَا يَجْعَلْ بَدَكَ مَغُلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطَهَا كُلَّ ٱلْبَسْطِ فَتَقَعُدَ مَلُومًا مَّحْسُورًا 📆

إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِزُّ إِنَّهُ كَانَ بعباده وخبرا بصرا

وَلاَتَقْتُلُواْ أَوَلَدَكُمْ خَشْبَةَ إِمْلَقَ غَنُ نَرَزُقُهُمْ وَإِيَّاكُمُ إِنَّ قَتَلَهُمْ كَانَ خِطْكَاكِيرًا أَنَّ

> وَلَا نَقِّرَ بُوْ ٱلرِّنَيِّ إِنَّهُ وَكَانَ فَاحِشَـةً وَسَاءَ سَلاَ

وَلَاتَقْتُلُواْ ٱلنَّفْسَ ٱلَّي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقُّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيّهِ عَسُلْطَنَا فَلَايُسْرِفِ فِي ٱلْقَتْلُ إِنَّهُ كَانَ مَنْصُورًا ١

<sup>[1] (</sup>V.17:31): See the footnote of (V.2:22).

<sup>[2] (</sup>V.17:33): See the footnote of (V.5:50).

- 34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about.
- 35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.
- 36. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. III Verily, the hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).
- 37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.
- 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.
- 39. This is (part) of Al-Hikmah (wisdom, good manners and high character) which your صلى Lord has revealed to you (O Muhammad الله عليه وسلم). And set not up with Allah any other ilâh (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allâh's Mercy).
- 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.
- 41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'an that they (the disbelievers) may take heed, but it increases them in naught save aversion.
- 42. Say (O Muhammad صلى الله عليه وسلم to these polytheists, pagans): "If there had been

وَلَاتَقْرَبُواْمَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِي هِيَ أَحْسَنُ حَتَّى يَبُلُغَ أَشُدَّهُ وَأَوْفُواْ بِٱلْعَهَدِّ إِنَّ ٱلْعَهْدَكَانَ مَسْءُولًا 📆

سورة الإسراء ١٧

وَأَوْفُواْ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُواْ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيرُ ذَالِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۞

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمُ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَكُلُّ أُوْلِتَهِكَ كَانَ عَنْهُ مَسْفُولًا ١

وَلَاتَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبُلُغَ ٱلْجِيَالَ طُولًا ٢

كُلُّ ذَالِكَ كَانَ سَيِّئُهُ وعِندَ رَبِّكَ مَكْرُوهَا 🚳

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةُ وَلَا يَجْعَلْ مَعَ ٱللَّه إِلَهًا ءَا حَرَفَتُ أَقَ فِي جَهَنَّهُ مَا وُمَا مَّذْ حُورًا ٢

أَفَأَصْفَىٰكُوْرَبُّكُمْ بِٱلْبَنِينَ وَٱتَّخَذَمِنَ ٱلْمَلَتَهِكَةِ إِنَثَأْ إِنَّكُو لَتَقُولُونَ فَوَلَّا عَظِيمًا ١

> وَلَقَدُصَرَّفَنَافِي هَذَاٱلْقُرْءَانِ لِيَذَّكَّرُواْ وَمَا يَزِيدُهُوْ إِلَّانُغُورًا ۞

قُل أَوْكَانَ مَعَهُ وَءَالِهَةٌ كَمَايَقُولُونَ إِذَا لَّابْتَغَوَّا إِلَىٰ ذِي

<sup>[1] (</sup>V.17:36) e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard.

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other *âlihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

- 43. Glorified and Exalted is He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal to Him).
- 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.
- على الله على (Muhammad على الله ) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not).
- 46. And We have put coverings over their hearts lest they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone [Lâ ilâha illallâh (none has the right to be worshipped but Allâh) Islâmic Monotheism (עֹב בג الله)] in the Qur'ân, they turn on their backs, fleeing in extreme dislike.

ٱلْعَرْشِ سَبِيلًا ۞

سُبْحَنَهُ وَتَعَلَىٰعَمَّايَقُولُونَ عُلُوًّا كَبِيرًا ۞

شَيَخُ لَهُ السَّمَوَتُ السَّبَعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِن شَيْءٍ إِلَّا يُسْيَحُ بِحَمْدِهِ وَلِكِن لَا تَفْقَهُونَ تَشْبِيحَهُمُّ إِنَّهُ كَانَ حَلِيمًا عَفُوزًا ۞

وَإِذَا قَرَأْتَ ٱلْقُرُوَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِذَةِ حِجَابًا مَسْتُورًا ۞

ۅؘجَعَلْنَاعَافُلُوبِهِمْ أَكِنَّةً أَن يَفَقَهُوهُ وَفِيَ ءَاذَانِهِمْ وَقَرَّأُ وَإِذَاذَكَرِتَ رَبَّكَ فِى ٱلْقُرَّءَانِ وَحْدَهُ، وَلَّوَاْعَلَنَ أَذَبُوهِمْ نُفُورًا ۞

It is said that if the above Verse (17:45) is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows better). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

<sup>(</sup>V.17:45) It is said as regards this Verse (17:45) in the Book of Tafsîr (Imâm Qurtubî) Narrated Sa'îd ibn Jubair رضي الله عنه "When the Sûrah No.111 (Tabbat Yadâ) was revealed, the wife of Abu Lahab came looking for the Prophet صلى الله عليه وسلم while Abu Bakr عنه, was sitting beside him. Abu Bakr said to the Prophet صلى الله عليه وسلم "I wish if you get aside (or go away) as she is coming to us, she may harm you." The Prophet صلى الله عليه وسلم said: "There will be a screen set between me and her." So she did not see him. She said to Abu Bakr: "Your companion is saying poetry against me," Abu Bakr said: "By Allâh, he does not say poetry." She said: "Do you believe that?" Then she left. Abu Bakr said, "O Allâh's Messenger! She did not see you." The Prophet صلى الله عليه وسلم said: "An angel was screening me from her." [This Hadîth is quoted in Musnad Abu Ya'la.]

- 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the *Zâlimûn* (polytheists and wrong-doers) say: "You follow none but a bewitched man."
- **48.** See what examples they have put forward for you. So they have gone astray, and never can they find a way.
- 49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"
- 50. Say (O Muhammad صلى الله عليه وسلم)
  "Be you stones or iron,"
- 51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"
- 52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!
- 53. And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) Shaitân (Satan) verily, sows a state of conflict and disagreements among them. Surely, Shaitân (Satan) is to man a plain enemy.
- **54.** Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad صلى الله عليه وسلم) as a guardian over them.
- 55. And your Lord knows best all who are in the heavens and the earth. And indeed, We

ُخَّنُ أَغَلَمُ بِمَا يَسْتَمِعُونَ بِهِ؞ٙاِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُرِبَخُونَ إِذْ يَقُولُ ٱلظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلَا مَسْحُورًا ۞

ٱنظْرْكِفَضَرَيُواْلَكَٱلْأَمْثَالَفَضَلُواْ فَلَايَسَتَطِيعُونَ سَبِيلًا ۞

وَقَالُوٓا أَوَذَا كُنَاعِظَمَا وَرُفَتَا أَوَنَا لَمَبْعُونُونَ خَلْقًا جَدِيدًا ﴿

\* قُلْكُونُواْحِجَارَةً أَوْحَدِيدًا

أَوْخَلْقَامِمَّا يَكُبُرُفِ صُدُورِكُمُّ فَسَيَقُولُونَ مَن يُعِيدُنَّا قُلِ الَّذِى فَطَرَكُرُ أَوَّلَ مَرَّوَّ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوِّقُلْ عَسَىٰۤ أَن يَكُونَ وَيَبَاهُ وَيَبَاهُ

يَوْمَ يَدْعُوكُمْ فَتَسَتَجِيبُونَ بِحَمِّدِهِ، وَتَطُنُّونَ إِن لَبِنْتُمْ إِلَّاقِلِيلَاڤ

وَقُل ِلِيَهَادِى يَقُولُواْ الَّتِي هِىَ أَحْسَنُ إِنَّ الشَّيَطَانَ يَنْزَعُ بَيْنَهُمُّ إِنَّ الشَّيْطَانَكَانَ الْإِنسَانِ عَدُوَّا مُبِينَا ۞

زَبُكُوْ أَعَلَمُ بِكُمِّ إِن يَشَأَيْرُحَمَكُوا أَوْ إِن يَشَأَ يُعَذِّبْكُوْ وَمَاۤ أَرْسَلْنَكَ عَلَيْهِمْ وَكِيلَا ۞

وَرَبُّكَ أَعْلَمُ بِمَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضُ وَلَقَدّ

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have preferred some of the Prophets to others, and to Dâwûd (David) We gave the Zabûr (Psalms).

- 56. Say (O Muhammad صلى الله عليه وسلم): "Call upon those — besides Him — whom you pretend [to be gods like angels, 'Îsâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."
- 57. Those whom they call upon [like 'Îsâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Îsâ (Jesus), 'Uzair (Ezra), angels and others hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!
- 58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)[1]
- 59. And nothing stops Us from sending the Ayât (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).
- **60.** And (remember) when We told you: "Verily, your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which We showed you (O as an actual صلى الله عليه وسلم eye-witness and not as a dream on the night

فَضَّ لَنَابَعْضَ ٱلنَّبِيِّئَ عَلَى بَعْضٍّ وَءَاتَيَنَا دَاوُردَ زَبُوكَا ٢

قُلُ أَدْعُواْ ٱلَّذِينَ زَعَمْتُ مِقِن دُونِهِ عَ فَلَا يَمْلِكُونَ كَشْفَ ٱلطُّبْرَعَنكُو وَلَا تَحْوِيلًا ١

أُوْلَنَكَ ٱلَّذِينَ يَدْعُونَ يَتْبَعُونَ إِلَىٰ رَبِّهِ مُٱلْوَسِيلَةَ أَيُّهُمْ أَقَّ بُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَيِكَ كَانَ مَحَذُورًا ٥

> وَإِن مِن وَيَهِ إِلَّا نَعَ مُمُعَلِّكُهُ هَاقَالَ وَمِ ٱلْقَاسَةِ أَوْمُعَ يَبُوهَا عَذَابَاشَدِيدًأْ كَانَ ذَلِكَ فِي ٱلْكِتَب مَسْطُورًا ﴿

وَمَامَنَعَنَآ أَن نُرْسِلَ بٱلْآيَئِ إِلَّاۤ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ وَءَاتَيْنَاتَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُواْبِهَأَ وَمَانُرْسِلُ بِٱلْآئِكِ إِلَّا تَخُويِفًا ۞

وَإِذْ قُلْنَالُكَ إِنَّ رَبِّكَ أَحَاطَ بِٱلنَّاسِ وَمَا جَعَلْنَا ٱلرُّءُ يَا ٱلَّتِيَ أَرَيْنَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَٱلشَّحَرَةَ ٱلْمَلْعُونَةَ فِي ٱلْقُرْءَانَّ وَيُخَوَّفُهُمْ فَمَا يَزيدُهُمْ إِلَّا طُغْنَنًا كُمرًا ١

اناً (V.17:58) It is said by 'Abdullâh ibn Mas'ûd رضي الله عنه "If the people of a town indulge in illegal sexual intercourse and practise Ribâ (usury of all kinds), Allâh permits its destruction." (Tafsîr Al- Qurtubî).

of Al-Isrâ<sup>Al</sup>) but a trial for mankind, and (likewise) the accursed tree (Zaqqûm, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.

- 61. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves except *lblîs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"
- 62. [Iblîs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"
- 63. (Allâh) said: "Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) an ample recompense.
- 64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways usury, or by comitting illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.
- 65. "Verily, My slaves (i.e. the true believers of Islâmic Monotheism) you have no authority over them. And All-Sufficient is your Lord as a Guardian."
- 66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you.

وَإِذْ قُلْنَا اِلْمَلَتَهِكَةِ السَّجُدُواْ لِآدَمَ فَسَجَدُوَاْ إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينَا ۞

قَالَأَزَءَيْنَكَ هَذَاٱلَّذِى كَرَّمْتَ عَلَىَّ لَمِنْ أَخَرَّيْنِ إِلَىٰ مَوْمِ ٱلْقِيَدَمَةِ لَأَخْتَنِكَنَّ دُرِيَّتَهُۥ الَّا قِلِيلَا ۞

قَالَأَذْهَبِّ فَمَن تَبِعَكَ مِنْهُمْوْفَإِنَّ جَهَثَرَّجَزَآؤُكُو جَزَآءً مَّوْفُرُا۞

وَٱسْتَفْزِزْمَنِٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِحَنْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي ٱلْأَمْوَلِ وَٱلْأَوْلُدُومَعِدْهُمْ وَمَايَعِدُهُمُ ٱلشَّيْطَنُ إِلَّا عُدُودًا ۞

ٳڹؘۜۘۼؚڹٳۮؽڵؿؘؘؗۘؗؗڛؘڵڬؘۼڵؾٙ<u>؈</u>ۄ۫ۺڶڟڹٞ۠ۊؘڪؘۼ۬ؽ ؠؚڔؘؾٟڬۅؘڮؚيڵٲ۞

زَّبُكُوْالَّذِى يُزْجِى لَكُمُ الْفُلْكَ فِى الْبَحْرِ لِتَبْتَغُواْ مِن فَضَّلِهِ ۚ إِنَّهُ رَكَاتَ بِكُمْ رَحِيمًا ۞

<sup>[1] (</sup>V.17:60) See footnote of (V.53:12) Al-Mi'râj.

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- 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful<sup>[1]</sup>.
- 68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakil (guardian one to guard you from the torment).
- 69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.
- 70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.
- 71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.]. So

وَإِذَامَسَكُوْالضُّرُ فِالْبَحْرِضَلَّ مَن نَدَعُونَ إِلَّاإِيَّاةٌ فَلَمَّا نَجَنكُوْ إِلَى الْبَرِ أَعْرَضِتُمُّ وَكَانَ الْإِسْنُ كَفُورًا ۞

أَفَأَمِنتُمْ أَن يَغْسِفَ بِكُرْجَانِبَ ٱلْبَرِّ أَوْيُرْسِلَ عَلَيْكُمْ عَاصِبًا ثُمَّ لَاتِجَدُواْ لَكُوْ وَكِيلًا ۞

أَمْ أَيِسْتُمْ أَن يُعِـبِدَكُمْ فِيهِ تَنَادَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا قِنَ الرِيحِ فَيُغْرِقَكُمْ بِمَاكَفَرَتُمْ ثُمُّ لَايِجَدُواْ لَكُوْعَلَيْنَا بِهِء تَبِيعًا ۞

﴿ وَلَقَدْ كَنَّمُنَا بَيْ ءَادَمَ وَمَمَلَنَاهُمْ فِي ٱلْيُرِوَالَبَحْرِ وَدَدَقَنَاهُم ِ مِنَ ٱلطَّيِّبَاتِ وَفَضَلْنَاهُمْ عَلَى كَيْرِيمِّنْ خَلَقْنَا تَقْضِيلًا ۞

يَوَمَنَدُعُواْ كُلَّ أَنَاسٍ بِإِمَدِهِ قِرِّ فَمَنْ أُونِيَ كِتَبَهُ. بِيَمِينِهِ ۚ فَأُولَٰتِكِ بَقْرَءُونَ كِتَبَهُهُ مُولَا يُظْلَمُونَ فَتِمِلَا ﴿

<sup>[1] (</sup>V.17:67) Ibn Kathir in his Book of *Tafsîr* as regards this Verse (17:67) said: 'Ikrimah ibn Abî Jahl fled from Allâh's Messenger صلى الله عليه رسلم (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded), a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein. The people of the boat said to one another: "None can save you except Allâh (the Only True God of the heavens and earth). So invoke (call upon) Him (Allâh) (by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning)." 'Ikrimah said to himself. 'By Allâh if none can benefit in the sea except Allâh (Alone) then no doubt none can benefit over the land except Allâh (Alone). O Allâh! I promise You that if You deliver me safe from this, I will go and put my hands in the hands of (Prophet) Muhammad and surely I will find him full of pity, kindness and mercy.' So they were delivered safe (by Allâh), and returned to their sea-shore and came out of the sea. 'Ikrimah then proceeded to Allâh's Messenger, Muhammad a perfect Muslim." (*Tafsîr Ibn Kathîr*).

whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

- 72. And whoever is blind in this world (i.e., does not see Allâh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.
- 73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) to you (O Muhammad وسلم), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalil* (an intimate friend)!
- 74. And had We not made you stand firm, you would nearly have inclined to them a little.
- 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.
- 76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.
- 77. (This was Our) Sunnah (rule or way) with the Messengers We sent before you (O Muhammad صلی الله علیه وسلم), and you will not find any alteration in Our Sunnah (rule or way).
- 78. Perform As-Salât (Iqamât-as-Salât)<sup>[1]</sup> from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge

وَمَنكَانَ فِي هَذِهِ ٓ أَعْمَىٰ فَهُوَ فِي ٱلْآخِرَةِ أَعْمَىٰ وَأَصَلُسَبِيلًا ۞

وَان كَادُواْ لَيَفْتِنُونَكَ عَنِ الَّذِيّ أَرْحِيْنَ آ إِلِنَكَ لِتَفْتَرِيّ عَلَيْنَا عَيْرَةً, وَإِذَا لَا تَخَذُوكَ خَلِيكُ ۞

> ٷٙٷڵٳٲ۫ڽؽؘڹۧۺؘڮڶڡٙڎڮۮػٙؾۯؖؽؙٳڷؚؾؚؠ؞۫ۺؽٵ ڡٙڶۑڴ۞

إِذَا لَّذَفَنَكَ ضِعْفَ الْحَيَوةِ وَضِعْفَ الْمَمَاتِثُوَّ لَا يَجَدُلُكَ عَلَيْنَا نَصِيرًا۞

وَانڪادُواْلَيَسۡتَفِزُُونَكَ مِنَ ٱلْأَرْضِ لِيُحۡرِّجُوكَ مِنۡهَٰٓ ۡ وَاذَا لَایۡلَہٰوُنَ خِلَفَكَ إِلَّاقِلِیلا ۞

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبَلَكَ مِن رُسُلِنَّا وَلَا عِجَدُ لِسُنَّةِ نَاتَحُولِلاً

> أَقِهِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ اِلَى عَسَقِ ٱلَيْلِ وَقُرْءَانَ الْفَجَرِّ إِنَّ قُرْءَاتَ الْفَجْرِكَاتَ مَشْهُودًا۞

<sup>(</sup>V.17:78) See the glossary.

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of mankind of the day and the night)[1].

- 79. And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer Nawâfil) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)<sup>[2]</sup>
- 80. And say (O Muhammad صلى الله عليه): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).
- 81. And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood, i.e. Satan or polytheism) has vanished. Surely *Bâtil* is ever bound to vanish."

وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِ عَافِلَةً لَكَ عَسَى أَن يَبْعَثُكَ رَبُّكَ مَقَامًا مَحْمُودًا ۞

وَقُلِزَبِ أَدْخِلْنِي مُدْخَلَصِدْقِ وَأَخْرِجْنِي مُخْرَجَ صِدْقِ وَاجْعَل لِي مِن لَدُنكَ سُلْطَنَا نَصِيرًا ۞

وَقُلْ جَاءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَطِلُ إِنَّ ٱلْبَطِلَ كَانَ زَهُوقًا ١

ا" (V.17:78) Narrated Abu Salāmah ibn 'Abdur-Rahmān: Abu Hurairah درضي الله عله saying, 'The reward of a Salāt (prayer) in congregation is twenty-five times superior in degrees to that of a Salāt (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer.""

Abu Hurairah then added, "Recite the Holy Book if you wish, for 'Verily, the recitation of the Qur'ân in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)' (V.17:78)". (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No. 621). [2] (V.17:79)

A) Narrated Ibn 'Umar نصى الله عنهما "On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, "O so-and-so! Intercede (for us with Allâh)", till (the right of) of intercession will be given to the Prophet (Muhammad and that will be the day when Allâh will raise him to Maqâm Mahmûd (a station of praise and glory i.e the hounour of intercession on the Day of Resurrection )". (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 242)

B) Narrated Jâbir ibn 'Abdullâh رضى الله عنهما: Allâh's Messenger مدلى الله عليه وسلم said, "Whoever, after listening to the *Adhân* (call for the prayer) says, 'O Allâh, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad *Al-Wasîlah* and *Al-Fadîlah\** and raise him to *Maqâm Mahmûd*, which You have promised him,' will be granted my intercession for him on the Day of Resurrection." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No. 243).

<sup>\*</sup>Al-Wasîlah is the highest position in Paradise which is granted to the Prophet صلى الله عليه particularly; Al-Fadîlah is the extra degree of honour which is bestowed on him above all creation.

- **82.** And We send down of the Qur'ân that which is a healing and mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the *Zâlimûn* (polytheists and wrong-doers) nothing but loss.
- 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair.
- 84. Say (O Muhammad صلى الله عليه وسلم to mankind): "Each one does according to Shakilatihi (i.e. his way or his religion or his intentions.), and your Lord knows best of him whose path (religion) is right."
- 85. And they ask you (O Muhammad صلی concerning the  $R\hat{u}h$  (the Spirit); Say: "The  $R\hat{u}h$  (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."
- 86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'ân). Then you would find no protector for you against Us in that respect.
- **87.** Except as Mercy from your Lord. Verily, His Grace to you (O Muhammad صلی ) is ever great.
- **88.** Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."
- 89. And indeed, We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.
- 90. And they say: "We shall not believe in you (O Muhammad صلى الله عليه وسلم), until

وَنُنَزِلُ مِنَ ٱلْقُدْرَةِ انِ مَاهُوَ شِفَآةٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّلِامِينَ إِلَّاخَسَازًا ۞

وَإِذَا أَنْعَمْنَاعَلَى ٱلْإِنسَنِ أَعْرَضَ وَنَنَا بِجَالِنِهِ ع وَإِذَا مَسَّهُ ٱلشَّرُكَانَ يَتُوسَا۞

قُلُكُنَّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ عَفَرَيُكُو أَعْلَوُ بِمَنَ هُوَأَهْدَىٰ سَبِيلَا ۞

وَيَشَعَلُونَكَ عَنِ ٱلرُّوْجُ قُلِ ٱلرُّوحُ مِنْ أَمَّرِ دَبِّى وَمَا أُوتِيتُومِنَ ٱلْمِلْهِ إِلَّاقِلِيلَا ۞

ٷٙؠؘڹؿ۫ٮؘٛٵڶؾ۫ڡ۫ؠؘڒؘؠٵڶٙ؞ؚؽٲۊۧڝ۫ڹٵٙٳڶؾڬڎؙؠٙڵػؘؚؚٙۮڶڬ ؠؚڡؚۦۘۼڷؿٮؘٵۅٙ<u>ٮ</u>ڲؚڴ۞

> ٳڵؖڒڗڂڡؘڐؘٙڡؚٚڽڗٙؾٟڬؙۧٳ۪ۏؘڣؘۻٝڵۿۥۘػٲڹؘۘۘۼۘڶؾڬ ڪؚؠڒٙٳ۞

قُلُ لِّبِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَالِجْنُّ عَلَىۤ أَن يَأْقُواْ بِمِثْلِ هَذَا ٱلْقُرُّوَانِ لَا يَأْقُونَ بِمِثْلِهِ؞ وَلَوْكَانَ بَمَّضُهُمْ لِبَغْضِ طَهِ يَرًا ۞

وَلَقَدْصَرَّفَتَالِلنَّاسِ فِي هَذَاٱلْقُرْءَانِ مِن كُلِّ مَثَلِ فَأَيْنَٱكْثُرُ ٱلنَّاسِ إِلَّاكُ فُورًا ۞

وَقَالُواْ لَنَ نُوْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَامِنَ

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you cause a spring to gush forth from the earth for us:

- 91. "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in its midst abundantly:
- 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face:
- 93. "Or you have a house of Zukhruf (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad صلى الله عليه وسلم): "Glorified (and Exalted) is my Lord [(Allâh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?"
- 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"
- 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."
- 96. Say: "Sufficient is Allâh for a witness between me and you. Verily, He is Ever Well-Acquainted, All-Seer of His slaves."
- 97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no Auliva' (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces, [1] blind, dumb and deaf; their

ٱلأَرْضِ يَنْبُوعًا ۞

أَوْتَكُونَ لَكَ جَنَّةٌ مِّن نَجْيِلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَارَخِلَالَهَاتَفْجِيرًا ١

أَوْتُسْقِطَ ٱلسَّمَاءَ كَمَا نَعَمْتَ عَلَيْنَا كَسَفًا أَوْتَأْتَى بِٱللَّهِ وَٱلْمَلَنِكَةِ قَبِيلًا ١

أَوْيَكُونَ لَكَ بَيْتُ مِن زُخْرُفِ أَوْتَرَقَى فِي ٱلسَّمَآءِ وَلَن نُؤْمِنَ لِرُقِتِكَ حَتَّى تُنَزَّلَ عَلَيْمَنا كِتَبَا نَقْرَؤُهُۥ قُلْ سُبْحَانَ رَتِي هَلْكُنتُ إِلَّا بِشَرًا رَّيسُولًا ١

وَمَامَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓ إِذْ جَاءَهُمُ ٱلْهُدَى إِلَّا أَن قَالُوٓاْ أَبِعَتَ ٱللَّهُ بَشَكَرًا رَّسُولًا ١

قُل لَّوْكَانَ فِي ٱلْأَرْضِ مَلَنِّكَةٌ يُمَشُونَ مُطْمَهِنَينَ لَنَزَّلْنَا عَلَتُهِ مِينَ ٱلسَّمَاءِ مَلَكًا زَّسُولًا ١

قُلْ كَفَى بِٱللَّهِ شَهِيدُ البَّنِي وَيَبْنَكُمُ ۚ إِنَّهُ وَكَانَ بعب إده ع خَي رُّا بَصِيرًا ١٠

وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِّ وَمَن يُضَلِلْ فَلَن تَحَدَ لَهُمْ أُولِكَ آءَ مِن دُونِهِ ﴿ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَكَمَةِ عَلَى وبجوههة عُمْنَاوَ بُكْمًا وَصُمَّاً مَّأُونِهُ مُ جَهَنَّاً كُلَّمَا خَبَتْ زِدْنَهُ مُ سَعِيدًا ۞

<sup>(</sup>V.17:97) Narrated Anas ibn Mâlik رضي الله عنه A man said, "O Allâh's Prophet! Will Allâh صلى الله عليه وسلم gather a disbeliever (prone) on his face on the Day of Resurrection?" He said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatadah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 283).

abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

- 98. That is their recompense, because they denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"
- 99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the Zâlimûn (polytheists and wrong-doers) refuse(the truth the Message of Islâmic Monotheism, and accept nothing) but disbelief.
- 100. Say (to the disbelievers): "If you possessed the treasures of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"
- 101. And indeed We gave Mûsâ (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsâ (Moses)! I think you are indeed bewitched."
- 102. [Mûsâ (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allâh's Oneness and His Omnipotence.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"
- 103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.
- 104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the

ذَلِكَ جَزَآ وُهُر بِأَنَّهُ مِكْفَرُواْ بِعَايَتِنَا وَقَالُوٓا أَءِذَاكُنَّا عِظَىمًا وَرُفَتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ۞

\* أُوْلَوْيَرَوْاْ أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَتِ وَالْأَرْضَ قَادِرُّعَلَيَّأَنَ يَحْلُقَ مِثْلَهُمْ وَجَعَلَلَهُمْ أَجَلًا لَآرَيَّبَ فِيهِ وَأَنِّى الظَّلِمُونَ إِلَّاكُهُونَ إِلَّاكُمُ وَرَجَعَلَلَهُمْ أَجَلًا لَآرَيَّبَ

قُل لَّوْأَنْمُرْتَعَلِكُوْنَ خَزَآهِنَ رَحْمَةِ رَبِّيَ إِذَا لَأَمْسَكُنُمُ خَشْيَةَ ٱلْإِنفَاقِ وَكَاتَ ٱلْإِنسَنُ قَتُورًا ۞

> وَلَقَدُ ءَانَيْنَا مُوسَىٰ يَسْعَ ءَايَنتِ بَيِنَنَتٍ فَسَّعَلْ بَنِيَ إِسْتَزَءِيلَ إِذْ جَآءَ هُرُّ فَقَالَ لَهُ وِ فَرْغَوْثُ إِنِّى لَأَظُنُّكُ كِنُمُوسَىٰ مَسْحُوزًا ﴿

قَالَ لَقَدْ عَلِشَتَ مَا أَنْزَلَ هَتَوُلِآءَ إِلَّارَبُ السَّمَوْتِ وَالْأَرْضِ بَصَابِرَ وَالِيِّ لِأَظُنُكَ يَنِفِرَ عَوْنُ مَشْبُورًا ۞

فَأَرَادَأَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغَرُقِنَـُهُ وَمَن مَّعَهُ رَجَمِيعًا ۞

وَقُلْنَامِنْ بَعْدِهِ عِلِجَىٓ إِسْرَةِ بِلَ ٱسْكُنُواْ ٱلْأَرْضَ فَإِذَاجَآةً وَعَدُٱلْاَخِرَةِ حِنْنَا بِكُو لِفِيهَا۞ descent of Christ ['Îsâ (Jesus), son of Maryam (Mary) عليهما السلام on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations).(Tafsîr Al-Qurtubî,).

105. And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O Muhammad صلى الله عليه وسلم) as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islâmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmic Monotheism).

106. And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it in stages (in 23 years).

107. Say (O Muhammad صلى الله عليه وسلم to them): "Believe in it (the Qur'ân) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farisî), when it is recited to them, they fall down on their faces in humble prostration."

108. And they say: "Glorified is our Lord! Truly, the Promise of our Lord must be fulfilled."

**109.** And they fall down on their faces weeping and it increases their humility.

110. Say (O Muhammad صليه وسلم):
"Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between.

وَبِالْحَقِّ أَنَوْلَنَهُ وَبِالْحَقِّ نَزَلُّ وَمَاۤ أَرْسَلْسَكَ إِلَّامُهَيِّشَرًا وَنَذِيرًا ۞

وَقُرَّءَانَا فَرَقْنَهُ لِتَقْرَأُهُ مَعَلَى النَّاسِ عَلَى مُكْبِ وَنَزَلِّنَهُ تَنزيلا ۞

ڡؙٞڶٵڝٮؗۏٳ۫ۑڡٵٞۊٙڵڗؿ۬ۄٚٮؗۏٞٳ۫ٳؽٙٵڷؘٙڍڹٵؙۏۛٷۛٳٲڵڡؚڶۄٙؽڹڣٙڸڡ۪ڐ ٳۣڎٳؽۨٮ۫ڰؽؘۼؠڋ؞ٙ<del>ؾؚڒؙ</del>ۏؽؘٳڵٲڎٙڡۧٳڽڛؙڿۧۮٙٵ۞

وَيَقُولُونَ سُبْحَنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولَا ١

وَيَخِرُّونَ لِلْأَذَقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿ ١

ئُلِ ٱدْعُواْاللّهَ أَوِادْعُواْالرَّحْنَّ أَيَّامًا تَدْعُواْفَلَهُ ٱلأَسْمَاءُٱلْخُسْنَّ وَلِاجْتَهَرْ بِصَلَاتِكَ وَلَاثَخَافِث بِهَا وَآبَتَغِ بَيْنَ ذَٰلِكَ سَيِيلًا۞

<sup>&</sup>lt;sup>[1]</sup> (V.17:105):

a) See the footnote of (V.3:85).

b) See the footnote of (V.4:80).

111. And say: "All praise and thanks are Allâh's, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walî (helper, protector or supporter). And magnify Him with all magnificence, [Allâhu-Akbar (Allâh is the Most Great)]."

## Sûrat Al-Kahf (The Cave) XVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. All praise and thanks are Allâh's, Who has sent down to His slave (Muhammad صلى the Book (the Qur'ân), and has not placed therein any crookedness.
- 2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allâh Islâmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).
  - 3. They shall abide therein forever.
- **4.** And to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children)."
- **5.** No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie<sup>[1]</sup>.
- 6. Perhaps, you, would kill yourself (O Muhammad صلی الله علیه وسلم) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân).
- 7. Verily, We have made that which is on earth as an adornment for it, in order that We

ۅؘڡؙؙؙؙؙۣٳڵڂؖڡٙۮؙؽڡٙٳڵٙۮؽڶڗؘؾۜٙڿۮٙۅؘڵۮٳڗؙؿؽػؙڹڵؘۮۺؘڔۣۑڰڣ ٵڵؙڡؙڮۅؘڶڗؘٟػؙڹڵؘۮڔۏڮؙ"ؿڹٵڶڎؙڸۧۜۧ۫ۅٙڮٙؿۉؾػٛؠؽڑ۞



ٱلْحَمَّدُيلَةِوالَّذِيّ أَنزَلَ عَلَى عَبْدِهِ ٱلْكِتَبَ وَلَهُ يَجْعَلَلُهُ بِعَوَجًا ۗ

قَيِّمَالِيُسْنِرَبَأْسَاشَدِيدَامِّن لَّدُنْهُ وَيُبَشِّرَ ٱلْمُؤْمِنِينَ ٱلَذِينَ يَعْمَلُونَ ٱلصَّلِيحَتِ أَنَّ لَهُمْ أَجْرًاحَسَنَا۞

> مَّلِكِينَ فِيهِ أَبَدَا۞ وَيُنذِرَالَّذِينَ قَالُواْ ٱغَّذَالَتَهُ وَلَدَا۞

مَّالَهُم بِهِ مِنْ عِلْمِ وَلَا لِآنَآبِهِمَّ كُبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَهِمِ مَٰ إِن يَقُولُونَ إِلَّا كَذَبَا۞

فَلَعَلَّكَ بَعِجُّ تُفْسَكَ عَلَىٓءَاثَرِهِمُ إِن لَّمْ يُؤْمِنُواْ بِهَدَذَا ٱلْحَدِيثِ أَسَـقًا ۞

إِنَّاجَعَلْنَامَاعَلَىٰٱلْأَرْضِ زِينَةً لَّهَالِنَبَلُومُوْ أَيُّهُمْ أَحْسَنُ عَمَلا۞

<sup>(</sup>V.18:5): see the footnote of (V.2:116).

may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet صلى الله عليه وسلم].

- **8.** And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees.).
- **9.** Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?
- 10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"
- 11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.
- 12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.
- 13. We narrate to you (O Muhammad صلى الله عليه وسلم) their story with truth: Truly, they were young men who believed in their Lord (Allâh), and We increased them in guidance.
- 14. And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilâh (god) other than Him; if we had done, we should indeed have uttered an enormity in disbelief.

وَإِنَّا لَجَعِلُونَ مَاعَلَتِهَا صَعِيدًا جُرُزًا ٥

أَمْرَحَسِبْتَ أَنَّ أَصْحَبَ الْكُهْفِ وَالرَّقِيمِ كَانُواْمِنْ ءَاينِتَنَا عَجَبًا۞

إِذْ أَوَى الْفِتْـيَةُ إِلَى الْكَهْفِ فَقَالُواْ رَبَّنَا َةَالِتَنا مِن لَدُنكَ رَحْمَةً وَهَيِّئَ لَنَامِنْ أَمْرِيَا رَشَدَا ۞

فَضَرَيْنَاعَكَنَّاذَانِهِمْ فِي ٱلْكَهْفِ سِنِينَ عَدَدًا ۞

ثُعَرَّبَعَثْنَهُمْ لِنَعْلَمَ أَيُّ ٱلْحِزَيَيْنِأَخْصَىٰ لِمَالِمُثُوّا أَمَدَاهُ

نَحَنُ نَقُصُ عَلَيْكَ نَبَأَهُرِ بِٱلْحَقِّ إِنَّهُمْ فِتْ يَةٌ ءَامَنُواْ بِرَبِّهِمْ وَذِذْ نَهُمْ هُدَى ۞

ۅٙۯڔؘڟێٵٷۜڡؙڷؙۅؠۣۿ؞ٝٳۮٚڡٙٵمُواْفَقَالُواْ رَبُّنَارَبُ ٱلسَّحَوٰتِ وَٱلْأَرْضِ لَن نَدْعُواْمِن دُونِهِ؞ٓٳڵۿؖ ڶۜقَدۡقُلۡنَاٳذَا شَطَطًا۞

- 15. "These our people have taken for worship âlihah (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh.
- 16. (The young men said to one another): "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision and dwelling)."
- 17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayât (proofs, evidences, signs) of Allâh. He whom Allâh guides, he is the rightly guided; but he whom He sends astray, for him you will find no Walî (guiding friend) to lead him (to the right Path).
- 18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.
- 19. Likewise. We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and

هَـُؤُلِآءِ قَوْمُنَا ٱتَّخَذُواْ مِن دُونِهِ ٓءَ الِهَـُ ۖ لَوَلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانِ بَيْنِ فَمَنْ أَظْلَمُ مِمِّنِ ٱفْ يَرَىٰ عَلَى ٱللَّهِ كَذِبًا ١

سورة الكهف ١٨

وَإِذِ ٱعۡتَزَلۡتُمُوهُمۡ وَمَا يَعۡبُدُونِ إِلَّا ٱللَّهَ فَأَوۡءُ اللَّهِ ٱلْكَهْفِ يَنشُرْلَكُمْ رَبُّكُمْ مِّن زَّحْمَتِهِ ، وَيُهَتَّقْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقَالَ

\* وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَا وَرُعَن كَهْ فهمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَقْرِضُهُ مَذَاتَ ٱلشِّمَالِ وَهُمْ فِي فَجْوَةِ مِنْهُ ذَلِكَ مِنْ ءَائِلَتِ ٱللَّهُ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْ تَدِّوَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيَّنَا مُّهُ شِدَاڰ

وَتَحْسَبُهُمْ أَيْقَاظُا وَهُمْ رُقُودٌ أَوَيُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالُّ وَكُلِّبُهُم بَنِيطٌ ذِرَاعَيْهِ بألوّصيدُ لَواُطَلَعْتَ عَلَيْهِ مْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِنْتَ مِنْهُ مُرُعْبًا ١

وَكَ ذَالِكَ بَعَثْنَهُ مَ لِيَتَسَاءَ لُواْ بَيْنَهُمْ قَالَ قَابِلُ مِّنْهُمْ حَكَمْ لَبِثْتُمُّ قَالُواْ لَبِثْنَا يَوْمًا أَوْبَعْضَ يَوْمُ قَالُواْ رَبُّكُمْ مَأْعَلَمُ بِمَا لَيِثْتُمْ فَٱبْعَثُواْ أَحَدَكُمُ بِوَرِقِكُمْ هَاذِهِ ۚ إِلَى ٱلْمَدِينَةِ فَلْيَسْظُرُ أَيُّهَاۤ أَزُكَى طَعَامًا فَلْيَأْتِكُم بِرِزْق مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ١ bring some of that to you. And let him be careful and let no man know of you.

- 20. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful."
- 21. And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."
- 22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth,—guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad اوصلى الله عليه وسلم): "My Lord knows best their number; none knows them but a few." So debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture Jews and Christians) about (the affair of) the people of the Cave.
- 23. And never say of anything, "I shall do such and such thing tomorrow."
- 24. Except (with the saying), "If Allâh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."
- **25.** And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years). (*Tafsîr Al-Qurtubî*)
- 26. Say: "Allâh knows best how long they stayed. With Him is (the knowledge of) the

إِنَّهُمْ إِن يَظْهَرُواْ عَلَيْكُمْ يَرَجُ مُوكُرُّ أَقْيُعِيدُ وَكُمْ فِ مِلَّتِهِمْ وَلَن تُقْدِلِحُواْ إِذَّا أَبَدًا ۞ مِن رَبِّ الْمُعَالِّينَ مِن مِن مِنْ أَنْ مُنْ مَن مُنْ مَنْ مُنْ مَنْ مُنْ مُنْ مُنْ مُنْ

وَكَنَاكَأَعَثَنَاعَلَيْهِ زِلِيَعْلَمُوٓأَأَنَّ وَعَدَالَلَهِ حَقُّ وَأَنَّ السَّاعَةَ لَارَيْبَ فِيهَا إِذْ يَتَنَزَعُونَ بَيْنَهُمْ أَمْرَهُمَّ فَقَالُواْ اَبْنُواْعَلَيْهِ مِبْنِينَا زَّبُهُمْ أَعْلَمُ بِهِمَّ فَالَ الَّذِينَ عَلَبُواْ عَلَىٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَشْعِجِدًا ۞

سَيَقُولُونَ ثَلَائَةٌ زَابِعُهُمْ كَلَّبُهُمْ وَيَقُولُونَ حَسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَحْنَا بِالْغَيْبِّ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلَّبُهُمْ قُلْبُهُمْ قُلْرَيْنَ أَغَلَمُ بِعِدَّ تِهِمْ مَا يَعَامُهُمْ إِلَّا قِلِيلٌ فَلَا تُمَارِفِيهِمْ إِلَّا مِرَآءً ظَهِرًا وَلَا تَسْتَفْتِ فِيهِمِيْمُهُمْ أَحَدًا ۞

وَلَانَقُولَنَّ لِشَانَّ وِ إِنِّي فَاعِلُّ ذَالِكَ غَدًا ۞

إِلَّا أَن يَشَاءَ اللَّهُ وَاذْكُرزَبَكَ إِذَا نَسِيتَ وَقُلُ عَسَىٰ أَن بَغْدِينِ رَقِى لِأَقْرَبَ مِنْ هَذَا رَشَدَا ۞

> وَلَيِنُواْ فِى كَهْفِهِ مْرَثَلَثَ مِائْتَةِ سِنِينَ وَأَزْدَادُواْ نِسْعًا۞

قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِ ثُوَّالَهُ وعَيْبُ ٱلسَّمَوَتِ

Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Walî (Helper, Disposer of affairs, Protector) other than Him. and He makes none to share in His Decision and His Rule."

- 27. And recite what has been revealed to you (O Muhammad صلى الله عليه وسلم) of the Book (the Our'an) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.
- 28. And keep yourself (O Muhammad patiently with those who call (صبلي الله عليه وسلم on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world: and obey not him whose heart We have made heedless of Our Remembrance. and who follows his own lusts, and whose affair (deeds) has been lost.
- 29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers) a Fire whose walls will be surrounding them (disbelievers Oneness of Allâh). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)!
- 30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.
- 31. These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein

وَٱلْأَرْضَ أَبْصِرْ بِهِ وَأَسْمِعْ مَالَهُ مِين دُوينه -مِن وَلِيّ وَلَا يُشْرِكُ فِي حُصْمِه مَا حَدًا ١

وَٱتۡلُ مَاۤ أُوحِيَ إِلۡتِكَ مِن كِتَابِ رَبِّكَ ۖ لَامُرَدُلَ لِكُلَمَاتِهِ وَلَن تَحَدَمِن دُونِهِ ء مُلْتَحَدًا ١

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدُوهِ وَٱلْفَشِيِّ يُرِيدُونَ وَجْهَةٌ وَلَانْقَدُ عَيْنَالَاعَنْهُمْ زُرِيدُ رِيْنَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَأُ وَلَاثُطِعْ مَنْ أَغَفَلْنَا قَلْبَهُ,عَن ذِكْرِنَاوَٱتَّبَعَ هَوَيْهُ وَكَانَ أَمْرُهُ وَفُرُطًا

وَقُلِ ٱلْحَقُّ مِن زَّيَكُو قَمَن شَاءَ فَلَبُوْمِن وَمَن شَاءَ فَلْيَكُفُو ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهُأُ وَإِن يَسْتَغِيثُواْ يُغَاثُواْ بِمَآءِ كَٱلْمُهُلِ يَشُوي ٱلْوُجُوهُ بِنُسَ ٱلشَّرَاكِ وَسَاءَتُ مُرْتَفَقًا ١

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَـمِلُواْ ٱلصَّلِيحَـٰتِ إِنَّا لَانْضِيعُ أَخْ مَنْ أَحْسَنَ عَمَلًا ١

أُوْلَلِكَ لَهُمْ جَنَّاتُ عَذْنِ تَحْرِي مِن تَحْتِهِ مُ ٱلْأَنْهَ رُيُحَاتَّونَ

rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq* (dwelling, resting place.)!

- **32.** And put forward to them the example of two men: to one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields).
- 33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.
- **34.** And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." (*Tafsîr Al-Qurtubî*).
- 35. And he went into his garden (while in a state of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish.
- 36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."
- 37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man?
- 38. "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.
- 39. "It was better for you to say, when you entered your garden: 'That which Allâh

فِهَامِنْ أَسَاوِرَمِن ذَهَبِ وَيَلْبَسُونَ ثِيَابًا خُصْرًا مِن سُنئينِ وَإِسْتَبْرُقِ مُتَّكِينَ فِيهَا كَلَّ ٱلْأَزْآبِكِ فِيْمَ ٱلتَّوَابُ وَحَسُنَتُ مُرْتَفَقًا ۞

﴿ وَأَضْرِبَ لَهُومَّقَلَارَجُلَيْنِ جَعَلْنَا لِأَخَدِهِمَاجَنَّتَيْنِ مِنْ أَغْنَبِ وَحَفَفَنَهُمَا بِنَخْلِ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۞

كِلْتَا ٱلْجُنَتَيْنِ اَتَتْ أُكُلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّوْنَا خِلَاهُمَا نَهَرًا ۞

وَكَانَ لَهُ رَثَمَرٌ فَقَالَ لِصَحِيهِ وَهُوَيُكَا وِرُهُ وَأَنَّا أَحْثُرُ مِنكَ مَالًا وَأَعَزُ نَفَرًا ۞

> وَدَخَلَجَنَتَهُ،وَهُوَظَالِرٌ لِنَفْسِهِ عَالَمَا أَظُنُ أَن تَبِيدَ هَذِهِ عَأَبَدًا۞

> وَمَاۤ أَظُنُ ٱلسَّاعَةَ قَابِمَةَ وَلَبِن رُّدِدتُ إِلَىٰ رَقِى لَأَجِدَنَ خَيْرًا مِنْهَا مُنقَلَبًا۞

قَالَلُهُوصَاحِبُهُ وَهُوَيُحَاوِرُهُ وَأَحَفَرَتَ بِالَّذِي خَلَقَكَ مِن تُرَابِ ثُمَّ مِن نُطْفَةِ ثُمَّ سَوَّنكَ رَجُلَا ۞

لَّكِيَّا هُوَاللَّهُ رَبِّ وَلِآ أَشْرِكُ بِرَيِّ أَحَدًا ٥

وَلُوۡلِاۤ إِذۡ دَخَلۡتَ جَنَّتَكَ قُلۡتَ مَاشَآءَ ٱللَّهُ لَا فُوَّةَ إِلَّا

wills (will come to pass)! There is no power but with Allâh<sup>11</sup>!' If you see me less than you in wealth, and children,

- **40.** "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* (torment, bolt) from the sky, then it will be a barren slippery earth.
- 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."
- **42.** So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!" [Tafsîr Ibn Kathîr]
- **43.** And he had no group of men to help him against Allâh, nor could he defend (or save) himself.
- 44. There (on the Day of Resurrection), Al-Walâyah (protection, power, authority and kingdom) will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. (Lâ ilâha illallâh— none has the right to be worshipped but Allâh).
- 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, (and becomes fresh and green). But (later) it becomes dry and broken pieces, which the

بِٱللَّهِ إِن تَرَنِ أَنَا أَقَلَّ مِنكَ مَالًا وَوَلَدًا ۞

فَعَسَىٰ رَبِيّ أَن يُوْتِيَنِ خَيْرًا مِن جَنَّيْكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانَا مِّنَ ٱلسَّمَاء فَتُصْبِحَ صَعِيدَازَلَقًا ۞

أَوْيُصْبِحَ مَآوُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ وطَلَبَا

وَأُحِيطَ بِشَمَرِهِ، فَأَصْبَحَ يُقَلِّبُ كَفَيْتِهِ عَلَى مَأَانْفَقَ فِيهَاوَهِىَ خَاوِيَةُ عَلَى عُرُوشِهَا وَيَقُولُ يَنلَيْتَنِى لَرَأُشْرِكَ بِرَيْنَ أَحَدًا ۞

> وَلَمْ تَكُنِ لَهُ رِفِعَةٌ يَنصُرُونَهُ ومِن دُونِ ٱللَّهِ وَمَاكَانَ مُنتَصِرًا ۞

هُنَالِكَ ٱلْوَلَيَةُ لِلَّهِ ٱلْحَقِّ هُوَخَيْرٌ ثَوَابَا وَخَيْرٌ عُقْبَا ١

وَاضْرِبْ لَهُم مَّشَلَ الْحَيَوْةِ الدُّنْيَاكَمَةِ اَنْزَلْنَهُ مِنَ السَّمَةِ فَاخْتَلَظ بِهِ ء نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الزِيَخُ ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِ ثَنْيَ عِمُّقْتَدِ رَّا ۞

<sup>&</sup>lt;sup>[1]</sup> (V.18:39) What is said regarding the statement: Lâ haulâ walâ quwwata illa billâh (i.e. There is neither might nor power except with Allâh).

Narrated Abu Mûsâ Al-Ash'arî: The Prophet صلى الله عليه وسلم started ascending a high place or a hill. A man (amongst his companions) ascended it and shouted in a loud voice. Lâ ilâha îllal-lâh wallâhu Akbar.\* (At that time) Allâh's Messenger صلى الله عليه وسلم was riding his mule. Allâh's Messenger صلى الله عليه وسلم said, "You are not calling upon a deaf or an absent one." and added, "O Abu Mûsâ (or, O 'Abdullâh)! Shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "Lâ haulâ walâ quwwata illa billâh." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 418).

<sup>\*</sup>None has the right to be worshipped but Allah, and Allah is the Most Great.

winds scatter. And Allâh is Able to do everything.

- **46.** Wealth and children are the adomment of the life of this world. But the good righteous deeds, <sup>11</sup> that last, are better with your Lord for rewards and better in respect of hope.
- 47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.
- **48**. And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."
- 49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the *Mujrimûn* (criminals, polytheists, sinners) fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.
- 50. And (remember) when We said to the angels: "Prostrate yourselves to Adam." So they prostrated themselves except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblîs*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn* (polytheists, and wrong-doers).

ٱلْمَالُ وَٱلْبَوُنَ زِينَةُ ٱلْحَيَوْةِ ٱلدُّنْيَأُ وَٱلْبَقِينَتُ الصَّلِحَتُ خَيْرُأُمَلا ۞ الصَّلِحَتُ خَيْرُأُمَلا ۞

وَيَوْمَ الْسَيِرُ لَلِمَبَالَ وَتَرَى ٱلْأَرْضَ بَادِزَةً وَحَشَرَنَهُ مُ فَلَرَنْنَا وَرْمِنْهُمْ أَخَدًا ۞

ٷۼڔۣڞؙۅٵ۫ۼڸٙۯؾۣػڝؘڟٞٵڶٞقَۮٝڿۣٮٛ۬ؿؙڡؗۅؘؽٵػڡٵڂٙڵڤٙٮؙڰؗڗ ٲۊٞڶؘڡڗۜۊ۫ٛۼڶۯؘڠڡؾؙۄ۫ٲڶٞڹۼٛۼڡؘڶڶڲؙۄ۫ڡٞۅۣۛۼۮٳ۞

ۅۘٷۻۼۘٵٚڵڮؾۜڹٛڣؘڗٙؽٲڵڡؙڿڔۣڡڽڹؘڡؙۺٝڣۣقين مِمَّا ڣۣڽۅۄؘؽڡؙٞۅؙڶۅ۬ڹؽۅٞؽڵؾؘٵڡٙٳڸۿڬڐٵڵؙڝؚٛؾۜٮٟڵٳۑؙۼٳڍۯ ڝۼؚڔۊؘۛۅؘڵڲؘؚۑڗؘڐٞٳڵۜٲڂڞٮۿٲ۠ۅٙۅؘڿۮۏٲڡٵۼؚڡڶۅ۠ ڂٳۻڒؙؖٞۊؘڵٳڝٚٞڵؚۯڔؙڬٲڂٙػٵ۞

ڡٙٳۮ۬ڡؙؙڶٮٙٵڸڶڡٙڵؾٟڲۊٲۺڿۮۅ۠ٳ؆ۮۄٙڡٚٮڿۮۊؖٳٳٙڵٙ ٳڹڸڛۘػٵڹڝٛٵڶڿۣؾٚڡؘڡٚڛؘڨٙٸڽ۫ٲٞڡڕۯڽؚۊؖ۠ ٲڡ۫ٮۜؾڿۮؙۅڹۿۥۅۮؙڔۑۜۜؾۿڗٲۊڸٟؗؗڝٚٙۼڽڽۮۅڣۣۅؘۿۄؙڶٙڲ۫؞ ۼۮٷ۠۫ڽۺٙڔڸڟٙڸڸڝڽڹؠٙڵٳ۞

<sup>(</sup>V.18:46) Good righteous deeds like the five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allâh with glorification, praises and thanks.

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- 51. I (Allâh) made them (*Iblîs* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allâh) to take the misleaders as helpers.
- 52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry to them, but they will not answer them, and We shall put a *Maubiq* (barrier) lil between them.
- 53. And the *Mujrimûn* (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.
- **54**. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything.
- 55. And nothing prevents men from believing, (now) when the guidance (the Qur'ân) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allâh), or the torment be brought to them face to face.
- **56.** And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!
- 57. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly,

\*مَّاَأَشْهَدتُّهُمْ خَلْقَ السَّحَوَتِ وَالْأَرْضِ وَلَاخَلْقَ اَنْفُسِهِمْ وَمَاكُنتُ مُتَّخِذَ الْمُضِيِّينَ عَضُدًا۞

> وَيَوْمَ يَقُولُ نَادُواشُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَوْ يَسَتَجِيبُواْ لَهُمْ وَجَعَلْنَابَيْنَهُم فَرَيْقَا۞

وَدَءَاٱلْمُجْرِمُونَٱلنَّارَفَظَنُّواْأَنَّهُم مُّوَاقِعُوهَ اوَلَمْ يَجِدُواْعَنْهَامَصْرِفَا۞

وَلَقَدْصَرَّفَنَافِي هَلْذَا ٱلْقُرَّءَ انِ لِلنَّاسِ مِن كُلِّ مَثَلٍّ وَكَانَ ٱلْإِنسَنُ أَكْثَرَ شَيْءٍ جَدَلًا ۞

وَمَامَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓاْ إِذْ جَآءَ هُمُ ٱلْهُدَىٰ وَيَسۡتَغْفِرُواْ رَبِّهُمُ إِلَّا أَن تَأْتِيَهُمۡ رُسُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُ مُ ٱلْعَدَابُ قُبُلًا۞

وَمَانُرْسِلُ الْمُرْسَلِينَ إِلَّامُبَشِّرِينَ وَمُنذِدِينَّ وَيُحُدِلُ الَّذِينَ ڪَفَرُواْ بِالْبَطِلِ لِيُنْجِضُواْ بِهِ الْحَقِّ وَاَتَّخَدُواْ اَلِنِي وَمَا أَنذِرُواْهُ رُوَا ۞

وَمَنْ أَظْلَوُمِمَّن ذُكْرَ بِالَّتِ رَبِّهِ ، فَأَعْرَضَ عَنْهَا وَنَسِىَ مَافَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَاعَلُ قُلُوبِهِمَ أَكِينَةً أَن يَفْقَهُوهُ وَفِي ٓ اَذَانِهِمَ وَقَرَّا وَإِن تَدْعُهُمْ

<sup>[1] (</sup>V.18:52) In Arabic "Maubiq" also means enmity, or destruction, or a valley in Hell.

We have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad call them to guidance, even then they will never be guided.

58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely. He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

59. And these towns (population, — 'Âd, Thamûd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."[1]

إِلَى ٱلْهُدَىٰ فَلَن يَهْ يَدُوٓاْ إِذَا أَيدًا ١

وَرَبُّكَ ٱلْغَـغُورُ دُوٱلرَّحْمَةً لَوْيُوَاخِذُهُم بِمَاكَسَبُواْ لَعَجَّا الهُمُ ٱلْعَذَابَ بَلِ لَّهُم مَّوْعِدٌ لَّن يَجِدُواْ مِن دُونه ۽ مَوْبِلًا ٨

وَيَلْكَ ٱلْقُرَى أَهْلَكَ نَهُمُ لَمَّاظَلُمُواْ وَجَعَلْنَا لِمَهْلِكِهِ مِمَّوْعِدَاقَ

وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَقَّىٰۤ أَبْلُغَ مَجْمَعَ ٱلْيَحْرَيْنِ أَوْأَمْضِيَ حُقُنًا ١

Mûsâ (Moses) did not get tired till he had passed the place which Allâh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish and for Mûsâ (Moses) and his boy-servant there was astonishment. Mûsâ (Moses) said, 'That is what we have been seeking'. So they went back

<sup>(</sup>V.18:60) The Story of Mûsâ (Moses) and Al-Khidr عليهما السلام, Narrated Sa'îd ibn Jubair: I said to Ibn 'Abbâs, "Nauf Al-Bikâli claims that Mûsa (Moses), the companion of Al-Khidr was not the Mûsâ (Moses) of the Children of Israel." Ibn 'Abbâs said, "The enemy of Allâh (Nauf) told a lie." Narrated 'Ubayy ibn Ka'b that he heard Allâh's Messenger صلى الله عليه وسلم saying. "Mûsâ (Moses) got up to deliver a speech before the Children of Israel and he was asked, 'Who is the most learned person among the people?' Mûsâ (Moses) replied, 'I (am the most learned).' Allâh admonished him for he did not ascribe knowledge to Allâh Alone. So Allâh revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Mûsâ (Moses) asked, 'O my Lord, how can I meet him?' Allâh said, 'Take a fish and put it in a basket and then proceed (set out and where you lose the fish, you will find him).' So Mûsâ (Moses) (took a fish and put it in a basket and) set out, along with his boy-servant Yûsha' ibn Nûn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allâh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mûsâ (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mûsâ (Moses) asked his boy-servant 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.' (V.18:62)

61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. فَلَمَّابَلَغَامَجْمَعَ بَيْنِهِمَانِسِيَاحُونَهُمَافَأَتَّخَذَ سَبِيلَهُرِفِ ٱلْبَحْرِ سَرَبَا۞

retracing their footsteps. (V.18:64) They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Mûsâ (Moses) greeted him. Al-Khidr said astonishingly, 'Is there such a greeting in your land?' Mûsâ (Moses) said, 'I am Mûsâ (Moses).' He said, 'Are you the Mûsâ (Moses) of the Children of Israel?' Mûsâ (Moses) said, 'Yes'; and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught'.

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Al-Khidr said, 'You will not be able to have patience with me.' (V.18:67)

'O Mûsâ (Moses)! I have some of Allâh's Knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allâh's Knowledge which He has bestowed upon you, but I do not know it." Mûsâ (Moses) said, 'If Allâh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69).

Al-Khidr said to him. 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70). After that both of them proceeded along the sea coast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Mûsâ (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Mûsâ (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing 'Imra' (a Munkar — evil, bad, dreadful thing).' (V.18:71)

Al-Khidr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72)

Mûsâ (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)' (V.18:73)."

Allâh's Messenger صلى الله عليه رسلم said, "The first excuse given by Mûsâ (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak once in the sea. Al-Khidr said to Mûsâ (Moses), 'My knowledge and your knowledge, compared to Allâh's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the sea shore, Al-Khidr saw a boy playing with other boys. Al-Khidr got hold of the head of that boy and pulled it out with his hands and killed him. Mûsâ (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a thing 'Nukra' (a great Munkar - prohibited, evil, dreadful thing)!' (V.18:74) He said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mûsâ (Moses) said, 'If I ask you anything after this, keep me not in your company; you have received an excuse from me.' (V.18:76)

Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77) (Al-Khidr) set it up straight with his own hands. Mûsâ (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.' (Al-Khidr) said, 'This is the parting between me and you, (please read V. 18:79, 80-82) that is the interpretation of those (things) over which you could not hold patience.' (V.18:78-82)."

Allâh's Messenger صناى الله عنه وسلم said, "We wished Mûsâ (Moses) had more patience so that Allâh might have described to us more about their story." (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 249).

- **62.** So when they had passed further on (beyond that fixed place), Mûsâ (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."
- 63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitân* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"
- **64.** [Mûsâ (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.
- **65.** Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.
- 66. Mûsâ (Moses) said to him (Al-Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?"
- 67. He (Al-Khidr) said: "Verily, you will not be able to have patience with me!
- **68.** "And how can you have patience about a thing which you know not?"
- **69.** Mûsâ (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught."
- 70. He (Al-Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."
- 71. So they both proceeded, till, when they embarked the ship, he (Al-Khidr) scuttled it. Mûsâ (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imra* (a *Munkar* evil, bad, dreadful thing)."
- 72. He (Al-Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

فَلَمَّاجَاوَلَا قَالَ لِفَتَنهُ ءَاتِنَاعَدَآءَنَا لَقَدْ لَقِينَامِن سَفَرِنَاهَذَا نَصَبَا۞

قَالَ أَرَءَ يْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةَ فَإِنِى نَسِيتُ الْحُوتَ وَمَا أَنسَىٰ يِنِهُ إِلَّا الشَّيْطِنُ أَنْ أَذْكُرُهُمْ وَاتَّخَذَ سَبِيلَهُ رُ فِ الْبَحْرِ عَبَا ۞

> قَالَ ذَلِكَ مَاكُنَا نَبْغُ قَارَتَدًا عَلَى عَاتَ الدهِمَا قَصَصَاهُ

فَوَجَدَاعَبْدُاقِنْ عِبَادِنَآءَاتَيْنُهُ رَحْمَةً مِّنْعِندِنَا وَعَلَمْنُهُ مِن لَدُنَّاعِلْمَا۞

قَالَلُهُرُمُوسَىٰ هَلْأَتَيِمُكَ عَلَىٓ أَن تُعَلِّمَنِ مِمَّاعُلِمْتَ رُشْدُا ۞

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ١

وَكَيْفَ تَصْبِرُ عَلَى مَالَمْ تُحِطْ بِهِ عَخُبْرًا ١

قَالَ سَتَجِدُفِ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ۞

قَالَ فَإِنِ التَّبَعْتَنِي فَلَا تَسْعَلْنِي عَن شَيْءٍ حَقَّى أُمُّدِثَ لَكَ مِنْ هُ زِكُلُ اللَّ

فَانطَلْقَاحَقَ إِذَارِكِهَا فِي ٱلسَّيفِينَةِ حَرَقَهَ ۗ قَالَ أَخَرُفْنَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْعًا إِمْرًا ۞

قَالَ أَلَمْ أَقُلُ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبِّرًا ١

73. [Mûsâ (Moses)] said: "Call me not to account for what I forgot,[1] and be not hard upon me for my affair (with you)."

Sûrah 18. Al-kahf

- 74. Then they both proceeded, till they met a boy, and he (Al-Khidr) killed him. Mûsâ (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing Nukra (a great Munkar prohibited, evil, dreadful thing)!"
- 75. (Al-Khidr) said: "Did I not tell you that you can have no patience with me?"
- 76. [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me "
- 77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Al-Khidr) set it up straight. [Mûsâ (Moses)] said: If you had wished, surely, you could have taken wages for it!"
- 78. (Al-Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.
- 79. "As for the ship, it belonged to Masâkîn (needy people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force.

قَالَ لَا تُوَّاخِذُ فِي مِمَانَسِيتُ وَلَا تُرْهِقَني مِنْ أَمْرِي عُسْرًا ١

فَأَنظِلُقَاحَةً ]إِذَا لَقِيَاعُكُمُ افْقَتَلُهُ وقَالَ أَقَتَلْتَ نَفْسَا زَكِيَّةُ بِعَيْرِ نَفْسِ لَّقَدْ جِنْتَ شَيْعًا نُكْرًا هُ

\* قَالَ أَلْمُ أَقُلُ لَكَ إِنَّكَ لَن تَشْتَطِيعَ مَعِيَ صَبْرًا ۞

قَالَ إِن سَأَلْتُكَ عَن شَيْءِ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّ عُذْرًا ۞

فَأَنظِلَقَاحَتِي إِذَا أَتَا أَهْلَ قَرْيَةِ ٱسْتَطْعَمَ آهْلَهَا فَأَبُوْاْ أَن يُضَيّفُوهُمَا فَوَجَدَا فِيهَاجِدَارًا يُربِدُأَن بَنقَضَ فَأَقَامَهُ إِنَّا لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَحْرًا ۞

قَالَ هَاذَا فِرَاقُ بَيْنِي وَيَيْنِكُ سَأُنَبُّكُ بِتَأْوِيلِ مَالَةٍ تستطع عَلَيْهِ صَبْرًا ١

أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَكِينَ يَعْمَلُونَ فِي ٱلْيَحْهِ فَأَرَدتُ أَنَ أَعِيهَا وَكَانَ وَزَلَءَ هُومَاكُ يَأْخُذُكُلُّ سَفِينَةِ غَصْبًا ﴿ يُ

<sup>(</sup>V.18:73) a) If someone does something against his oath due to forgetfulness (should he make expiation?) And the Statement of Allâh:

<sup>&</sup>quot;And there is no sin on you, concerning that in which you made a mistake." (V.33:5) And Allah said:

<sup>&</sup>quot;[Mûsâ (Moses) said to Al-Khidr]: Call me not to account for what I forgot." (V.18:73)

Said, "Allâh forgives my صلى الله عليه وسلم The Prophet يرضى الله عنه said, "Allâh forgives my followers those (evil deeds) their ownselves may whisper or suggest to them as long as they do not act (on them) or speak." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 657)

said, "If somebody eats صلى الله عليه وسلم The Prophet رضي الله عنه said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allâh has made him eat and drink." (Sahîh Al-Bukhârî, Vo. 8, Hadîth No. 662).

- **80.** "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.
- **81.** "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.
- 82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."
- 83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."
- **84.** Verily, We established him in the earth, and We gave him the means of everything.
  - 85. So he followed a way.
- 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allâh) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."
- 87. He said: "As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him, and then he will be brought back to his Lord, Who will punish him with a terrible torment (Hell).
- 88. "But as for him who believes (in Allâh's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)."
  - 89. Then he followed (another) way,
  - 90. Until, when he came to the rising place

وَأَمَّا ٱلْفُلَاوُقَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ لُكُونَا أَفِكُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ لُكُونَا هُ أَنْ يُرْفِقُهُمَا خَيْرًا مِنْهُ ذَكُونَا وَأَقْرَبُ كُمْنًا هِنْ لَكُونَا وَأَقْرَبُ كُمْنًا هَيْرًا مِنْهُ ذَكُونَا وَأَقْرَبُ كُمْنًا هَيْرًا مِنْهُ ذَكُونَا اللّهُ مَا رَبُّهُمُا خَيْرًا مِنْهُ ذَكُونَا اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللللّهُ اللللّهُ الللّهُ الللّهُ الل

وَأَمَّا ٱلْجِدَارُوْكَانَ الغُلَكَيْنِ يَنِيمَيْنِ فِ ٱلْمَدِينَةِ وَكَانَ خَتَهُ مُكَرِّلُهُمَا وَكَانَ أَبُوهُمَا صَلِحًا فَأَرَادَ رَبُّكَ أَن يَبَلُغَا أَشُدَهُمَا وَيَشْتَخْرِجَاكَ نَرْهُمَا رَحْمَةً مِّن زَبِكَ وَمَافَعَلْتُهُ مِثَنَ أَمْرِئَ ذَلِكَ تَأْفِيلُ مَا لَوْ تَشْطِع غَلْيُوصَبَرًا ۞

ۅٙۺؘڬؙۅؙڒڬؘٸۮؚؽٲڵڡٞڗڹۜؿؚؖ۬ؖٷ۫ڷڛؘٲٛؿؙڶۅ۠ٲۼڷؾڬۄؚ۫ۺٚؖ ۮۣڬٞڒٵ۞

إِنَّا مَكَّنَّالَهُ وِفِي ٱلْأَرْضِ وَءَاتَيْنَهُ مِن كُلِّ شَيْءٍ سَبَبًا ١

فَأَتَّبَعَ سَبَبًا ٥

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ ٱلشَّ مِيں وَجَدَهَا تَغْرُكِ فِي عَيْنٍ حَيْمَةِ وَوَجَدَعِندَهَا قَوْمًا فُلْنَائِذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَغِذْ فِيهِمْرُحُسْنَا۞

> قَالَأَمَّامَن ظَلَرَفَسَوْفَ نُعَذِّبُهُ رُثُرُيُرُدُ إِلَىٰ رَبِّهِ عَ فَيُعَذِّبُهُ رَعَذَابَانُكُرًا۞

وَلَمَّامَنْءَامَنَ وَعَمِلَصَلِحَافَلُهُ رِجَزَاءً ٱلْحُسْنَىُّ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا لِسُرًا ۞

نُوَّأَتَّبُعَ سَبَبًا۞ حَتِّى إِذَا بَلَغَ مَطْلِعَ الشَّمْيِسِ وَجَدَهَا تَظْلُمُ كَانِ قَوْيِرِلَّر of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.

- 91. So (it was)! And We knew all about him (Dhul-Qarnain).
  - 92. Then he followed (another) way,
- 93. Until, when he reached between the two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.
- 94. They said: "O Dhul-Qarnain! Verily, Ya'jûj and Ma'jûj (Gog and Magog)[1] are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"
- 95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.
- 96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."
- 97. So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it.
- 98. (Dhul-Qarnain) said: "This is mercy from my Lord, but when the Promise of my

نَجْعَا لَهُ مِين دُونِهَا سِتُرًا ٥

كَذَالِكُ وَقَدْ أَحَطْنَا بِمَالَدَ يُهِ خُبْرًا ١

ثُوَّ أَتْبَعَ سَبَانَ حَتَّىۤ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَمِن دُونِهِ مَاقَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوَلَا شَ

قَالُواْ يَكذَا ٱلْقَرَنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي ٱلْأَرْضِ فَهَلْ يَجْعَلُ لَكَ حَرِّجًا عَلَيَّ أَن تَجْعَلَ بَيْنَنَا

قَالَ مَامَكَّنَّى فِيهِ رَتِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَنْنَكُمْ وَبَيْنَهُمْ رَدُمًا ٥

ءَاتُونِي زُبَرَ ٱلْحَدَيَّةُ حَتِّى َإِذَاسَاوَىٰ بَيْنَ ٱلصَّدَ فَيْنِ قَالَ ٱنفُخُواً ۗ حَتَّى إِذَاجَعَلَهُ و نَارًا قَالَ ءَاتُونِيَ أَفْغُ عَلَيْهِ قِطْرًا ١٠

فَمَا ٱسْطَاعُواْ أَنْ يَظْهَرُوهُ وَمَا ٱسْتَطَاعُواْ لَهُ دِنَقْنَا ۞ قَالَ هَلْذَارَحْمَةٌ مِّن رَّبِّي فَإِذَاجَآ ءَوَعُدُرَتِي جَعَلَهُ رَكَّآ -

<sup>(</sup>V.18:94) Ya'jûj and Ma'jûj [Gog and Magog (people)]: To know about them in detail please see Tafsîr Al-Qurtubî, Vol.II, Pages 55-58.

entered upon her صلى الله عليه وسلم entered upon her in a state of fear and said, "Lâ ilâha illallâh (none has the right to be worshipped but Allâh)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been صلى الله عليه opened in the dam of Ya'jûj and Ma'jûj (Gog and Magog) like this." The Prophet made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allah's Messenger!. Shall we be destroyed though there will be righteous people among us?" The Prophet صلى الله عليه رسلم said: "Yes if Al-Khabath\* (evil persons) increased." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.249),

<sup>\*</sup>The word AI-Khabath is interpreted as illegal sexual intercourse and illegitimate children and every kind of evil deed. (See Fath Al-Bârî, Vol. 16, Page 225).

Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.

100. And on that Day We shall present Hell to the disbelievers, plain to view —

101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it).

102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Îsâ (Jesus), son of Maryam (Mary)] as Auliyâ' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islâmic Monotheism)<sup>[1]</sup>.

103. Say (O Muhammad صلى الله عليه وسلم): "Shall We tell you the greatest losers in respect of (their) deeds?

104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. [2]

وَكَانَ وَعُدُرَبِي حَقًّا ۞

\*وَتَرَكَّالِمَصْهُمْ مَوْمَ إِذِيمُوجُ فِي مَعْضٌ وَنُفِخَ فِي ٱلصُّورِ خَمَعَنْهُ مُرْجَعًا ۞

وَعَرَضْنَاجَهَنَّرَ يَوْمَ إِذِ لِلْكَيْفِرِينَ عَرْضًا ٢

ٱلَّذِينَ كَانَتَ أَعۡيُنُهُرۡ فِعَطآءٍعَن ذِكْرِى وَكَافُواْ لَايَشَتَطِيعُونَ سَنْعًا ۞

ٱڰؘڝٙبٱلَّذِينَ كَفَرُوٓا أَن يَتَّخِذُواْعِبَادِي مِن دُونِ ٓ أَوَلِيَآهَۗ إِنَّاۤ اَعۡتَدۡنَاجَهَمۡرَ لِلۡكَفِرِينَ نُزُلَا۞

قُلْهَلْ نُنَيِّتُكُمُ بِٱلْأَخْسَرِينَ أَعْمَلًا ٢

الَّذِينَ صَلَّ سَعْيُهُوْ فِ الْفَيَوْةِ الدُّنْيَا وَمُوْ يَحْسَبُونَ أَنْهُزِيُحْسِنُونَ صُنْعًا ۞

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adi ibn Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger ملى الله عليه وسلم said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr. (*Tafsîr At-Tabarî*, Vol.10, Page No.114)]

[2] (V.18:104) For the acceptance of the righteous deeds it is stipulated that the following two

<sup>&</sup>lt;sup>[1]</sup> (V.18:102) Almighty Allâh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one *llâh* (God - Allâh), *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Glorified is He, (far above is He) from having the partners they associate (with Him)." [The Qur'ân, Verse 9:31]

105. "They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

106. "That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

107. "Verily, those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

108. "Wherein they shall dwell forever. No desire will they have for removal therefrom."

to صلى الله عليه وسلم O Muhammad صلى الله عليه وسلم mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

110. Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One llâh (God - i.e. Allâh). So whoever hopes for the Meeting<sup>[1]</sup> with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

أُوْلَنَكَ ٱلَّذِينَ كَفَرُواْ بِعَايِنَتِ رَبِّهِ مِ وَلِقَا ٓ بِهِ ءَ فَبَطَتْ أَعْمَالُهُمْ فَلَانُقِهُ مُلَهُمْ يَوْمَ ٱلْقِيَامَةِ وَزَّنَا ١

ذَلِكَ جَزَآؤُهُ وَجَهَنَّهُ بِمَاكَفَرُواْ وَٱتَّخَذُوٓاْ ءَايِنِي وَرُسُلِ هُزُوًا 📆

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّيلِحَاتِ كَانَتْ لَهُمْ جَنَّكُ ٱلْفَةُ دَوْسِ نُزُلَّاكُ

خَلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَاحِوَلَا ٢

قُل تَّوَكَانَ ٱلْبَحْرُمِدَادَالِكَامَنتِ رَبِّي لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَّكُلِمَتُ رَبِّي وَلَوْجِئْنَا بِمِثْلِهِ عِمَدَدًا۞

قُلْ إِنَّمَآ أَنَا بْشَرِّيۡشَلُكُو يُوحَىۤ إِلَّىۤ أَنَّمَاۤ إِلَهُكُو ۚ إِلَهُ وَحِدٌّ فَمَن كَانَ يَرْجُواْ لِقَاءَ رَبِّهِ، فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِهِ وَأَحَدًا ١

basic conditions must be fulfilled:

a) The intentions while doing such deeds must be totally for Allâh's sake only without any show-off or to gain praise or fame.

b) Such a deed must be performed in accordance with the Sunnah of Allah's Messenger Muhammad ibn 'Abdullâh صلى الله عليه وسلم, the last of the Prophets and the Messengers.

Narrated 'Âishah رضي الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said, "If somebody innovates something which is not present in our religion (of Islâmic Monotheism), then that thing will be rejected," (Sahîh Al-Bukhârî, Vol. 3, Hadîth No.861).

In another Hadith narrated 'Aishah يرضى الله عنها The Prophet صلى الله عليه وسلم said: "Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with our religion of Islamic Monotheism), then that deed will be rejected and will not be accepted." (Sahîh Al-Bukhârî, Vol.9, Chapter No.20 before Hadîth No. 449)

<sup>[1] (</sup>V.18:110) See the footnote of (V.6:31).

## Surât Maryam (Mary) XIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Kâf- Hâ-Yâ- 'Aîn- Sâd.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zechariah).
- 3. When he called out his Lord (Allâh) a call in secret.
- 4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!
- 5. "And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.
- 6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth). And make him, my Lord, one with whom You are Well-Pleased!"
- 7. [Allâh said] "O Zakariyyâ (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)."
- **8.** He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."
- **9.** He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"
- 10. [Zakariyyâ (Zechariah)] said: "My Lord! Appoint for me a sign." He said: "Your



بِنَ النَّهُ الرَّحْدِ النَّهِ الرَّحْدِ الرَّحْدِ الرَّحْدِ الرَّحْدِ الرَّحْدِ الرَّحْدِ الرَّحْدِ

حَهيعَض ١

ذِكْرُرَحْمَتِ رَبِّكَ عَبْدَهُ، زَكَرِيًّا ۞

إِذْ نَادَىٰ رَبَّهُ مِنِدَآةً خَفِيًّا

قَالَ رَبِّ إِنِّى وَهَرَ ٱلْمَظْمُرِ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَآبِكَ رَبِّ شَقِيَّا۞

وَانِي خِفْتُ ٱلْمَوَلِي مِن وَرَآءِي وَكَاسَتِ ٱمۡرَأَقِ عَافِرًا فَهَبۡلِي مِن لَّدُنكَ وَلِيَّا۞

يَرِثُنِي وَيَرِثُمِنْ ءَالِ يَعْفُوبَ ۗ وَأَجْعَلْهُ رَبِّ رَضِيًا ۞

يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِعُلَمِ ٱسْمُهُ رَحَيَىٰ لَرْجَعَل لَّهُ مِن قَبُلُ سَمِيًّا ۞

قَالَرَتِ أَنَّى َيكُونُ لِى غُلَمُّ وَكَانَتِ ٱمْرَأَتِي عَاقِدًا وَقَدْ بَكَفْتُ مِنَ ٱلْكِبَرِ عِتِيَّا۞

قَالَ كَنْالِكَ قَالَ رَبُّكَ هُوَعَكَنَّ هَيِّتُ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَهْ تَكُ شَيْعًا ۞

قَالَ رَبِّ ٱجْعَل لِيَ ءَائِهَ فَالَ ءَائِتُكَ أَلَّا

sign is that you shall not speak to mankind for three nights, though having no bodily defect."

- 11. Then he came out to his people from Al-Mihrâb (a praying place or a private room) and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon.
- 12. (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture [the Taurât (Torah)]." And We gave him wisdom while yet a child.
- 13. And (made him) sympathetic to men as mercy (or a grant) from Us, and pure from sins [i.e. Yahyâ (John)] and he was righteous,
- 14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allâh or to his parents).
- 15. And *Salâm* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!
- 16. And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.
- 17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.
- 18. She said: "Verily, I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."
- 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."
- 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

تُكَلِّرُ ٱلنَّاسَ ثَلَثَ لَيَالِ سَوِيًّا ۞

فَخَرَجَ عَلَىٰ فَوْمِهِ مِنَ ٱلْمِحْرَابِ فَأَوْجَى إِلَيْهِمْ أَن سَيْحُواْ بُكْرَةً وَعَشِيًا ۞

> يَيَحَيَنُ خُذِ ٱلۡكِتَبَ بِقُوَّةً وَعَاتَيْنَهُ ٱلۡخَكۡمُ صَبِيًّا۞

> وَحَنَانَاقِنَلَّهُ نَاوَزَكُوةً وَكَانَ تَقِيَّا

وَبَـرَّالِهِوَلِدَيْهِ وَلَرْيَكُنْ جَبَّارًا عَصِيًّا ۞

وَسَلَةٌعَلَيْهِ يَوَمَرُ وُلِدَ وَيَوَمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا۞

وَٱذْكُرُفِٱلْكِتَكِ مَرْيَمَ إِذِٱنتَبَكَتْ مِنْ أَهْلِهَا مَكَانَا شَرَقِيًا ۞

فَٱتَّخَذَتْمِندُونِهِ مْرِجَابَا فَأَرْسَلْنَا إِلَيْهَا رُوحَنافَتَمَثَّلَ لَهَابَشَرًاسَوِيَّا۞

قَالَتَ إِنِّ أَعُوذُ بِٱلرِّمْ نِن مِنكَ إِن كُنتَ تَقِيًّا ۞

قَالَ إِنَّمَآ أَنَاْرَسُولُ رَبِّكِ لِأَهَّبَ لَكِ غُلَـمَا رَكِيًّا ۞

قَالَتْ أَنَّى يَكُونُ لِي غُلَةٌ وَلَمْ يَمْسَشْنِي بَشَّرٌ وَلَوْ أَكُ بَعِنَيًا۞

- 21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).'"
- 22. So she conceived him, [1] and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).
- 23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"
- 24. Then [the babe 'Îsâ (Jesus) or Jibrîl (Gabriel)] cried to her from below her, saying: "Grieve not: your Lord has provided a water stream under you.
- 25. "And shake the trunk of the date-palm towards you, it will let fall fresh ripe-dates upon you."
- **26.** "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast<sup>[2]</sup> to the Most Gracious (Allâh) so I shall not speak to any human being this day."
- 27. Then she brought him (the baby) to her people, carrying him. They said: "O Maryam (Mary)! Indeed you have brought a thing Fariyy (a mighty thing). [Tafsir At-Tabari]
- 28. "O sister (i.e. the like) of Hârûn (Aaron)<sup>[3]</sup>! Your father was not a man who

قَالَ كَنْ اللَّهِ قَالَ رَبُّكِ هُوَعَلَّ هَيِّنَّ وَلِيَّا هُوَعَلَّ هَيِّنَ اللَّهِ هُوَعَلَّ هَيْنًا وَلِيَّ اللَّهِ اللَّهِ مُنَالًا وَرَحْمَةً مِنَّا وَرَحْمَةً مِنَّا وَكِانَ أَمْرًا مَقْضِيًا ۞

\* فَحَمَلَتُهُ فَأُنتَبَذَتْ بِهِ ء مَكَانًا قَصِيًّا ۞

فَأَجَاءَهَاٱلْمَخَاصُ إِلَىٰجِـنْعِٱلنَّخْلَةِ قَالَتَ يَكَيْتَنِيمِتُّ قَبْلَهَنْاوَكُنْتُنَسَيًا مَنسبَّا۞

فَنَادَنهَامِن تَخْتِهَاۤ أَلَاتَخَزَنِى قَدْجَعَلَ رَبُّكِ تَحۡدَكِسَرِيًّا۞

وَهُزِى إِلَيْكِ بِعِنْعُ النَّخْلَةِ شُنقِطْ عَلَيْكِ رُطَبًا جَنِيًا ۞

فَكُلِي وَأَشْرَبِ وَقَرِّى عَيْنَاً فَإِمَّا تَرَيِّنَ مِنَ ٱلْبَشَرِ أَحَدَ افَقُولِ إِنِّى نَذَرْتُ لِلرِّحْمَٰنِ صَوْمًا فَكَنْ أُحَيِّرًا لِيْقِمَ إِنْسِيًا ۞

فَأَتَّتَ بِهِ مِقَوَمَهَا تَحْمِلُهُ ۗ قَالُواْ يَسَمْ يَسُ لَقَدْحِثْتِ شَيَّا فَرِيَّا ۞

يَتَأُخْتَ هَنُرُونَ مَاكَانَ أَبُولِكِ ٱمْرَأَ سَوْءِ وَمَا

<sup>&</sup>lt;sup>[1]</sup> (V.19:22) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* (Jibrîl - Gabriel)]\*, and We made her and her son ['Îsâ (Jesus)] a sign for *Al-'Âlamîn* (the mankind and jinn)." [The Qur'ân, Verse 21:91]

<sup>\*</sup> It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

<sup>(</sup>V.19:26) Fast here means : abstinence from food and speech.

<sup>(</sup>V.19:28) This Hârûn (Aaron) is not the brother of Mûsâ (Moses), but he was another pious man at the time of Maryam (Mary).

used to commit adultery, nor your mother was an unchaste woman."

- 29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?[1],,
- 30. "He ['Îsâ (Jesus)] said: "Verily, I am a slave of Allâh, He has given me the Scripture and made me a Prophet; [2],
- 31. "And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live."
- 32. "And dutiful to my mother, and made me not arrogant, unblest.
- 33. "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"
- 34. Such is 'Îsâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).
- 35. It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Îsâ (Jesus) is the son of Allâh]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" — and it is. [3]
- 36. ['Îsâ (Jesus) said]: "And verily, Allâh is my Lord and your Lord. So worship Him (Alone). That is a Straight Path. (Allâh's religion of Islâmic Monotheism which He did ordain for all of His Prophets)." [Tafsîr At-Tabarî]
- 37. Then the sects differed [i.e. the Christians about 'Îsâ (Jesus) عليه السلام, so woe to the disbelievers [those who gave false witness by saving that 'Îsâ (Jesus) is the

كَانَتْ أُمُّك بَعْتَا ٨

فَأَشَارَتْ إِلَيْهِ ۗ قَالُواْكَيْفَ نُكَلِّمُ مَن كَانَ فِي ٱلْمَهْدِصَبِيًّا ۞

قَالَ إِنِّي عَبْدُ اللَّهِ وَاتَّلِنِي ٱلْكِتَابَ وَجَعَلَنِي نَبِيًّا ٢

وَجَعَلَني مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَلني بألصَّلَوةِ وَٱلزَّكَوةِ مَادُمْتُ حَمَّا ١٠

وَبَرُّا بَوَلِدَ تِي وَلَعْ يَجْعَلْنِي جَبَّازًا شَقِيًّا 🚭

وَٱلسَّلَاهُ عَلَاَّ وَهُ مَر وُلِدتُّ وَيَوْمَر أَمُوتُ وَيَوْمَر أَنْعَتُ حَتَا اللهُ

ذَالِكَ عِيسَى ٱبْنُ مَرْيَمَ قُولَ ٱلْحَقِّ ٱلَّذِي فِيهِ يَمَةُ وُنَ 📆

مَاكَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدُّ سُنحَنَهُ ۚ إِذَا قَضَيٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ رَكُنُ فَكُونُ اللَّهُ وَكُن اللَّهُ اللَّ

وَإِنَّ ٱللَّهَ رَتِّي وَرَثُكُمْ فَأَعْبُدُوهُ هَلَا احِسَرُطُك

فَأَخْتَلَفَٱلْأَحْزَابُ مِنْ بَيْنِهِمٌّ فَوَيِّلٌ لِلَّذِينَ كَفَرُواْ مِن مَشْهَدِيوَمِ عَظِيرٍ ۞

<sup>[1] (</sup>V.19:29) See the footnote of (V. 3:46).

<sup>[2] (</sup>V.19:30) See the footnote No. 2 of (V. 4:171).

<sup>[3] (</sup>V.19:35) See the footnote of (V.2:116).

son of Allâh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)[1].

- 38. How clearly will they (polytheists and disbelievers in the Oneness of Allâh) see and hear the Day when they will appear before Us! But the Zalimûn (polytheists and wrong-doers) today are in plain error.
- عملى 39. And warn them (O Muhammad of the Day of grief and regrets, الله عليه وسلم when the case has been decided, while (now) they are in a state of carelessness, and they believe not<sup>[2]</sup>
- 40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.
- 41. And mention in the Book (the Qur'an) Ibrâhîm (Abraham). Verily, he was a man of truth, a Prophet.
- 42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?
- 43. "O my father! Verily, there has come to me of the knowledge that which came not to you. So follow me, I will guide you to a Straight Path.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَّأَ لَكِنِ ٱلظَّلِامُونَ ٱلْمِوْمَ

وَأَنذِ رَهُوْ يَوْمَ ٱلْحَيْسَرَ وَإِذْ قُضِيَ ٱلْأَمْرُ وَهُمْرِفِي عَفَلَةٍ وَهُمْرِ

إِنَّا نَحَنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ٢

وَاذْكُرْ فِي ٱلْكِتَ إِبْرَهِيمَ إِنَّهُ رَكَانَ صِدِّيقًا نَّبَيًّا ١

إذْقَالَ لِأَبِيهِ يَنَأَبَتِ لِمَرَقَعْبُدُ مَا لَايَسْمَعُ وَلَايُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْءًا ١

يَتَأْبَتِ إِنِّي قَدْ جَآءَنِي مِنَ ٱلْعِلْمِ مَالَرٌ يَأْتِكَ فَٱتَّبَعْنَ أَهْدِكَ صِرَاطًا سَوِيًّا ١

<sup>[1] (</sup>V.19:37) See the footnote of (V.3:103).

صلى الله عليه وسلم Allâh's Messenger رضى الله عنه (V.19:39) Narrated Abu Sa'îd Al-Khudrî (عنا said, "On the Day of Resurrection, death will be brought forward in the shape of a black and white ram. Then a call-maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say: 'Yes, this is death.' By then all of them would have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is death." And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say. O people of Paradise! Eternity ملى for you and no death. O people of Hell! Eternity for you and no death.' Then the Prophet of the Day of grief and ( صلى الله عليه وسلم recited: "And warn them (O Muhammad الله عليه وسلم regrets when the case has been decided, while (now) they (i.e. the people of the world) are in a state of carelessness and they believe not." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.254).

- **44.** "O my father! Worship not *Shaitân* (Satan). Verily, *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh).
- **45.** "O my father! Verily, I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan) (in the Hell-fire)." [*Tafsîr Al-Qurtubî*]
- 46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."
- **47.** Ibrâhîm (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious.
- **48.** "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."
- **49.** So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.
- **50.** And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise). [11]
- **51.** And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet.
- **52.** And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsâ (Moses)].

يَّأَتِ لَا تَعْبُدِ الشَّيْطَانِّ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿

يَتَأْتِ إِنِّ أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۞

قَالَ أَرَاغِبُ أَنتَعَنْءَ الِهَيِّ يَتَإِثَرَهِ يُوَّلَمِنَ لَرَّتَنتَهِ لَأَرْجُمَنَكَّ وَأَهْجُرْفِ مَلِيًّا ۞

قَالَسَلَاهُ عَلَيْكً سَأَسْتَغْفِرُلَكَ رَبِّيٍّ إِنَّهُ. كَانَ بى حَفِيًا ۞

ۅؘڷؘۼڔؘٚڶڴڗۅؘڡٵؾۮڠۅڹؘڡۣڽۮۅڹ۩ٚٙڡ۪ۅؘٲڎٷ۠ٳۯڮؚٞ عَسَيۡۤ ٱلَّا ٱۡكُونَ بِدُعَاۤ؞ؚ رَبِّ شَقِؾًٵ۞

فَلَمَّا اَعْتَزَلَهُمْ وَمَالِعُبُدُونَمِن دُونِ ٱللَّهِ وَهَبْنَالَهُ رَ إِسْحَقَ وَيَعْقُوبَ ۖ وَكُلَّاجَعَلْنَا نَبِيًا ۞

وَوَهَبْنَالَهُم مِّن زَّحْمَتِنَا وَجَعَلْنَالَهُمْ لِسَانَ صِدْق عَلِيًا۞

ٷٙڎٛۯؙڣٵڵڮٮؘؘٮؚڡؙۅڛٙٵۣؾؘڎؙۥػٲڹؘڡؙڂٙڶڝۘٵٷٵڹؘڗڛۘۅؙڵؖ ڹؚٙؾٵ۞

وَنَدَيْنَهُ مِن جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَهُ نِجَيَّا اللَّهِ

<sup>&</sup>lt;sup>[1]</sup> (V.19:50) See the footnote of (V. 2:135) and the footnotes (A, B and C) of (V. 16:121)

- 53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.
- 54. And mention in the Book (the Our'an) Ismâ'îl (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.
- 55. And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât, and his Lord was pleased with him.
- 56. And mention in the Book (the Our'an) Idrîs (Enoch). Verily, he was a man of truth. (and) a Prophet.
  - 57. And We raised him to a high station.
- 58. Those were they to whom Allâh bestowed His Grace from among the Prophets. of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited to them, they fell down prostrate and weeping.[1]
- 59. Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times and have followed lusts. [2] So they will be thrown in Hell.
- 60. Except those who repent and believe (in the Oneness of Allah and His Messenger

وَوَهَيْنَالَهُ مِن زَجْمَتِنَا أَخَاهُ هَذُونَ نَبِتًا ١

وَٱذْكُرُ فِي ٱلْكِتَابِ إِسْمَاعِياً ۚ إِنَّهُ رَكَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولًا نَبْتَاكُ

وَكَانَ يَأْمُو أَهْلَهُ رِبالصَّلَاقِ وَالزَّكُوةِ وَكَانَ عِندَرَبِّهِ -

وَأُذَكُونِ فِالْكُتُكِ إِدْرِيسَ إِنَّهُ رَكَانَ صِدِّيقًا نَّبَيًّا ١

وَرَفَعْنَهُ مَكَانًا عَلَيًّا ١ أُوْلَتِكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِ مِينَ ٱلنَّبِيِّينَ مِن دُرِّيَّةٍ ءَادَمَ وَمِتَنْ حَمَلْنَا مَعَ نُوجٍ وَمِن ذُرِّيَّةِ إِبْرَهِيمَ وَإِسْرَ عِيلَ وَمِمَّنُ هَدَيْنَا وَأَجْتَيْشَنَّأَ إِذَا ثُتْنَاكَي عَلَيْهِمْ ءَائتُ ٱلْآخَدُ خِزُ وأُسُجَّدُ ا وَيُكتَاهِ

\* فَخَلَفَ مِنْ بَعْدِهِمْ خَلَقٌ أَضَاعُواْ ٱلصَّلَوْةَ وَٱتَّبَعُواْ ٱلشَّهَوَاتُّ فَسَوْفَ يَلْقَوْنَ غَيًّا ١

إلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَلِحَافَأُوْلَتِهِكَ يَدْخُلُونَ

<sup>[1] (</sup>V.19:58) Prostration: The reciter of the Qur'an at this place should prostrate himself to Allah, facing the Ka'bah in Makkah.

<sup>(</sup>V.19:59) Like drinking alcoholic drinks; giving false witnesses; eating unlawful things meat of edible animals not slaughtered according to Allah's Order; taking intoxicants; narcotic drugs like opium, morphine, heroin, cannabis; committing crimes; evil wicked deeds like illegal sexual acts, murdering, taking others' rights unlawfully, robbing, stealing, betraying, backbiting, slandering, telling lies.

Muhammad صلى الله عليه وسلم), and work righteousness. [1] Such will enter Paradise and they will not be wronged in aught.

- **61.** (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.
- **62.** They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salâm* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].
- **63.** Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn* (the pious See V.2:2).
- 64. And we (angels) descend not except by the Command of your Lord (O Muhammad صلى الله عليه وسلم). To Him belongs what is before us and what is between those two; and your Lord is never forgetful—
- 65. The Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer, the All-Seer]. [2]
- **66.** And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"
- **67.** Does not man remember that We created him before, while he was nothing?

ٱلْجَنَّةَ وَلَا يُظْلَمُونَ شَيْعًا

جَنَّتِ عَدْنٍ ٱلَّتِي وَعَدَ ٱلرَّخَنُ عِبَادَهُ. بِٱلْغَيْبِ إِنَّهُ كَانَ وَعَدُهُ, مَأْتِيَّا ۞

لَّايَسَمَعُونَ فِيهَالَغُوّا إِلَّاسَلَمَّا وَلَهُمْ رِزْقُهُمْ فِيهَابُكُرُةً وَعَشِيًّا۞

تِلْكَ ٱلْجَنَّةُ ٱلَّتِي نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ۞

ۅَمَانَتَنَزُلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَابَيْنَ أَيْدِينَا وَمَاخَلْفَنَا وَمَابَيْنَ ذَلِكَ وَمَاكَانَ رَبُّكَ نَسِيًّا۞

> زَّبُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَايَيْنَهُمَا فَأَعْبُدُهُ وَأَصْطِيرِ لِعِبَدَرِيَّهِ عَلْ تَعْلَمُ لَهُ سَيعِيًّا ۞

وَيَقُولُ الْإِسَنُ أَذَا مَامِتُ لَسَوْفَ أُخْرَجُ حَيًّا ۞ أَوَلَا يَذْكُرُ الْإِسَنُ أَنَّا خَلَقْتُهُ مِن فَبَـُلُ وَلَوْ يَكُ شَيْنًا ۞

<sup>&</sup>lt;sup>[1]</sup> (V.19:60) See the footnote of (V.9:121).

<sup>[2] (</sup>V.19:65) See the footnote of (V. 3:73).

- **68.** So by your Lord, surely, We shall gather them together, and (also) the *Shayâtîn* (devils) (with them), then We shall bring them round Hell on their knees.
- 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh).
- 70. Then, verily, We know best those who are most worthy of being burnt therein.
- 71. There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. [1]
- 72. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).
- 73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad who have a hard life): "Which of the two groups (i.e. believers or disbelievers) is better in (point of) position and as regards station (place of council for consultation)?"
- 74. And many a generation (past nations) We have destroyed before them, who were better in wealth, goods and outward appearance!
- 75. Say (O Muhammad صلى الله عليه وسلم whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come

ٷٙۯؠؘٟڬڶؘڬڂۺؙڒؘڣؙۘۮۅٙٲڶۺٙٙێڟؚؠڗ ڶٮؙؙڂۻؚڒڹٞۿؙڡ۫ڗٙۅٛڶجؘۿ؞ؘٞڗڿؚؿؾٙٵ۞

ثُوَّ لَنَذِعَنَّ مِنكُلِ شِيعَةٍ أَيُّهُمُ أَشَدُّ عَلَى ٱلرَّحْنَ عِيتًا۞

تُرَلَحْنُ أَعْلَمُ إِلَّذِينَ هُمْ أَوْلَى بِهَا صِلِيًّا ۞

وَإِن مِّنكُو إِلَّا وَارِدُهَاْكَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۞

ثُمَّ نُنَجِّى الَّذِينَ اتَّقَواْ وَنَذَرُ الظَّلِمِينَ فِيهَا جِيْنًا ۞

ۄٙٳۮؘٲٮؙؾٚؽٙعٙؾٙؠۣؠ۫ڔ۫ؖ؞ٵؾٮؙؿؙٵۺٟۜٮؘؾؚڡۧٲڶٲڵٙؽڹؘػڡؘۜۯۅ۠ٳ ڸڵٙڍڽڹٙٵڡٮؙؙۊٵ۫ٲؙؽؙٲڵڡٞڔۣؠڡٙێڹۣڂٙؿڔؙٞؠٞڡۜڡٙٵؗڡٵۅڶۧڂڛۘڽؙ ٮؘڍؿٙٵ۞

وَكُوْ أَهۡلَكُنَا قَبۡلَهُ مِيۡنِ قَرۡنِهُمۡ أَحۡسَنُ أَثَنَا وَرۡفِيُا۞

قُلْ مَن كَانَ فِ ٱلضَّلَالَةِ فَلْيَسْدُدُلَهُ ٱلرَّحْمُنُ مَدُّا حَقَّ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا ٱلْمَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعْ مُدُونِ مَنْ هُو شَرٌّ مَكَانًا وَأَضْعَفُ جُندًا ۞

<sup>[1] (</sup>V.19:71) See the footnote (C) of (V. 68:42).

to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:731

76. And Allâh increases in guidance those who walk aright.[1] And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

77. Have you seen him who disbelieved in صلى Our Ayât (this Qur'ân and Muhammad and said: "I shall certainly be given wealth and children [if I will be alive (again)]."

78 Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)?

79. Nay, We shall record what he says, and We shall increase his torment (in the Hell):

80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

81. And they have taken (for worship) âlihah (gods) besides Allâh, that they might give them honour, power and glory (and also protect them from Allâh's punishment).

82. Nay, but they (the so-called gods) will deny their worship of them, and become them (on the Day of opponents to Resurrection).

83. See you not that We have sent the Shavâtîn (devils) against the disbelievers to push them to do evil.

84. So make no haste against them; We only count out to them a (limited) number (of

وَيَرْ بِدُاللَّهُ ٱلَّذِينَ آهَتَ دَوْا هُدَيٌّ وَٱلْمُعَاتُ ٱلصَّلِحَاتُ خَيْرُعِندَرَبُكَ ثَوَاكَاوَخَيْرٌ مَرَدًاكُ

أَفَى ٓءَىۡتَٱلَّذِيكَخَوۡ كَاكِتۡنَا وَقَالَ لَأُو تَلَرَّبَ مَالَاهِ وَلَيَّا ٢

أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَعِندَ ٱلرَّحْمَٰن عَهْدَاهِ

كَلَّأْسَنَكْتُهُ مَايَقُولُ وَيَمُدُّلُهُ مِنَ ٱلْعَذَابِ

وَنَرِثُهُ مِاكَتُولُ وَيَأْتِينَا فَرُدَا

وَآتَّخَذُواْمِن دُونِ ٱللَّهِ ءَالِهَةَ لِيَكُونُواْ لَهُمْ

كَلَّاسَيَكُفُوُونَ بِعِنَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ

أَلُوْتَرَ أَنَّا أَرْسَلْنَا ٱلشَّيَطِينَ عَلَى ٱلْكَفِينَ تَؤُزُّهُ مُ أَذًا ١

فَلَا تَعْجَلُ عَلَيْهِ مِنَّ إِنَّمَا نَعُدُّ لَهُمْ عَدَّا ١٠

<sup>[1] (.</sup>V. 19:76) those who walk aright i.e. the true believers in the Oneness of Allâh — who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained).

the days of the life of this world and delay their term so that they may increase in evil and sins).

- 85. The Day We shall gather the Muttaqûn (the pious — See V.2:2) to the Most Gracious (Allâh), like a delegation (presented before a king for honour).
- **86.** And We shall drive the *Muirimûn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state (like a thirsty herd driven down to water).
- 87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh).
- 88. And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Isâ (Jesus) عليه السلام]. and the pagan Arabs say that He has begotten daughters (angels and others.)]."
- 89. Indeed you have brought forth (said) a terrible evil thing.
- 90. Whereby the heavens are almost torn. and the earth is split asunder, and the mountains fall in ruins.
- 91. That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).
- 92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).
- 93. There is none in the heavens and the earth but comes to the Most Gracious (Allâh) as a slave.
- 94. Verily, He knows each one of them. and has counted them a full counting.

نَوْمَ خَثُهُمُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفِدًا ١

وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرُدًا ١

لَّايِمَلِكُهُنَ ٱلشَّفَاعَةَ إِلَّا مَن ٱتَّخَذَعِندَ ٱلرَّحْمَنِ عَفِدَاهِ

وَقَالُواْ التَّخَذَ الرَّحْمَنُ وَلَدَا ١

لَّقَدْ جِنْتُو شَيْئًا إِذَّا اللهُ

تَكَادُ ٱلسَّمَوَ ثُ يَتَفَطَّرُ نَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَحِدُ ٱلْجِيَالُ هَدَّانَ

أَن دَعَوْا لِلرَّحْمَن وَلَدَا ١

وَمَايَنْبَغِي لِلرَّحْمَلِ أَن يَتَّخِذُ وَلَدًا ١

إن كُلُمَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ إِلَّا ٓ الِّهِ

لَقَدْ أَحْصَدِفُ وَعَدَّهُ عَدَّاكُ

95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad صلى الله عليه وسلم)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them<sup>[1]</sup> (in the hearts of the believers).

- 97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad صلی), only that you may give glad tidings to the *Muttaqûn* (the pious See V.2:2), and warn with it the *Ludd* [2] (most quarrelsome evil-doer, wicked) people.
- 98. And many a generation before them We have destroyed! Can you (O Muhammad صلى الله عليه وسلم) find a single one of them or hear even a whisper of them?

وَكُلُّهُمْ ءَالِيهِ يَوْمَ ٱلْقِيَدَ مَةِ فَنْدًا ۞

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ سَيَجْعَلُ لَهُمُ ٱلرَّخَرَٰ وُدًّا۞

فَإِنَّمَايَسَّرُنَـُهُ بِلِسَانِكَ لِتُبَشِّرَبِهِ ٱلْمُتَقِيرِ وَتُنذِرَبِهِ عَوَّمَالُدًّا۞

وَكُوْأَهْلَكَنَاقِبَلُهُم مِنْ قَرْنٍ هَلْ يُحِنُّنُ مِنْهُم مِنْ أَحَدِأَوْتَشَمَّعُلُهُمْ لِكُنَّا

## Sûrat Tâ-Hâ, XX

In the Name of Allâh, the Most Gracious, the Most Merciful.

## 1. *Tâ-Hâ*.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. We have not sent down the Qur'ân to you (O Muhammad صلى الله عليه وسلم) to cause you distress,
- 3. But only as a Reminder to those who fear (Allâh).



بِنْ \_\_\_\_\_\_ إِللَّهُ ٱلرَّحْرُ ٱلرَّحِيمِ

طه ١

مَآ أَنزَلْنَاعَلَيْكَ ٱلْقُرْءَانَ لِتَشْفَىٰ

إِلَّا نَذْكِرَةً لِّمَن يَخْشَىٰ ٢

<sup>[1] (</sup>V.19:96) Narrated Abu Hurairah رضى الله عليه رسلم : The Prophet صلى الله عليه رسلم said, "If Allâh loves a person, He calls Jibrîl (Gabriel) saying: Allâh loves so and so; O Jibrîl (Gabriel) love him.' Jibrîl (Gabriel) would love him, and then Jibrîl (Gabriel) would make an announcement among the residents of the heavens, 'Allâh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 66).

<sup>[2] (</sup>V.19:97) Ludd:- The evil-doer wicked people who don't believe in Allâh's Oneness and His Prophet's صلى الله عليه وسلم message and argue about everything that Allâh has ordained.

- 4. A revelation from Him (Allâh) Who has created the earth and the high heavens.
- 5. The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).
- 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.
- صلى الله عليه And if you (O Muhammad صلى الله عليه وسلم) speak (the invocation) aloud, then verily, He knows the secret and that which is vet more hidden.
- 8. Allâh! Lâ ilâhâ illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.[1]
- 9. And has there come to you the story of Mûsâ (Moses)?
- 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."
- 11. And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)!
- 12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.
- 13. "And I have chosen you. So listen to that which will be revealed (to you).
- 14. "Verily, I am Allâh! Lâ ilâha illa Ana (none has the right to be worshipped but I), worship Me, and perform As-Salât (Iqâmat-as-Salât) for My Remembrance.
- 15. "Verily, the Hour is coming and I am almost hiding it — that every person may be rewarded for that which he strives.

تَنزِيلًا يِمِّنَ خَلَقَ ٱلأَرْضَ وَٱلسَّمَوَاتِ ٱلْعُلَى ٢

ٱلرَّحْدَا مُعَلَى ٱلْعَرْيِشِ ٱسْتَوَىٰ ٥

لَهُ مَا فِي ٱلسَّمَا وَصَافِي ٱلْأَرْضِ وَمَا بَيْنَهُ مَا وَمَاتَحْتَ ٱلدَّرَىٰ ٢

وَإِن تَجْهَرُ بِٱلْقَوْلِ فَإِنَّهُ رِيعً لَمُ ٱلسِّرَّ وَ أَخْفَى ۞

ٱللَّهُ لِآ إِلَهُ إِلَّهُ إِلَّهُ أَلَّهُ ٱلْأَسْمَاءُ ٱلْحُسْنَى ١

وَهَاْ أَتَمَاكَ حَدِيثُ مُوسَى ۗ

إِذْ رَءَانَازًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوا إِنِّي ءَانَسَتُ نَارَالَّعَلِّيٓءَاتِيكُرْمِنَّهَابِقَبَسِ أَوْأَجِدُعَلَىٓٱلنَّارِ

فَلَمَّا أَتَكَهَا نُودِيَ يَكُمُوسَيّ ١

إِنَّ أَنَا رَبُّكَ فَأَخْلَعْ نَعْلَيْكَ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدِّسِ طُوكِي اللهِ

وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰ اللهِ

إِنَّنِيَّ أَنَا ٱللَّهُ لَا إِلَهُ إِلَّا أَنَّا فَأَعْبُدُنِي وَأَقِيمِ ٱلصَّلَوْةَ لِذِكِرِيّ 🗓

إِنَّ ٱلسَّاعَةَ ءَاتِيَةً أَكَادُ أُخْفِيهَا لِتُجْزَي كُلُّ نَفْسِ بِمَاتَسْعَىٰ ٥

<sup>[1] (</sup>V.20:8) See the footnote of (V.7:180).

- 16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell.), but follows his own lusts, [1] divert you therefrom, lest you perish.
- 17. "And what is that in your right hand, O Mûsâ (Moses)?"
- **18.** He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."
- 19. (Allâh) said: "Cast it down, O Mûsâ (Moses)!"
- **20.** He cast it down, and behold! It was a snake, moving quickly.
- 21. Allâh said: "Grasp it and fear not; We shall return it to its former state,
- 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,
- **23.** "That We may show you (some) of Our Greater Signs.
- 24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)."
- **25**. [Mûsâ (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).
  - 26. "And ease my task for me;
- 27. "And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mûsâ (Moses) put in his mouth when he was an infant]. (Tafsîr At-Tabarî)

فَلَايَصُدَّنَكَ عَنْهَامَن لَايُؤْمِنُ بِهَا وَأُنَّبَعَهُونهُ فَتَرَدَى

وَمَاتِلْكَ بِيَمِينِكَ يَكُوسَىٰ ١

قَالَهِيَ عَصَاىَ أَقَوَتَ وُاْعَلَيْهَا وَأَهُشُ بِهَا عَلَيْهَا وَأَهُشُ بِهَا عَلَىٰ غَنَمِي وَلِي فِيهَا مَارِبُ أُخْرَىٰ ۞

قَالَ أَلْقِهَا يَنْمُوسَىٰ ١

فَأَلْقَنْهَا فَإِذَا هِيَ حَيَّةٌ تُسْعَىٰ ٥

قَالَخُذْهَا وَلَاتَخَفَّ سَنُعِيدُهَا سِيرَهَا ٱلأُولَى۞ وَاضۡمُمۡ يَدَكَ إِلَىجَنَاحِكَ تَخْرُجُ بَيۡصَاۤءَ مِنْ غَيْرِ سُهَۥ ءَلَةُ أُذۡوَىٰ۞

لِنُرِيَكَ مِنْ ءَايَلِتِنَاٱلْكُبْرَى

ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ رَطَعَيٰ ٥

قَالَ رَبِ ٱشْرَحْ لِي صَدْدِي ٥

وَيَتِيْرَلِيَّ أَمْرِي۞ وَٱحْلُلْءُقَدَةً مِّن لِّسَانِي۞

<sup>[1] (</sup>V.20:16) See the footnote of (V.19:59)

- 28. "That they understand my speech.
- 29. "And appoint for me a helper from my family,
  - 30. "Hârûn (Aaron), my brother.
  - 31. "Increase my strength with him,
- **32.** "And let him share my task (of conveying Allâh's Message and Prophethood),
  - 33. "That we may glorify You much,
  - 34. "And remember You much,
  - 35. "Verily, You are Ever a Well-Seer of us."
- **36.** (Allâh) said: "You are granted your request, O Mûsâ (Moses)!
- 37. "And indeed We conferred a favour on you another time (before).
- 38. "When We inspired your mother with that which We inspired.
- **39.** ("Saying:) 'Put him (the child) into the  $Tab\hat{u}t$  (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.
- **40.** "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!
  - **41.** "And I have chosen you, [1] for Myself.

يَفْقَهُواْقُولِي۞ وَٱجْعَل لِي وَنِيرَامِّنَ أَهْلِي۞

كَنْشُتِحَكَ كَبِيرًا۞ وَنَذْكُوكَ كَبِيرًا۞ إِنَّكَ كُنتَ بِنَابَصِيرًا۞ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ۞

وَلَقَدْمَنَنَّاعَلَيْكَ مَرَّةً أُخْرَيَ ۞

إِذَا وَحَيْنَا إِلَىٰ أُمِّكَ مَايُوحَىٰ ۞

أَنِ ٱقْدِفِيدِ فِى ٱلتَّابُوتِ فَٱقْدِفِيدِ فِى ٱلْمِيْرِ فَلْيُلْقِهِ ٱلْمَتُّ بِالسَّاحِلِ يَأْخُذُهُ عَدُوُّلِ وَعَدُوُّلَةً, وَٱلْفَتِتُ عَلَيْكَ مَحَبَّةً مِنِّى وَلِتُصْعَعَ عَلَى عَنِيْ

إِذْ مَشْقَ أُخُنُكَ فَتَقُولُ هَلْ أَذُكُو عَلَى مَن يَكُفُلُهُۥ فَرَجَعْنَكَ إِلَى أُيِكَ كَى تَقَرَّعَيْنُهَا وَلَا تَحْزَنَّ وَقَتَلْتَ نَفْسَا فَنَجَيْنَكَ مِنَ ٱلْغَيْرِ وَفَتَنَكَ فُتُونًا فَلَيْثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ أَمُرِحِشْتَ عَلَىٰ قَدَرٍ يَنهُوسَى ۞

وَأَصْطَنَعْتُكَ لِنَفْسِي ١

<sup>&</sup>lt;sup>[1]</sup> (V.20:41) i.e. chosen you for My Revelation and My Message or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers. (*Tafsîr Al-Qurtubî*)

42. "Go you and your brother with My Avât (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My Remembrance.

Sûrah 20. Tâ-Hâ

- 43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).
- 44. "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."
- 45. They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."
- 46. He (Allâh) said: "Fear not, verily, I am with you both, hearing and seeing.
- 47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!
- 48. "Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allâh, and in His Messengers.], and turns away (from the truth and obedience of Allâh)."
- 49. Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?"
- 50, [Mûsâ (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."
- 51. [Fir'aun (Pharaoh)] said: "What about the generations of old?"
- 52. [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."
- 53. Who has made earth for you like a bed (spread out); and has opened roads (ways and

ٱذْهَبْ أَنتَ وَأَخُوكَ بِعَايَاتِي وَلَا يَنيَافِي ذِكْرِي ٥

ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُ رَطَعَيٰ اللَّهُ وَاللَّهُ مُرَاكِّفُ اللَّهُ اللَّهُ وَاللَّهُ وَلَّا لَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالَّالَّهُ وَاللَّهُ وَاللَّالَّالَّالَّالِمُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا لَا اللَّالَّالِمُ اللَّهُ وَاللَّهُ وَاللَّالَّالِ اللَّهُ وَاللَّا لَا اللَّالَّ اللَّهُ وَاللَّهُ وَاللَّالَّ اللَّهُ وَاللَّا لَاللَّا

فَقُولَالَهُ فَقَلَالَّتَنَالَّعَلَّهُ رِبَتَذَكُّوا أَوْيَغَشِّينَ

قَالَارَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْ وَطَعَلَنَآ أَوْأَن يَطْغَيٰ ۞

قَالَ لَا تَخَافَأً إِنَّنِي مَعَكُمَاۤ أَسْمَعُ وَأَرَىٰ

فَأْتِيَاهُ فَقُولًا إِنَّا رَسُولًا رَبِّكَ فَأَرْسِلْ مَعَنَابَنِيَ إِسْرَاءِيلَ وَلَا تُعَذِّبْهُمُّ قَدَجِئْنَكَ بِعَايَةِ مِن زَّبِكُّ وَٱلسَّالُوعِكَلِ مَنِ ٱتَّبَعَ ٱلْهُدَىٰ ١

إِنَّاقَدْ أُوحِيَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَ تُولِّنِ ١

قَالَ فَمَن زَّيُّكُمَا يَكُوسَىٰ ١

قَالَ رَبُّنَا ٱلَّذِيَّ أَعْطَىٰ كُلُّ شَيْءٍ خَلْقَهُ، ثُوَّهَدَىٰ ٥

قَالَ فَمَا يَالُ ٱلْقُرُونِ ٱلْأُولَى ١

قَالَ عِلْمُهَاعِندَ رَبِّي فِي كِتَنَّا لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ٥

ٱلَّذِي جَعَا لَكُ وُالْأَرْضَ مَهْدَاوَسَلَكَ لَكُو فِيهَا

paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

- 54. Eat and pasture your cattle (therein); verily, in this are Avât (proofs and signs) for men of understanding.
- 55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.
- 56. And indeed We showed him [Fir'aun (Pharaoh)1 all Our Ayât (signs and evidences), but he denied and refused.
- 57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)?
- 58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)."
- 59. [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."
- **60.** So Fir aun (Pharaoh) withdrew, devised his plot and then came back.
- 61. Mûsâ (Moses) said to them: "Woe to you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably."
- **62.** Then they debated one with another what they must do, and they kept their talk secret.
- 63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with their magic, and to take

سُمُلًا وَأَنزَلَ مِنَ ٱلسَّمَاءِ مَآءَ فَأَخْرَجْنَا بِهِ ۚ أَزُولِجَا مِن نَبَاتِ شَوِّى ا

كُلُواْ وَٱرْعَوَاْ أَنْعَامَكُمُ إِنَّ فِي ذَلِكَ لَآيِنتِ لِأَوْلِي ٱلنُّهِيٰ ٥

\* مِنْهَا خَلَقْنَاكُ وَفِيهَا نُعِدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ٥

وَلَقَدْ أَرْنَنَهُ ءَائِتِنَا كُلِّهَا فَكَذَّبَ وَأَنِنَ اللَّهِ

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَكُمُوسَىٰ ٧

فَلَنَأْتِيَنَكَ بِيحْرِ مِّشْلِهِ عَفَّاجْعَلْ بَيْنَنَا وَيَبْنَكَ مَوْعِدًا لَّا نُخْلِفُهُ رِنَحَنُ وَلَا أَنتَ مَكَانَا سُوَى ٢

> قَالَ مَوْعِدُكُمْ يَوْمُ الرِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحَى 🕝

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَ

قَالَ لَهُ مِمُّوسَىٰ وَيْلَكُهُ لَا تَفْتَرُواْعَلَى اللَّهِ كَذِبًا فَيُسْجِتَكُم بِعَدَاتٍ وَقَدْخَابَ مَنِ أَفْتَرَىٰ ١

فَتَنَازَغُوٓ أَمْرَهُم بَيْنَهُ مِ وَأَسَرُواْ ٱلنَّجْوَىٰ ۞

قَالُوٓاْ إِنْ هَلَانِ لَسَاحِرَانِ يُرِيدَانِ أَن يُخْرِجَاكُمْ مِّنْ أَرْضِكُمْ بِيحْرِهِمَا وَيَذْهَبَابِطَرِيقَيْكُمُ

you away from your superior way (overcome your chiefs and nobles).

- 64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."
- 65. They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?"
- 66. [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! Their ropes and their sticks, by their magic, appeared to him as though they moved fast.
- 67. So Mûsâ (Moses) conceived fear in himself.
- 68. We (Allâh) said: "Fear not! Surely, you will have the upper hand.
- 69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."
- 70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)."
- 71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mûsâ (Moses)] before I give you permission? Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mûsâ (Moses) (Allâh)] can give the severe and more lasting torment."
- 72. They said: "We prefer you not to what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.

ٱلْمُشْلَىٰ ١

فَأَجْمِعُواْ كَيْدَكُرُ ثُرَّانْتُواْ صَفَّا ۚ وَقَدْ أَفْلَحَ ٱلْيُؤْمَر مَن ٱسْتَعْلَىٰ ١٠٠٥

قَالُواْيَنُمُوسَيْ إِمَّاأَن تُلْقِيَ وَإِمَّا أَن نَّكُونَ أَوَّلِ مَنْ أَلْوَرِ ١ قَالَ بَلْ أَلْقُوا ۚ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيِّلُ إِلَيْهِ مِن سِيحْرهِمْ أَنَّهَا تَسْعَىٰ ١

فَأُوْجَسَ فِي نَفْسِهِ عِنْفَةً مُّوسَىٰ ﴿ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قُلْنَا لَاتَّخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ١

وَأَلَقَ مَا فِي مَمِينِكَ تَلْقَفَ مَاصَنَعُوَّا إِنَّمَا صَنَعُواْ كَيْدُسَاجِرُ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَنَّ 🛈

فَأَلْقِ ٱلسَّحَرَةُ سُجَّدًا قَالُوَّاءَ امَنَّابِرَتِ هَدُونَ وَمُوسَىٰ ۞

قَالَ ءَامَنتُولَهُ وَقَبَلَ أَنْ ءَاذَنَ لَكُورً إِنَّهُ و لَكَ مُزُكُو ٱلَّذِي عَلَّمَكُ السِّحْرِّ فَلَأُقَطِّعَنَّ أَيْدِيكُ وَأَرْجُلَكُ مِنْ خِلَفِ وَلِأَصُلَّتَكُهُ فِي جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَتُنَا أَشَدُ عَذَاكَاوَ أَثِقَىٰ ١

قَالُواْ لَن نُؤْشِرَكِ عَلَىٰ مَاجَلَة نَامِنَ ٱلْبَيْنَتِ وَٱلَّذِي فَطَرَ مُّأَفَاقُض مَا أَنتَ قَاضَ إِنَّمَا تَقْضِي هَلذِهِ ٱلْخَيَوْةَ ٱلدُّنَا ۞ 73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better [as regards reward in comparison to your (Fir'aun's — Pharaoh) reward], and more lasting (as regards punishment in comparison to your punishment)."

74. Verily, whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allâh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.

75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks (in the Hereafter),—

76. 'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by doing all that Allâh has ordained).

77. And indeed We revealed to Mûsâ (Moses) (saying): "Travel by night with 'Ibâdi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.

79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them.

**80**. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna* and quails,

إِنَّآءَامَنَا إِرْبِنَا لِيَغْفِرَلَنَا خَطَلِيَنَا وَمَا ٱلْرُهْتَنَا عَلَيْهِ مِنَ السِّحْرُّ وَاللَّهُ خَيْرٌ وَأَبْغَى ۞

إِنَّهُ مَن يَأْتِ رَبَّهُ رُجُومًا فَإِنَّ لَهُ رَجَهَ نَّرَلًا يَمُوتُ فِيهَا وَلَا يَخَيِىٰ ۞

وَمَن يَأْتِهِء مُؤْمِنَاقَدُ عَمِلَ الصَّالِيحَاتِ فَأُولَتَبِكَ لَهُمُ ٱلدَّرَجَتُ ٱلْعُلَىٰ ۞

جَنَّتُعَدْنِ تَجْرِي مِن تَخْتِهَاٱلْأَنْهَرُخُلِدِينَ فِيهَأ وَذَلِكَ جَنَاءُمَنَزَكِي ۞

وَلَقَدَ أَوْحَيْنَاۤ إِلَىٰ مُوسَىٰٓ أَنۡ أَسۡرِ بِعِبَادِى فَأَضۡرِبُ لَهُمُوطَرِيقَا فِي ٱلۡبَحۡرِيَبَسَالًا تَخَنُفُ دَرَكًا وَلَا تَخۡشُىٰ ۞

فَأَتَبَعَهُمْ فِرْعَوْثُ بِجُنُودِهِ فَغَيْشِيَهُمُ مِّنَ ٱلْيَوِّمَا غَشِيَهُمْ ۞

وَأَضَلَ فِرْعَوْنُ قَوْمَهُ وَمَاهَدَىٰ ٥

يَنَيْنَ إِسْرَةِ بِلَ قَدْ أَنِجَيْنَكُمُ مِّنْ عَكُوَكُمْ وَوَعَدْنَكُمْ جَانِبَ الطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُوالْمَنَّ وَالسَّلْوَىٰ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.20:80) See the footnote of (V.2:57).

- 81. (Saying) eat of the Tayyibât (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished. [Tafsîr At-Tabarî]
- 82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).
- 83. "And what made you hasten from your people, O Mûsâ (Moses)?"
- 84. He said: "They are close on my footsteps: and I hastened to You, O my Lord, that You might be pleased."
- 85. (Allâh) said: "Verily, We have tried your people in your absence, and As-Sâmirî has led them astray."
- 86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e disbelieving in Allâh and worshipping the calf)?"
- 87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Sâmirî did."
- 88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your ilâh (god), and the

كُلُواْمِن طَيِّبَتِ مَارَزَقَنَكُمْ وَلِاتَطْعَوْاْ فِيهِ فَيَحِلُّ عَلَيْكُمْ عَضَبَيٌّ وَمَن يَخْلِلْ عَلَيْهِ غَضَبي فَقَدُهُويٰ ٨

وَإِنْ لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَلِحَاثُمَّ أَهْ تَدَيْنَ أَنَّهُ

\* وَمَا أَعْجَلَكَ عَن قَوْمِكَ يَـمُوسَىٰ اللهُ

قَالَ هُمْ أَوْلَاءَ عَلَىٰٓ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ 🚳

قَالَ فَإِنَّاقَدْ فَتَنَّاقَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِيُ ٥

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ عَضْبَكَنَ أَسِفَأَ قَالَ يَعَوْمِ أَلَرْ يَعِدْكُورَ بُكُو وَعْدًا حَسَنًا أَفَطَالَ عَلَيْكُوْ ٱلْعَهْدُ أَمْرَأُودَتُمْ أَن يَعَا عَلَيْكُمُ ٱلْعَهْدُ غَضَبٌ مِن زَيْكُمُ فَأَخْلَفْتُ مِ مَوْعِدِي ١

قَالُه أَمَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَكِنَّا حُيِّلْنَا أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَهَا فَكَذَٰلِكَ ٱلْقَي ٱلسَّامِرِيُّ 🕸

فَأَخْرَجَ لَهُمْ عِجْلَاجَسَدَالَّهُ وخُوَارٌ فَقَالُواْ هَلَذَآ إِلَهُ كُمْ وَإِلَاهُ مُوسَىٰ فَنَسِيَ ﴿ ilâh (god) of Mûsâ (Moses), but he [Mûsâ (Moses)] has forgotten (his god)."

- 89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?
- **90.** And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order."
- 91. They said: "We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us."
- **92**. [Mûsâ (Moses)] said: "O Hârûn (Aaron)! What prevented you when you saw them going astray;
- **93.** "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"
- 94. He [Hârûn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!"
- 95. [Mûsâ (Moses)] said: "And what is the matter with you. O Sâmirî? (i.e. why did you do so?)"
- 96. (Sâmirî) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrîl's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."
- 97. Mûsâ (Moses) said: "Then go away! And verily, your (punishment) in this life will

أَفَلَا يَرَوِّتَ أَلَّا يَرْجِهُ إِلَيْهِـ مِّ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرَّا وَلِانَفْعًا ۞

وَلَقَدُ قَالَ لَهُمْ هَدُورِكَ مِن فَتَلُ يَكَقَوْمِ إِنَّمَا فُيَنتُم بِهِ وَإِنَّ رَبَّكُو ٱلرَّحْلَنُ فَأَنتَيعُونِي وَأَطِيعُواْ أَمْرِي ۞

قَالُواْلَنَ نَثَرَحَ عَلَيْهِ عَلِكِفِينِ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَىٰ ۞

قَالَ يَنَهَرُونُ مَامَنَعَكَ إِذْرَأَيْتَهُمْ ضَلُّواْ ۞

أَلَّا تَتَّبِعَنِّ أَفَعَصَيْتَ أَمْرِي ٥

قَالَيَبْنَؤُمِّ لَاتَأْخُذْ لِلِحْيَقِ وَلَابِرَأْسِيٍّ إِنِي خَشِيتُ أَن تَقُولَ فَرَقَّتَ بَيْنَ بَنِيَ إِسْرَاءِيلَ وَلَوْرَوْبُ فَوْلِي ۞

قَالَ فَمَا خَطْبُكَ يَسَيمِرِيُّ ٥

قَالَ بَصُرْتُ بِمَالَمْ يَبْصُرُواْ بِهِ ءَ فَقَبَضْتُ قَبَضَةً مِّنْ أَشَرِ ٱلرَّسُولِ فَتَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِى نَفْسِى ۞

قَالَ فَٱذْهَبُ فَإِنَّ لَكَ فِي ٱلْحَيَوْةِ أَن تَقُولَ

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be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your ilâh (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

98. Your Ilâh (God) is only Allâh, (the One) Lâ ilâha illa Huwa (none has the right to be worshipped but He). He has full knowledge of all things.

99. Thus We relate to you (O Muhammad some information of what (صلى الله عليه وسلم happened before. And indeed We have given you from Us a Reminder (this Qur'an).

100. Whoever turns away from it (this Qur'an - i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection, [1]

101. They will abide forever in that (state in the Fire of Hell) - and evil indeed will it be that load for them on the Day of Resurrection;

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimûn (criminals, polytheists, sinners, disbelievers in the Oneness of Allâh) blue or blind-eved with thirst.[2]

103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)."

104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"

105. And they ask you concerning the mountains: say, "My Lord will blast them لَامِسَاسً وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُ وَأَنظُرُ إِلَّى إِلَهِ كَ ٱلَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرَقَنَّهُ وَ ثُمَّ لَنَسْفَتَهُوفِ ٱلْيَرِّنَسُفًا ۞

> إِنَّمَآ إِلَّهُ كُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَهَ إِلَّاهُوُّ وَسِعَ كُلِّ شِيءِ عِلْمَا ١

كَنَالِكَ نَقُصُ عَلَيْكَ مِنْ أَنْبَآءٍ مَاقَدْسَبَقَ ۚ وَقَدْءَاتَيْنَكَ من لَّدُنَّا ذَكِرًا كُلُ

مِّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ ٱلْقِيَكُمَةِ وزْرًا ٢

خَلدينَ فِيهُ وَسَاءَ لَهُمْ يَوْمَ ٱلْقَدَمَةِ خَمَلًا

يَوْمَ يُنفَخُ فِي ٱلصُّورِ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَهِ ذِ

يَتَخَفَتُونَ بَيْنَهُمْ إِن لِّيثُتُمْ إِلَّاعَشْرًا

نِّخَنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَـقُولُ أَمْتَلُهُ مَ طَرِيقَةً إِن لِّبَثُّتُمْ إِلَّا يَوَمَا ١

وَيَسْعَلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفًا ۞

<sup>[1] (</sup>V.20:100) See the footnote of (V.3:85).

<sup>[2] (</sup>V.20:102) See Tafsîr Al-Qurtubî.

and scatter them as particles of dust.

**106.** "Then He shall leave them as a level smooth plain.

107. "You will see therein nothing crooked or curved."

108. On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps.

109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him.

110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), but they will never encompass anything of His Knowledge.

111. And (all) faces shall be humbled before (Allâh), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allâh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day).

112. And he who works deeds of righteousness, while he is a believer (in Islâmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward).

113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may

فَيَذَرُهَا قَاعًا صَفْصَفًا ۞

لَّاتَرَىٰ فِيهَاعِوَجَاوَلَاۤ أَمْتَا ۞

يَوْمَبٍذِيَنَّيِعُونَ ٱلدَّاعِىَ لَاعِوَجَ لَهُۥ وَخَشَعَتِ ٱلْأَضْوَاتُ لِلرَّخْنِ فَلَا تَشْمَعُ إِلَّاهَمُسَا ۞

يَوَمَهِذِلَاتَنَفَعُ الشَّفَعَةُ إِلَّامَنُ أَذِنَلَهُ الرَّحْمَٰنُ وَرَضِىَلُهُ, قَوْلًا ۞

يَعْلَمُ مَابَيْتَ أَيْدِيهِ مْ وَمَاخَلُفَهُمْ وَلَايُحِيطُونَ بِهِ، عِلْمَا ۞

؞ۅؘعَنَتِٱلْوُجُوهُ لِلْحَيِّ ٱلْفَيُّويِّرُ وَقَدْخَابَ مَنْ حَمَلَ ظُلْمَا ۞

وَمَن يَعْمَلْ مِنَ ٱلصَّلِحَاتِ وَهُوَمُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَاهَضَمًا ۞

وَكَذَلِكَ أَنَزَلْنَهُ قُرَّمَانًا عَرَبِيَّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَقُوتَ أَوْيُحُدِثُ لَهُمْ ذِكْرًا ۞ fear Allâh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

- 114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad صلى الله عليه وسلم) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."
- 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.
- 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblis* (Satan), he refused.
- 117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.
- 118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.
- 119. And you (will) suffer not from thirst therein nor from the sun's heat.
- **120.** Then *Shaitân* (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"
- 121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.
- 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

فَتَعَكَى اللهُ الْمَالِكُ الْحَقَّ وَلاَتَعْجَلْ بِالْفُرْوَانِ مِن قَبْلِ أَن يُقْضَى إِلَيْكَ وَحْيُهُ وَقُل رَّتِ زِدْنِي عِلْمَا ۞

وَلَقَدْعَهِدْنَاۤ إِلَىٓءَادَمَرِمِن فَبَـٰلُ فَنَسِىَ وَلَرْنَجِدْلُهُۥ عَنْمًا ۞

> وَإِذْ قُلْتَ الِلْمَلَتَهِكَةِ ٱسْجُدُواْ الْآدَمَ فَسَجَدُواْ إِلَّا إِمْلِيسَ أَنَى ۞

فَقُلْنَايَكَادَمُ إِنَّ هَذَاعَدُوُّلَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجِنَّةِ فَتَشْقَىٰ ۞

إِنَّ لَكَ أَلَّا يَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۞

وَأَنَّكَ لَا تَظْمَوُا فِيهَا وَلَا تَضْحَىٰ ١

فَوَسَوَسَ إِلَيْهِ ٱلشَّيْطَنُ قَالَ يَتَنَادَمُ هَلَ أَدُلُكَ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الل

فَأَكَلَامِنْهَا فَبَدَتْ لَهُمَاسَوْءَ نُهُمَا وَطَفِقًا يَخْصِفَانِ عَلَيْهِمَامِن وَرَقِ ٱلْجُنَّةَ ۚ وَعَصَىٓءَادَمُ رَبَّهُ وَفَوْيَ ۞

ثُمَّ ٱجْتَبَاهُ رَبُّهُ وَقَتَابَ عَلَيْهِ وَهَدَى ٥

123. He (Allâh) said:"Get you down (from Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance, from Me, then whoever follows My Guidance, he shall neither go astray, nor shall be distressed.

124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."

126. (Allâh) will say: "Like this: Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."

127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'ân], and believes not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

128. Is it not guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

قَالَ أَهْمِطَامِنْهَا جَمِعًا أَبْمْضُكُرُ لِبَعْضِ عَدُقُّ فَإِمَّا يَأْتِيَنَّكُم مِنِي هُدَى فَمَنِ ٱتَّبَعُ هُدَاى فَلَا يَضِلُ وَلَا يَشْغَىٰ ۞

وَمَنْ أَغْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ وَمَعِيشَةَ ضَنكًا وَيَحْشُرُهُ وَقَوْمُ ٱلْقِيَمَةِ أَعْمَىٰ ۞

قَالَ رَبِّ لِمَحَشَرْتَنِيٓ أَعْمَىٰ وَقَدْكُنتُ بَصِيرًا ١

قَالَكَذَٰلِكَ أَتَتَكَءَايَثُنَا فَنَسِيتَهَا ۚ وَكَذَٰلِكَ ٱلْيُوْمَ تُنسَىٰ ۞

ۅۘٙڲۮؘٳڮؘۼٙڗۣؽڡٞڹ۫ٲؘۺۯؘڣؘۅؘڶۄ۫ؽٷٝڝۯڽؚٵؽٮؾؚۯۑ۪ٙؠؖ۠ ۅؘڶڡؘۮؘڮٱڵؿڒؘۄؘٲٛۺؘڎؙۅٲؘؙۼٙؽ۞

أَفَامَرِيَهْدِلَهُمْرُكُواْهَلَكُنَا فَبَلَهُمْرَتِ ٱلْقُرُونِ يَمْشُونَ فِى مَسَكِيمِهِمْ إِنَّافِى ذَلِكَ لَآيَئتِ لِلْأُولِ النَّهَل @

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن زَبِكَ لَكَانَ لِزَامًا وَأَجَلُ مُسَمَّى ۞

صلی O Muhammad (O Muhammad) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased (with the reward which Allâh shall give you).

Sûrah 20. Tâ-Hâ

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.

132. And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn (the pious -See V.2:2).

133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurât (Torah), and the Injeel (Gospel). about the coming of the Prophet Muhammad ?[صلى الله عليه وسلم

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad and the Qur'an), they would صلى الله عليه وسلم surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Avât (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."[1]

فَأَصْبِرْعَلَىٰ مَا يَقُولُونَ وَسَبِحْ بِحَمْدِ رَبِّكَ فَبْلَ طُلُوعٍ ٱلشَّمْسِ وَقَبْلَغُرُوبِهَ أَوَمِنْ ءَانَآيِ ٱلَّيْلِ فَسَيِّحْ وَأَعْلَافَ ٱلنَّهَارِ لَعَلَّكَ رَضَيْ ١٠٠

وَلَاتَمُدَّنَّ عَيْنَتِكَ إِلَى مَامَتَّعْنَابِهِ ءَأَزْوَجًا مِّنْهُمْ زَهْرَةً ٱلْحَيَوٰةِ ٱلدُّنْيَالِنَفْتِنَهُمُوٰفِيةً وَرِزْقُ رَبِّكَ خَيْرٌوَأَفِّيَ ۞

وَأَمْرُ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَيْرِعَلَيْهَا ۖ لَانْسَعَلُكَ رِزْفًا ۖ نَّعَنُ زَرُونُكُ أَوالْعَاقِينَ لَلَّاقَوَى ١

وَقَالُواْ لَوْلَا يَأْتِينَا بِعَايَةٍ مِّن زَّبِّدِّ ۚ أُوَلَمْ تَأْتُهُم بَيْنَةُ مَافِي ٱلصُّحُفِ ٱلْأُولَى ١

وَلَوۡ أَنَّاۤ أَهۡلَكۡنَاهُم بِعَدَابِ مِن قَبۡلِهِۦ لَقَالُواْرَبِّنَا لَوْلَآ أَرْسَلْتَ إِلَيْهَ نَا رَسُولًا فَنَتَّبِعَ ءَايِنتِكَ مِن قَبْلِأَن نَّذِلَّ وَنَخَنْزَىٰ ١

<sup>(</sup>V.20:134) Narrated Abu Sa'îd Al-Khudrî رضي الله عنه 'Alî ibn Abî Tâlib sent a piece of gold,

135. Say (O Muhammad صلى الله عليه وسلم ): "Each one (believer and disbeliever.) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's religion of Islâmic Monotheism), and who are they that have let themselves be guided (on the Right Path).

### قُلْ كُلُّ مُّرَبِّكُ فَرَبِّكُ فَرَيَّهُمُ الْفَسَتَعْلَمُونَ مَنْ أَصْحَابُ ٱلصِّرَطِ ٱلسَّوِي وَمَنِ ٱهْتَدَىٰ ۞

#### Sûrat Al-Anbiyâ' (The Prophets) XXI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Draws near for mankind their reckoning, while they turn away in heedlessness.
- 2. Comes not to them an admonition (a chapter of the Our'an) from their Lord as a recent revelation but they listen to it while they play
- 3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad



أَقْتَرَبَ لِلنَّاسِ حِسَابُهُ مُوَهُمْ فِي غَفْلَةِ مَايَأْتِيهِ مِقِن ذِكْرِيقِن زَبِهِ مِ تَحْدَثٍ إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ٥

لَاهِيَةَ قُلُوبُهُ مُ وَأَسَّ وَأَلْكَ وَأَلْكَ عُوَى ٱلَّذِينَ ظَلَمُهُ أَهَا هَاذَا إِلَّا يَشَدٌ مِثْلُكُمْ أَفَتَأْتُونَ

ملى الله عليه وسلم not yet taken out of its ore, in a tanned leather container to Allâh's Messenger Allâh's Messenger صلى الله عليه وسلم distributed that amongst four persons: 'Uyainah ibn Badr, Agra' ibn Habis, Zaid Al-Khail and the fourth was either 'Algamah or 'Âmir ibn At-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these he said, "Don't you trust صلَّى الله عليه وسلم he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heavens (i.e. Divine Revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist-sheet that was tucked up and he said, "O Allâh's Messenger! Be afraid of Allâh." The Prophet صلى الله عليه وسلم said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid ibn Al-Walid said, "O said, "No, may be صلى الله عليه وسلم Allâh's Messenger! Shall I chop his neck off?" The Prophet he offers prayers." Khâlid said, "Numerous are those who offer prayers and say by their said. "I مسلى الله عليه وسلم what is not in their hearts." Allâh's Messenger مسلى الله عليه وسلم said have not been ordered (by Allâh) to search the hearts of the people or cut open their looked at him (i.e. that man) while the latter was صلى الله عليه وسلم bellies." Then the Prophet going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e., discard Islâm) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamûd were killed." [Sahîh Al-Bukhârî, Vol. 5, Hadîth No. 6381.

more than a human being (صلى الله عليه وسلم like you? Will you submit to magic while you see it?"

- 4. He (Muhammad صلى الله عليه وسلم) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower,"
- 5. Nay, they say: "These (revelations of the Our'an which are revealed to Muhammad are mixed up false dreams! Nay, he has invented them! - Nay, he is a poet! Let him then bring us an Ayâh (sign as a proof) like the ones that the former (Prophets) were sent (with)!"
- 6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs): will they then believe?
- 7. And We sent not before you (O Muhammad صلى الله عليه وسلم) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know.
- 8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.
- 9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifûn (i.e. disbelievers in Allah, in His Messengers, extravagants, transgressors of Allah's limits by committing crimes, oppressions, polytheism and sins).
- 10. Indeed, We have sent down for you (O mankind) a Book (the Our'an) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'an and acts on its teachings). Will you not then understand?
- 11. How many a town (community) given to wrong-doing, have We destroyed, and raised up after them another people!

ٱلسِّحْدَ وَأَنتُهُ تُبْصِهُ ونَ ٢

قَالَ رَبِّي يَعْلَمُ ٱلْقَوْلَ فِي ٱلسَّمَآءِ وَٱلْأَرْضَّ وَهُوَ السَّمِيعُ ٱلْعَلِيمُ ۞

بَلْقَالُوٓاْ أَضَغَتُ أَحۡلَىمِ بَلِ ٱفۡتَرَيٰهُ بَلۡهُوَ شَاعِرٌ فَلْيَأْتِنَا بِعَايَةِ كَمَا أُرْسِلَ ٱلْأَوْلُونَ ٥

مَآءَامَنَتَ قَتَلَهُ مِينَ قَرْبَةِ أَهْلَكَ نُكَأَّ أَفَهُمْ يُؤْمِنُونَ ٢

وَمَآأَرْسَلْنَاقَبْلَكَ إِلَّارِجَالَانُّوجِيَ إِلَيْهِمِّ فَسْعَلُواْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَاتَعْلَمُونَ ٧

وَمَاجَعَلْنَاهُمْ جَسَدًا لَّارَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُواْخَالِدِينَ ٢

ثُمَّ صَدَقَنَهُمُ ٱلْوَعَدَ فَأَيْحَتَنَاهُمْ وَمَن نَشَاءُ وَأَهْلَكُ نَا ٱلْمُسْرِفِينَ ٢

لَقَدْ أَنزَلْنَا إِلَيْكُرْ كِتَبَافِيهِ ذِكْرُكُمْ أَفَلَا تَعْقَلُونَ ٢

وَكَرْقَصَمْنَامِن قَرْيَةِكِ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَاقَوْمًا ءَاخَرِينَ ١

- 12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.
- 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.
- **14.** They cried: "Woe to us! Certainly, we have been *Zâlimûn* (polytheists, wrong-doers and disbelievers in the Oneness of Allâh)."
- 15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).
- 16. We created not the heavens and the earth and all that is between them for (mere) play. [11]
- 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that).
- 18. Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allâh by uttering that Allâh has a wife and a son).
- 19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).
- 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).
- 21. Or have they taken (for worship) *âlihah* (gods) from the earth who raise the dead?

فَلَمَّا أَحَسُواْ بَأْسَنَا إِذَاهُم مِّنْهَا يَرْكُضُونَ ٥

لَاتَزَكُشُواْ وَأَرْجِعُواْ إِلَىٰ مَا أُثْرِفُنُهُ فِيهِ وَمَسَلِكِيكُوْ لَعَلَّےُ نُسْتَلُونَ ۞

قَالُواْيَنَوَيْلَنَآ إِنَّاكُنَّاظَلِمِينَ ۞

فَازَالَت تِلْكَ دَعْوَلَهُمْ حَتَّى جَعَلْتَهُمْ حَصِيدًا خَمِينَ ۞

> وَمَاخَلَقُنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَابَيْنَهُمَا لَعبينَ ۞

لَوَأَرَدَنَاأَن نَتَخِذَ لَهُوَالَّا تَخَذْنَهُ مِن لَدُنَآإِن كُنَّافَعِلِينَ ۞

بَلْنَقْذِفُ بِٱلْحَقِّ عَلَىٱلْبَطِلِ فَيَدْمَغُهُ، فَإِذَاهُوَ زَاهِقٌ وَلَكُوالْوَيْلُ مِمَّا تَصِفُونَ ۞

وَلَهُ وَمَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضُ وَمَنْ عِندَهُ و لايشَتَكْبِرُونَ عَنْ عِبَادَتِهِ - وَلايشَتَحْسِرُونَ ﴿

يُسَيِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ۞

أَمِرَ ٱتَّخَذُوٓا عَالِهَةَ مِّنَ ٱلْأَرْضِهُمْ يُنشِئُونَ ۞

<sup>(</sup>V.21:16) All the creation of the heavens and the earth is a proof for mankind to learn a lesson and know that the only Creator and the only Organizer of all this universe is One (Allâh), *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), Who has no partners with Him.

- 22. Had there been therein (in the heavens and the earth) âlihah (gods) besides Allâh, then verily both would have been ruined. Glorified is Allâh, the Lord of the Throne, (High be He) above all that (evil) they associate with Him!
- 23. He cannot be questioned as to what He does, while they will be questioned.
- 24. Or have they taken for worship (other) âlihah (gods) besides Him? Say: "Bring your proof." This (the Qur'an) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.
- 25. And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."
- 26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allâh i.e. the angels, 'Îsâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.
- 27. They speak not until He has spoken, and they act on His Command.
- 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.
- 29. And if any of them should say: "Verily, I am an ilâh (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the Zâlimûn (polytheists and wrong-doers).
- 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted

لَوْكَانَ فِيهِمَآءَ إِلْهَاتُهُ إِلَّا اللَّهُ لَفَسَدَتَأَ فَسُبْحَنَ اللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ٢

لَايُسْكَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْكُلُونَ ٢

أَمِراُتَّخَذُواْ مِن دُونِهِةَ ءَالِهَةً قُلْهَاتُواْ بُرْهَا نَكُمْ ۗ هَذَاذِكُوْمَن مَّعِيَ وَذِكْرُ مَن قَبْلَى بَلْأَكْتُرُهُمْر لَا يَعْلَمُونَ ٱلْحَقِّ فَهُم مُّعْرَضُونَ ١

وَمَا أَرْسَلْنَا مِن قَبِلْكَ مِن رَّسُولِ إِلَّا نُوحِيَ إِلَّيْهِ أَنَّهُ لِآلِلَهُ إِلَّا أَنَا فَأَعْبُدُونِ ٢

وَقَالُواْ ٱتَّخَذَ ٱلرَّحْمَلِ وَلَدَأْ سُبْحَنَهُ م بَلْ عِبَادٌ مُّكَرِّمُونَ أَنَّ

لَا يَسْبِقُونَهُ مِهِ ٱلْقَوْلِ وَهُمْ بِأَمْرِهِ ء يَعْمَلُونَ ۞

يَعْ لَمُ مَا بَيْنَ أَيْدِيهِ مِ وَمَا خَلْفَهُمْ وَلَايَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِ؞ مُشْفَعُونَ 🖎

\* وَمَن بَقُلْ مِنْهُمْ إِنِّ إِلَّهُ مِّن دُونِهِ عَذَا لِكَ نَجُزيهِ جَهَنَّمُ كَذَالِكَ نَجُزى ٱلظَّلِمِينَ ۞

أُوَلَرْيَسَرَالَّذِينَ كَفَرُوٓاْ أَنَّ ٱلسَّمَهَاتِ وَٱلْأَرْضَ كَانَتَارَتْقَافَفَتَقَنَّهُمَّا وَجَعَلْنَا مِنَ ٱلْمَاءِكُلُّ

them? And We have made from water every living thing. Will they not then believe?

- 31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.
- **32.** And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).
- 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.
- **34.** And We granted not to any human being immortality before you (O Muhammad مسلم الله عليه وسلم): then if you die, would they live forever?
- 35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned.
- **36.** And when those who disbelieved (in the Oneness of Allâh) see you (O Muhammad عليه وسلم), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). [Tafsîr Al-Qurtubî].
- 37. Man is created of haste. I will show you My Ayât (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).
- 38. And they say: "When will this promise (come to pass), if you are truthful."
- 39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.
- **40.** Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.

شَيْءٍ حَيِّ أَفَلَا يُؤْمِنُونَ ۞

وَجَعَلْنَا فِي ٱلْأَرْضِ رَوَايِينَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ۞

وَجَعَلُنَا ٱلسَّمَاءَ سَقْفَا مَّحْفُوظًا ۗ وَهُـ مْعَنْ الْجَعَلَىٰ الْسَمَاءَ سَقْفَا مَّحْفُوظًا ۗ وَهُـ مْعَنْ الْجَائِينَ الْمُعْرِضُونَ ۞

وَهُوَالَّذِي خَلَقَ ٱلَيَّلَ وَالنَّهَارَ وَٱلشَّمْسَ وَٱلْفَمَّرُكُلُّ فِي فَلَكِي يَسْبَحُونَ ۞

وَمَاجَعَلْنَالِبَشَرِمِّن قَبَلِكَ ٱلْخُلَّدُّ أَفَايِنْ مِّتَ فَهُمُ ٱلْخَلِدُونَ ۞

كُلُّ نَفْسِ ذَابِهَةُ ٱلْمَوْتُّ وَنَبَّلُوكُمْ بِٱلشَّرِ وَٱلْخَيْرِ فِتْنَةً ۗ وَإِلَيْنَا تُرْجَعُونَ ۞

وَإِذَارَءَاكَ ٱلَّذِينَ كَفَرُوٓأْ إِن يَتَخِذُونَكَ إِلَّا هُـُزُوًا أَهَـٰذَا ٱلَّذِى يَذْكُرُءَالِهَ تَكُرُوَهُم بِذِكْرِ ٱلرَّحْمَٰنِ هُمْر كَيْفِرُونَ ۞

خُلِقَ ٱلْإِسْكُنُ مِنْ عَجَلِّ سَأُوْرِيكُمْ ءَايَّتِي فَلَا تَشَعَجِلُونِ ۞

وَيِقُولُونَ مَنَّىٰ هَلَذَا الْوَعْدُ إِن كُنتُمْ صَدِفِينَ ۞ تَوْيَعْ لَوْالَّذِينَ كَفَرُواْ حِينَ لَا يَكُفُّونَ عَن وُجُوهِ هِمُ النَّارَ وَلَا عَن طُهُورِهِمْ وَلَا هُمْ يُصَرُونَ ۞ بَلْ تَأْتِيهِ مَبَغْتَ أَنْ فَتَنْهَ مَنْهُمُ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَاهُمْ يُنظُرُونَ ۞

- 41. Indeed, (many) Messengers were mocked at before you (O Muhammad صلى الله وسلم), but the scoffers were surrounded by that, whereat they used to mock.
- 42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from the remembrance of their Lord.
- **43**. Or have they *âlihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).
- 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?<sup>[1]</sup>
- 45. Say (O Muhammad صليه وسلم الشعليه وسلم):
  "I warn you only by the revelation (from Allâh and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [i.e. one should follow only the Qur'ân and the Sunnah (legal ways, orders, acts of worship, and the statements of Prophet Muhammad مسلم الشعليه وسلم as the companions of the Prophet with alue of did)]<sup>[2]</sup>.
- 46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: "Woe to us! Indeed we have been Zâlimûn (polytheists and wrong-doers)."
- 47. And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We

وَلَقَدِ ٱلسَّهُمْ زِيَّ بِرُسُلِ مِّن فَبَاكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْ مِنْهُم مَّاكَانُواْ بِهِ عِيْسَتَهْ زِءُونَ ۞

قُلْمَن يَكُلُؤُكُم بِالنَّلِ وَالنَّهَادِ مِنَ الرَّحْمَٰنِ بَلْهُمْمَعَن ذِكْدِ رَبِّهِم مُعْرِضُوت ۞

أَمْرَلُهُ مْرَءَالِهَةُ تَمْنَعُهُ مِقِن دُويِنَأَ لَايَشَتَطِيعُونَ فَصَرَ أَنفُسِهِ مُولَاهُم مِّنَا يُصْحَبُونَ ۞ بَلْمَتَّعْنَاهَاؤُلِآءِ وَءَابَآءَهُرُحَتَّى طَالَ عَلَيْهِمُ ٱلعُمُرُّ أَفَلايَرَوْنَأَنَّا نَـأْقِ ٱلْأَرْضَ

نَنقُصُهَامِنُ أَطْرَافِهَأَأَفَهُ مُ ٱلْفَكْبُوتَ ٢

قُلْ إِنَّمَآ أَنْذِرُكُم إِلَّوَ قِيَّ وَلَا يَشَمَعُ ٱلصُّمُّ ٱلدُّعَآةِ إِذَا مَايُنذَرُونَ ۞

وَلَيِن مَّسَ تُهُمْ نَفْحَةُ مِّنْ عَذَابِ رَبِّكَ لَيَغُولُنَّ يَوْيَلْنَآإِنَّاكُنَّا ظَالِمِينَ ۞

وَيَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَانُظْ لَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةِ مِّنْ خَرْدَلٍ

[2] (V.21:45) See the footnote of (V.3:103).

<sup>&</sup>lt;sup>[1]</sup> (V.21:44). "See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders: And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning." [The Qur'ân, Verse 13:41]

will bring it. And Sufficient are We to take account.

- **48.** And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurât (Torah)] and a Reminder for *Al-Muttaqûn* (the pious See V.2:2).
- 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour.
- **50**. And this is a blessed Reminder (the Qur'ân) which We have sent down: will you then (dare to) deny it?<sup>111</sup>
- 51. And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were All-Knower of him (as to his Belief in the Oneness of Allâh).
- 52. When he said to his father and his people: "What are these images, to which you are devoted?"
- 53. They said: "We found our fathers worshipping them."
- 54. He said: "Indeed, you and your fathers have been in manifest error."
- 55. They said: "Have you brought us the truth, or are you one of those who play about?"
- **56.** He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.
- 57. "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."
- 58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it.
- **59.** They said: "Who has done this to our *âlihah* (gods)? He must indeed be one of the *Zâlimun* (wrong-doers)."

أَتَيْنَابِهَأُ وَكَفَى بِنَا حَسِيِينَ ٧

وَلَقَدْءَاتَيْنَامُوسَىٰوَهَدُوونَ ٱلْفُرْقَانَ وَضِيَآءَ وَذِكًا لِلْمُتَّقِينَ ۞

الَّذِينَ يَخْشَوْنَ رَبَّهُم إِلَّغَيْبِ وَهُمِيِّنَ ٱلسَّاعَةِ مُشْفِعُونَ ۞ وَهَذَا ذِحْثِرُمُّهَارَكُ أَنزَلْنَهُ أَفَأَتُتُمْ لَهُ, مُنكِرُونَ ۞

﴿ وَلَقَدُ ءَاتَيْنَا إِبْرَهِ يَمِرُ رُشُدَهُ وَمِن فَبَلُ وَكُنَا بِهِ عَلِمِينَ عَلِمِينَ ۞

إِذْ قَالَ لِإِنِّيهِ وَقَوْمِهِ عَمَاهَذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيَّ أَنْتُمْ لَهَاعَ كِفُونَ ۞

قَالُواْوَجَدْنَآءَابَآءَنَالَهَاعَبِدِينَ ۞

قَالَ لَقَدَّكُنتُمْ أَنتُمْ وَءَابَ أَوْكُمْ فِي ضَلَالِ مُّبِينِ ٥

قَالُوٓاْ أَجِئَتَنَا بِٱلْحَقِّ أَمْرَأَنتَ مِنَ ٱللَّعِيبِينَ ۞

قَالَ بَل زَّهُ كُورَبُّ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ وَأَنَاْعَلَىٰ ذَلِكُومِّنَ ٱلشَّيهِدِينَ ۞

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَمَكُر بَعْدَأَن تُولُّواْمُدْيِرِينَ ۞

فَجَعَلَهُمْ مُذَالِلًا كَبِيرًا لَهُمْ لَعَلَهُمْ إِلَيْهِ يَرْجِعُونَ @

قَالُواْ مَن فَعَلَ هَنذَابِ عَالِهَ يَنَآ إِنَّهُ وَلَمِنَ اللَّهُ اللَّهِ اللَّهُ وَلَمِنَ اللَّهُ اللَّهُ ا

<sup>[1] (</sup>V.21:50). a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

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- 60. They said: "We heard a young man talking against them, who is called Ibrâhîm (Abraham)."
- 61. They said: "Then bring him before the eyes of the people, that they may testify."
- 62. They said: "Are you the one who has done this to our gods. O Ibrâhîm (Abraham)?"
- 63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" [1]
- **64.** So they turned to themselves and said: "Verily, you are the Zâlimûn (polytheists and wrong-doers)."
- 65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrâhîm (Abraham)] know well that these (idols) speak not!"
- 66. [Ibrâhîm (Abraham)] said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you?
- 67. "Fie upon you, and upon that which vou worship besides Allâh! Have you then no sense?"
- 68. They said: "Burn him and help your âlihah (gods), if you will be doing."
- 69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"
- 70. And they wanted to harm him, but We made them the worst losers.
- 71. And We rescued him and Lût (Lot) to the land which We have blessed for the 'Alamîn (mankind and jinn).
- 72. And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.
- 73. And We made them leaders, guiding (mankind) by Our Command, and We revealed

قَالُواْ سَمِعْنَافَتَى يَذْكُرُهُمْ يُقَالُلُهُ وَ إِبْرَاهِيمُرُ ٢٠٠٠

قَالُواْ فَأَدُواْ بِهِ عَلِيَّ أَعْيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ١

قَالُةُ أَءَأَنَ فَعَلْتَ هَلَا إِعَالِهَ تِنَا يَكَابِرُهِ يُمُ ١

قَالَ بَلْ فَعَـكُهُ رَكِبِ يُرْهُمْ هَـٰذَا فَسَتَلُوهُمْ إن كَانُواْ بِنَطِقُونِ ١٠٠٠

فَرَجَعُواْ إِلَىٰ أَنفُسِهُمْ فَقَالُواْ إِنَّكُمْ أَنتُهُ ٱلظَّلْمُوتَ ١

ثُمَّرُنُكِسُواْ عَلَىٰ رُءُ وبِيهِمْ لَقَدْ عَلِمْتَ مَاهَدَوُلاَّةٍ ينطقُونَ 🕲

> قَالَ أَفَتَعَبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا ينفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ شَيْءً

أُيِّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهُ أَفَلَا تَعْقِلُونَ 🕸

> قَالُواْحَرِّقُوهُ وَٱنصُهُ وَاْءَالِهَتَكُمُ إِن كُنْتُمْ فَاعِلَاتَ 🕲

قُلْنَايِكِنَارُكُونِ بَرْدَا وَسَلَمًا عَلَى إِبْرَهِيمَ ١

وَأَرَادُواْ بِهِ عَكِيْدًا فَجَعَلْنَكُمُ ٱلْأَخْسَرِينَ

وَنَجَيْنَهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِي بَرَكَ نَافِيهَا للْعَالَمِينَ ٧

وَوَهَبْنَا لَهُ وَإِسْحَقَ وَيَعْقُوبَ نَافِلَةً وَكُلَّا جَعَلْنَاصَلِحِينَ ١٠٠٠

وَجَعَلْنَهُمْ أَبِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا

<sup>[1] (</sup>V.21:63) See the footnote (C) of (V. 16:121).

to them the doing of good deeds, performing Salât (Iqâmat-as-Salât), and the giving of Zakât and of Us (Alone) they were worshippers.

74. And (remember) Lût (Lot), We gave him *Hukm* (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient to Allâh).

75. And We admitted him to Our Mercy; truly, he was of the righteous.

76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered his invocation and saved him and his family from the great distress.

77. We helped him against the people who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.

78. And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.

79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

**80.** And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?

81. And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running

إِلَيْهِ مِنْ فَلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَوْةِ وَإِيتَآءَ ٱلرَّحَىٰ وَّ وَكَانُواْ لَسَا عَلِيدِينَ ۞

وَلُوطًا ءَاتَيْنَهُ حُصْمًا وَعِلْمًا وَجَنَيْنَهُ مِنَ ٱلْقَرْيَدَالَّتِي كَانَت تَغْمَلُ الْمُبَيِّنَ إِنَّهُمُ كَالُولُ فَوَرَسَوْمِ فَاسِقِينَ ۞

وَأَدْخَلْنَهُ فِي رَحْمَتِنَأَ إِنَّهُ مِنَ ٱلصَّلِحِينَ @

وَنُوحًا إِذْ نَادَىٰ مِن فَبَلُ فَٱسْتَجَبُنَا لَهُ وَفَنَجَّيْنَهُ وَأَهْلَهُ وَمِنَ ٱلْكَرْبِ ٱلْعَظِهِ ۞

وَنَصَرْنَكُ مِنَ ٱلْفَوْمِ الَّذِينَ كَذَّبُواْ بِعَايَتِنَأَ إِنَّهُمُكَانُواْ فَوْمَسَوْءِ فَأَغْرَفْنَهُمْ أَجْمَعِينَ ۞

> وَدَاوُدَوَسُلَيْمَنَ إِذَيَحَكُمَانِفِي ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَـُمُٱلْقَوْمِ وَكُنَّالِحُكُمِهِـ مْ شَهِدِينَ ۞

فَهَهَّمْنَهَاسُلَيْمَنَّ وَكُلَّاءَاتَيْنَا حُكُمَّاوَعِلْمَاً وَسَخَّزَامَعَ دَاوُدَ ٱلْجِبَالَ يُسَيِّحْنَ وَٱلطَّلْرُّ وَكُنَّافَعِلِينَ ۞

وَعَلَّمْنَهُ صَنْعَةَ لَبُوسِ لِّكُمْ لِتُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَكِرُونَ ۞ وَلِسُلَيْمَنَ ٱلِيْجَ عَاصِفَةً يَجْرِي بِأَمْرِوة إِلَى ٱلْأَرْضِ by his command towards the land which We had blessed. And of everything We are All-Knower.

- 82. And of the Shayatîn (devils from the jinn) were some who dived for him, and did other work besides that; and it was We Who guarded them.
- 83. And (remember) Ayyûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."
- 84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them, as a mercy from Ourselves and a Reminder for all those who worship Us.
- 85. And (remember) Ismâ'îl (Ishmael), and Idrîs (Enoch) and Dhul-Kifl (Isaiah): all were from among As-Sâbirûn (the patient).
- 86. And We admitted them to Our Mercy. Verily, they were of the righteous.
- 87. And (remember) Dhun-Nûn [Yûnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illâ Anta [none has the right to be worshipped but You (O, Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with Youl! Truly, I have been of the wrong-doers."
- 88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness).
- 89. And (remember) Zakariyyâ (Zechariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."
- 90. So We answered his call, and We bestowed upon him Yahyâ (John), and cured

ٱلَّتِي يَدَكُنَافِهِ فَأُوكَ نَابِكُلُّ شَيْءٍ عَلِيمِينَ ٨

وَمِنَ ٱلشَّيَطِينِ مَن يَغُوصُونَ لَهُ و وَيَعْمَلُونَ عَمَلَادُونَ ذَالِكُ وَكُنَّا لَهُمْ حَافِظِينَ ٥

\*وَأَيُّوبَ إِذْ نَادَكِ رَبَّهُ وَأَنِّي مَسَّىٰ الطُّبُّ وَأَنتَ أَرْحَهُ ٱلرَّحِمِيرِ مِن اللَّهُ

فَٱسۡتَجَبَّنَالَهُ وفَكَشَفْنَامَا بِهِ عِن ضُرِّ وَءَانَتُكُهُ أَهْلَهُ وَمِثْلَهُ مِمَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَلَيْدِينَ ١

وَإِسْمَعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلُ كُلُّ مِنَ ٱلصَّابِينَ ١ وَأَدْخَلْنَهُمْ فِي رَحْمَتِنَأَ ۚ إِنَّهُ مِقِنَ ٱلصَّالِحِينَ ٥ وَذَا ٱلنُّونِ إِذِ ذَّهَبَ مُعَلِضِبَا فَظَرَّ أَن لَّن نَقْدِرَعَلَيْهِ فَنَادَئ فِي ٱلظُّلُمَتِ أَن لَّا إِلَهَ إِلَّا أَنتَ سُبْحَلنَكَ إِنِّي كُنتُ مِنَ ٱلظَّلمينَ ۞

فَأَسْتَجَنَا لَهُ وَنَجَنَاهُ مِنَ ٱلْغَيْرُ وَكَالِكَ نُحِي ٱلْمُؤْمِنِينِ ٨

وَزَكَرِيّا إِذْنَادَىٰ رَبُّهُ ورَبّ لَاتَذَرْ فِي فَرَدًا وَأَنتَ خَيْرُ ٱلْوَرِثِينَ ١

فَأَنَّهُ مَتَحَدٌ عَالَهُ وَوَ وَهَتَ نَالُهُ و يَحْجَى

his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

- **91.** And she who guarded her chastity [Virgin Maryam (Mary)]: We breathed into (the sleeves of) her (shirt or garment) [through Our  $R\hat{u}h$  Jibrîl (Gabriel)], [1] and We made her and her son ['Îsâ (Jesus)] a sign for *Al-'Âlamîn* (mankind and jinn).
- **92.** Truly, this, your *Ummah* [*Sharî'ah* or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [*Tafsîr Ibn Kathîr*]
- 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.
- 94. So whoever does righteous good deeds while he is a believer (in the Oneness of Allâh Islâmic Monotheism), his efforts will not be rejected. Verily, We record it for him (in his Book of deeds). <sup>[2]</sup>
- **95.** And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).
- 96. Until, when Ya'jûj and Ma'jûj (Gog and Magog)<sup>[3]</sup> are let loose (from their barrier), and they swoop down from every mound.
- 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say): "Woe to us! We were indeed heedless of this nay, but we were Zâlimûn (polytheists and wrong-doers)."

وَأَصْلَحْنَالَهُ دُزَوْجَهُ أُوالِّهُمْ كَانُواْ
يُسْلِيعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبَا
وَرَهَ بِأَوْكَانُواْ لَنَا خَشِعِينَ ۞
وَلَهَ بَأَوْكَانُواْ لَنَا خَشِعِينَ ۞
وَالَّتِ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن
رُوحِتَا وَجَعَلْنَهَا وَأَبْنَهَا ءَايَةُ
لِلْعَلَمِينَ ۞

إِنَّ هَاذِوة أُمَّتُكُمْ أُمَّةً وَحِدَةً وَحِدَةً وَاللَّهُ وَاللَّاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّلَّهُ وَاللَّهُ وَاللّلَّا لَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِمُ اللَّهُ وَاللَّهُ وَاللَّالَّالِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا لَا اللَّهُ وَاللَّهُ وَاللَّالِي اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا لَا اللَّهُ وَاللَّا اللَّالَّ اللَّالَّ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّ

وَيَقَظَّعُواْ أَمَرُهُم بَيْنَهُ مِّ كُنُّ إِلَيْنَا كِيهُ وَكُلُّ إِلَيْنَا كِيعُونَ ٢

فَمَن يَعْمَلُ مِن الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ، وَإِنَّالَهُ، كَيْبُوبَ ١

وَحَرَامُ عَلَىٰ قَرْيَةٍ أَهْلَكَنَاهَا أَنَهُمُ لَايُرْجِعُونَ ۞

حَقَّ إِذَا فَيُحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِن كُل حَدَب يَنسِلُونَ ﴿

وَٱقْتَرَبَٱلْوَعْدُ ٱلْحَقُّ فَإِذَاهِىَ شَخِصَةٌ أَبْصَرُ ٱلَّذِينَ كَفَرُواْ يَنَوَيْلَنَا قَدْكُنَّا فِي عَفْلَةٍ مِّنْ هَنذَا بَلْكُنَّا ظَلْلِمِينَ

[13] (V.21:96) See the footnote of (V.18:94).

<sup>&</sup>lt;sup>[1]</sup> (V.21:91) It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt and thus she conceived.

<sup>[2] (</sup>V.21:94) See the footnote of (V.9:121).

- 98. Certainly, you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it.
- 99. Had these (idols) been *âlihah* (gods), they would not have entered there (Hell), and all of them will abide therein forever.
- 100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. [2]
- 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Îsâ (Jesus), son of Maryam (Mary); 'Uzair (Ezra)].
- 102. They shall not hear the slightest sound of it (Hell), while they abide forever in that which their ownselves desire.
- 103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."
- 104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.
- 105. And indeed We have written in Az-Zabûr [i.e. all the revealed Holy Books—the Taurât (Torah), the Injeel (Gospel), the

إِنَّكُمْ وَمَاتَعَبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّوَ أَنتُمْ لَهَا وَرِدُونَ ۞

لَوْكَاتَ هَنَوُلاَهِ ءَالِهَةَ مَّا وَرَدُوهَا ۗ وَكُلُّ فِيهَا خَلِدُونَ۞

لَهُ مِنْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَايَسَمَعُونَ ١

إِنَّ اَلَّذِينَ سَبَقَتْ لَهُ مِمِّنَا اَلَّهُ مَنَّ أُوْلَتِهِكَ عَنْهَامُبْعَدُونَ ۞

لَايَشَمَعُونَ حَسِيسَهَ أَوَهُمْ فِي مَا ٱشۡـتَهَتَ أَنفُسُهُمۡ خَلِدُونَ ۞

لَا يَخْزُنُهُ وُ ٱلْفَرَعُ ٱلْأَكْبَرُ وَتَتَلَقَّهُ مُ اللَّهِ وَتَتَلَقَّهُ مُ اللَّهِ عَلَيْهُ اللَّهِ عَكُمُ اللَّذِي كُنتُمُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ عَلَيْهُ اللَّهِ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُعَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى الْمُعَلِّى اللْهُ عَلَى الْمُعَلِّى اللْهُ عَلَى الْمُعْمَى اللَّهُ عَلَى الْمُعْمَى اللَّهُ عَلَى الْهُ عَلَى الْمُعْمَى اللْهُ عَلَى الْمُعْمَى اللَّهُ عَلَى اللْهُ عَلَى الْمُعْمَى اللْهُ عَلَى الْمُعْمَى اللْهُ عَلَى اللْهُ عَلَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَاعِمِ عَلَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَاعِمِ عَلَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى عَلَى الْمُعْمَى الْمُعْمِى الْمُعْمَاعِمِ عَلَى الْمُعْمِعِي عَلَى الْمُعْمِعِ عَلَى

يَوْمَرْنَطُوِى السَّمَاءَ كُطِيِّ السِّجِلِ لِلَّكُنُبِ كَمَابَدَ أَنَّ آوَّلَ خَلْقِ نُعِيدُهُۥ وَعَدًا عَلَيْ مَأَ إِنَّا كُنَّا فَعِلِينَ ۞

وَلَقَدْ حَتَبْنَافِ ٱلزَّبُورِ مِنْ بَعْدِ ٱلذِّكْرِأَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِى ٱلصَّلِحُونَ ۞

<sup>(</sup>V.21:98) When the following Statement of Allâh בֹ (ע.21:98) was revealed: "Certainly, you (disbelievers) and that which you are worshipping now besides Allâh are (but) fuel for Hell! (Surely), you will enter it," the Quraish pagans were delighted and said: "We are pleased to be with our gods in the Hell-fire, as the idols will be with the idolaters (in the Hell-fire), and therefore 'İsâ (Jesus), the son of Maryam (Mary) will be with his worshippers (i.e. in the Hell-fire) and so on. So (to clear the misunderstanding) Allâh عز و جل revealed the following Verse (to deny and reject their claim): "Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). [e.g. 'İsâ (Jesus), the son of Maryam (Mary); 'Uzair (Ezra)]." [The Qur'ân, Verse 21:101]

<sup>[2] (</sup>V.21:100) Ibn Mas'ûd رضي الله عنه recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabût* (box) of Fire, so that he will not see anyone punished in the Hell fire except himself." Then Ibn Mas'ûd recited this Verse (21:100). [*Tafsîr Ibn Kathîr, Tabarî* and *Qurtubî*].

Psalms, the Our'an, after (We have already written in) Adh-dhikr [Al-Lauh Al-Mahfûz (the Book that is in the heaven with Allâh)], that My righteous slaves shall inherit the land (i.e. the land of Paradise).

106. Verily, in this (the Qur'an) there is a plain Message for people who worship Allâh (i.e. the true, real believers of Islâmic Monotheism who act practically on the Our'an and the Sunnah — legal ways of the Prophet عليه وسلم الله عليه وسلم).

107. And We have sent you (O Muhammad not but as mercy for the 'Alamîn (mankind, jinn and all that exists).

108. Say (O Muhammad صلى الله عليه وسلم): "It is revealed to me that your Ilâh (God) is only one Ilâh (God - Allâh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allâh)?"

109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Monotheism) say (to Muhammad صلى الله عليه وسلم): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far.[11],

(صلى الله عليه وسلم Say O Muhammad). Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal.

111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while.

(صلى الله عليه وسلم Muhammad) said:"My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (to Allâh that He has offspring, and to Muhammad that he is a sorcerer, and to the Our'an that it is poetry)!"

إِنَّ فِي هَاذَا لَيَلَاغُالِقُومِ عَلَيدِينَ ٥

وَمَا أَوْسَلْنَكَ الْأَرْخُمَةُ لِلْعَلَمِينَ ٢

قُلْ إِنَّمَا يُوحَىٰٓ إِلَىٓ أَنَّمَاۤ إِلَهُكُمْ إِلَهُ وَحِيٍّ فَعَا أَنتُ مُسَلَّمُونَ ١

فَإِن تَوَلُّواْ فَقُلْءَاذَنتُكُمْ عَلَىٰ سَوَآءٌ وَإِنْ أَدْرِي أَقَرِيبُ أَم بَعِيدُ مَّا تُوعَدُونَ ۞

> إِنَّهُ رِيعً لَوُ ٱلْجَهَرَمِنِ ٱلْقَوْلِ وَيَعْلَمُمَا تَكْتُمُونَ ١ وَإِنْ أَدْرِي لَعَلَّهُ وفِتْ نَةٌ لَّكُمْ وَمَتَكُّ إِلَىٰ حِينِ ١ قَىٰلَرَتِٱخْكُمْ بِٱلْحَقُّ وَرَبُّنَاٱلرَّحْمَرِ ۗ ٱلْمُسْتَعَانُ عَلَىٰ مَاتَصِفُونَ ١

<sup>&</sup>lt;sup>[1]</sup> (V. 21:109) See the footnote of (V.2:193).

# Sûrat Al-Hajj (The Pilgrimage) XXII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.
- 2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.
- **3.** And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil) (devoid of every kind of good).
- **4.** For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [Tafsîr At-Tabarî]
- 5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh—some formed and some unformed (as in the case of miscarriage) that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants. [1]

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يَتَأَيُّهَا ٱلنَّاسُ ٱتَقُواْرَبَّكُ وَٰإِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَيْءٌ عَظِيرٌ ۞

يَوَمَ تَرَوْفَهَا تَذَهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَيَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَ اوَتَرَى النَّاسَ سُكَرَىٰ وَمَاهُر بِسُكَرَىٰ وَلَكِنَّ عَذَابَ اللهِ شَدِيدٌ ۞

وَمِنَ النَّاسِ مَن يُجَدِلُ فِي النَّهِ بِغَيْرِ عِلْمِ وَيَسَّبِعُ كُلَّ شَيْطَانِ مِّرِيدِ ۞

كُتِبَ عَلَيْهِ أَنَّهُ مِنَ تَوَلَّاهُ فَأَنَّهُ رُيُضِلُهُ و وَيَهْدِيهِ إِلَى عَذَابِ ٱلشّعِيرِ ۞

يَّأَيُّهُا النَّاسُ إِن كُنتُمْ فِي رَبِّ مِنَ ٱلْبَعْثِ
فَإِنَّا حَلَقَنَكُم مِين ثُرَّابٍ ثُمَّ مِن نُظفَةِ
ثُمَّ مِن عَلَقَة ثِنُمَ مِن مُضْغَة مُخلَقَة وَعَيْر مُخلَقَة لِلْبَيِّنَ لَكُمْ وَيُقِرُّفِ ٱلْأَرْصَامِ
مَاشَاة إِلَىٰ آجَلِ مُستَى ثُمَّ عُنْرِجُكُوطِفْلًا
ثُمَّ لِتَبَلُغُواْ أَشُدَّكُمُ وَمِن ثُمَّ عُنْرِجُكُوطِفْلًا
وَمِنكُم مِّن يُورَدُ إِلَىٰ أَرْذِلِ ٱلْمُمُولِكَيْنَا
مَعْلَمَ مِنْ بَعْدِ عِلْمِ شَيْءًا وَتَرَى الْأَرْضَ
هَامِدَةً فَإِذَا أَرْزَلْنَا عَلَيْهَا الْلَمَاءَ آهَ تَزَنَّ وَرَبَتَ

<sup>[1] (</sup>V. 22:5) Narrated 'Abdullâh رضنی الله عنه Allâh's Messenger صلی الله علیه رسلم, the true and truly inspired said: "(As regards your creation), every one of you is collected in the womb of

may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

- 6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.
- 7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves.
- **8.** And among men is he who disputes about Allâh, without knowledge or guidance. or a Book giving light (from Allâh),
- 9. Bending his neck in pride<sup>[1]</sup> (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

أَنْكِتَتْ مِن كُلِّ زَفْجٍ بَهِيجٍ ۞

ذَلِكَ بِأَنَّ ٱللَّهَ هُوَا لَحْقُّ وَأَنَّهُ رِيْحِي ٱلْمَوْتَىٰ وَأَنَّهُ رَعَلَىٰ كُلّْشَىءِ قَدِيرٌ ١

وَأَنَّ ٱلسَّاعَةَ ءَاتَةٌ لَّارَتُ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِي ٱلْقُنُورِ ۞

وَمِنَ ٱلنَّاسِ مَن يُجَادِلُ فِ ٱللَّهَ بِغَيْرِعِلْمِ وَلَاهُدَى وَلَاكِتَابٍ مُّنِيرٍ ۞

ثَاذَى عَطَفِهِ عِلَيْهِ مِن سَمِيلِ أَللَّهُ لَهُ وَفِي ٱلدُّنْمَا خِزْئُ وَيُذِيقُهُ ويَوْمَ ٱلْقِيكَمَةِ عَذَابَ ٱلْحَرِيقِ ٥

his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allah sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses; and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.549).

صلى الله عليه وسلم Allâh's Messenger : رضى الله عنه V.22:9) Narrated 'Abdullah ibn Mas'ûd : رضى الله عنه said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said, "Verily, a person loves that his صلى الله عليه وسلم dress should be beautiful, and his shoes should be beautiful." The Propnet remarked, "Verily, Allâh is the Most Beautiful and He loves beauty. (الكبر : بطر الحق و غمط الناس) Pride is to completely disregard the truth, and to scorn (to look down upon) the people." (Sahîh Muslim, Book of Faith, Vol.1, Hadîth No. 91).

Part 17

- 10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves.
- 11. And among mankind is he who worships Allâh, as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss
- 12. He calls besides Allâh to that which can neither harm him, nor profit him. That is a straying far away.
- 13. He calls to him whose harm is nearer than his profit: certainly, an evil Maulâ (patron) and certainly an evil friend!
- 14. Truly, Allâh will admit those who believe (in Islâmic Monotheism) and do righteous good deeds (according to the Qur'an and the Sunnah) to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.
- 15. Whoever thinks that Allah will not in this (صلى الله عليه وسلم Muhammad) world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!
- 16. Thus have We sent it (this Qur'an) down (to Muhammad صلى الله عليه وسلم) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.
- 17. Verily, those who believe (in Allâh and in His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majûs (Magians), and those who worship others besides Allâh, truly, Allâh will

ذَلِكَ بِمَاقَدٌ مَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ يَظَلُّم لِلْعَبِيدِ ۞

وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلِيَحَرْفِ فَإِنْ أَصَابَهُ خَبْرُ أُطْمَأَنَّ بِيِّهِ وَإِنْ أَصَابَتْهُ فِتْنَةُ ٱنقَلَبَ عَلَى وَجْهِهِ عِنْسِرَالِدُّنْيَا وَٱلْآخِرَةَ ذَٰلِكَ هُوَٱلْخُسْرَانُ ٱلْمُسِنُ ١

يَدْعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُ و وَمَا لَا يَنفَعُهُ وْ ذَالِكَ هُوَ ٱلضَّلَالُ ٱلْبَعِيدُ ١

يَدْعُواْلِمَن ضَرُّهُ وَأَقْرَبُ مِن نَّفَعِيَّاء لَبِنْسَ ٱلْمَوْلَىٰ وَلَيْشَ ٱلْعَشِيرُ ١

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ جَنَّاتِ تَجْرى مِن تَحْيَهَا ٱلْأَنْهَا ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُريدُ ١

مَن كَانَ يَظُلُّ أَن لَّن يَنْهُمْ وُ ٱللَّهُ فِي ٱلدُّنْيَا وَٱلْآخِرَةِ فَلْيَمْدُدُ بِسَبَبِ إِلَى ٱلسَّمَآءِ ثُرَّ لْيَقْطَعْ فَلْيَنظُرْهَلْ يُذْهِبَنَّ كَيْدُهُ وَمَايَعَظُ ١

وَكَذَاكِ أَنْزَلْنَهُ ءَايَلتِ بَيِّنَاتٍ وَأَنَّ ٱللَّهَ يَهْدِي مَن يُريدُ 🕤

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّلِعِينَ وَٱلنَّصَارَيٰ وَٱلْمَجُوسَ وَٱلَّذِيرِ اَشْرَكُواْ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُ مُ يُوْمَ ٱلْقِيكَمَةُ إِنَّ ٱللَّهَ عَلَى كُلّ

judge between them on the Day of Resurrection. Verily, Allâh is over all things a Witness. [1]

- 18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâbb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.
- 19. These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.
- 20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.
- 21. And for them are hooked rods of iron (to punish them).
- **22.** Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"
- 23. Truly, Allâh will admit those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.
- **24.** And they are guided (in this world) to goodly speech (i.e. *Lâ ilâha illallâh*,

شَيْءِ شَهِيدُ ٧

أَلْوَتَرَأَنَّ اللَّهَ يَسَجُدُلَهُ مَن فِي السَّمَوَٰتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَاللَّوَابُّ وَكَثِيرٌ مِِّنَ النَّاسِّ وَكَثِيرُحَقَ عَلَيْهِ الْمُذَابُّ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُكْرِمٌ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ١٩ ۞

\*هَذَانِخَصْمَانِ أَخْتَصَمُواْ فِي رَبِّهِمِّ فَٱلَّذِينَ كَفَرُواْ قُطِعَتْ لَهُمْ يْبَابٌ مِّن نَّارِيُصَبُّ مِن فَوْقِ رُءُ وسِهِمُ ٱلْحَمِيمُ ۞

يُصْهَرُبِهِ مَافِي بُطُونِهِ مَوَالْجُلُودُ ٥

وَلَهُ مِمَّقَامِعُ مِنْ حَدِيدِ ١

كُلَّمَآ أَرَادُوٓاْأَنَ يَخُرُجُواْمِنْهَامِنْغَمِّرٌ أُعِيدُواْ فِيهَاوَدُوقُواْعَذَابَٱلْحَرِيقِ۞

إِنَّ اللَّهَ يُدُخِلُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَتِ حَنَّتِ تَجْدِي مِن تَحْتِهَا ٱلْأَنْهَارُ يُحَاَّوْنَ فِيهَامِنْ أَسَاوِرَمِن ذَهَبٍ وَلُؤْلُوَّا وَلِبَاسُهُمْ فِيهَاحَرِيثُرُ ۞

وَهُدُوٓاْ إِلَى ٱلطَّلِيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓاْ إِلَى

<sup>[1] (</sup>V.22:17) See (V.2:62) and its footnotes for the explanation of this Verse.

Who is Worthy of all praises.

Alhamdu lillâh, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e. Allâh's religion of Islâmic Monotheism),

25. Verily, those who disbelieved and hinder (men) from the Path of Allâh, and from Al-Masjid-al-Harâm (in Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)] — and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah in Makkah) (saying): "Associate not anything (in worship) with Me, [Lâ ilâha illallâh (none has the right to be worshipped but Allâh) — Islâmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);"

27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*). [11]

**28.** That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from

يِرَطِ ٱلْحَيدِ ٢

إِنَّ الَّذِينَ كَفُرُواْ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَٱلْسَّجِدِ ٱلْحَرَامِ الَّذِي جَعَلْنَهُ لِلنَّاسِ سَوَآةَ الْعَكِفُ فِيهِ وَٱلْبَاذُ وَمَن يُرِدُ فِيهِ بِإِلْحَامِ يُظُلِّمِ نُذِقْهُ مِنْ عَذَابٍ أَلِيمِ ۞

وَإِذْ نَوْأَنَ الإِبْرَهِ يَرَمَكَانَ ٱلْبَيْتِ أَن لَانَشْ رِكْ بِي شَيْعًا وَطَهِ رْبَيْتِيَ لِلطَّا آبِفِينَ وَٱلْقَ آبِمِينَ وَٱلْرُكِّعِٱلسُّجُودِ ۞

وَأَذِن فِ ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى صُلِّرَ فَيَ عَمِيقِ ٥

لِيَشْهَدُواْ مَنْفِعَ لَهُمْ وَيَذْكُرُواْ ٱسْمَالَيَهِ فِيَّ أَيَّالِمِ مَعْلُومَتٍ عَلَى مَارَزَقَهُ مِقِنْ

<sup>&</sup>lt;sup>[1]</sup> (V.22:27).

a) Narrated Abu Hurairah حسلى الله عليه رسلم Allâh's Messenger صلى الله عليه رسلم said, "Whoever performs Hajj to this House (Ka'bah) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newly-born child (just delivered by his mother)." (Sahîh Al-Bukhari, Vol.3, Hadîth No. 45).

b) See the footnote of (V.2:196).

trade), and mention the Name of Allâh on appointed days (i.e.10th, 11th, 12th, and 13th days of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (Bismillah, Wallâhu-Akbar, Allâhumma Minka wa Ilaik).] Then eat thereof and feed therewith the poor having a hard time.

- 29. Then let them complete their prescribed duties (Manâsik of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah in Makkah).[1]
- **30**. That (*Manâsik* prescribed duties of Hajj is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)<sup>[2]</sup>—
- 31. Hunafâ' Lillâh (i.e. worshiping none but Allâh), not associating partners (in worship) to Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.
- 32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh] and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.
- 33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice

بَهِهِمَةِ ٱلْأَنْعَامُ فَكُلُواْ مِنْهَا وَأَطْعِمُواْ ٱلْتَآبِسَ ٱلْفَقِيرَ ٨

ثُمَّ لْيَقْضُواْ تَفَتَّهُمْ وَلْهُ فُواْ نُذُورَهُمْ وَ لَيَظَوَ فُواْ بِٱلْبَيْتِ ٱلْعَتِيقِ ١

ذَالِكُ وَمَن بُعَظَ وَحُرُمَات أَلَّهِ فَهُوَخَ يَرٌ لَّهُ, عِندَ رَبِّهِ أَء وَأُحِلَّتَ لَكُمُ ٱلْأَنْعَكُمُ إِلَّا مَايُتُكَىٰ عَلَيْكُمْ فَأَجْتَنِهُ ٱلرِّجْسَ مِنَ ٱلْأَوْتَانِ وَٱجْتَانِهُاْ قَوْلَ ٱلزُّورِ ١

حُنَفَاءً يِلَّهِ غَيْرَمُشْرِكِينَ بِدُّء وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَيِّمِنَ ٱلسَّمَاءِ فَتَخْطَفُهُ ٱلطَّنَّرُ أَوْتَهُوي بِهِ ٱلرِيحُ فِي مَكَانِ سَجِيقٍ ١

> ذَالِكَ وَمَن يُعَظِّ مِشَعَآبِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ٢

لَكُوفِيهَا مَنَفِعُ إِلَىٰٓ أَجَلِ مُسَمَّى ثُرَعِيلُهَاۤ إِلَ

<sup>[1] (</sup>V.22:29) See the footnote of (V.2:128).

<sup>[2] (</sup>V.22:30) See the footnote of (V.5:32).

to the ancient House (the *Haram* — sacred territory of Makkah).

- 34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your Ilâh (God) is One Ilâh (God Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad صلى الشاعلية وسلم) give glad tidings to the Mukhbitûn (those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism),
- **35.** Whose hearts are filled with fear when Allâh is mentioned and *As-Sâbirûn* [who patiently bear whatever may befall them (of calamities)]; and who perform *As-Salât* (*Iqâmat-as-Salât*), and who spend (in Allâh's Cause) out of what We have provided them.
- **36.** And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.
- 37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the Muhsinûn<sup>111</sup> (doers of good).

وَلِكُ لِ أُمَّةِ جَعَلْنَا مَسْكًا لِيَنْكُرُواْ اَسْمَ اللَّهِ عَلَى مَا رَزَقَهُ مِ مِّنْ بَهِ بِمَةِ الْأَنْعَلِيُّ فَإِلَهُ كُمُ إِلَهٌ وَحِدٌ فَلَهُ مَ أَسْلِمُوَّاْ وَبَشِرِ الْمُخْيِينَ اللَّهُ

ٱلَّذِينَ إِذَا ذُكِرَالَّلَهُ وَجِلَتْ قُلُوبُهُمْ وَٱلصَّىٰرِينَ عَلَىٰمَاۤ أَصَابَهُمْ وَٱلْمُقِيمِى ٱلصَّلَوْةِ وَمِمَّا رَزَقَنَهُ مُ يُنِفِقُونَ ۞

وَٱلْبُدُنَ جَعَلَنَهَالَكُمْ مِن شَعَابِرِ اللّهِ لَكُوفِهَا خَيْرٌ قَاذَكُرُواْ السَّمُاللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُمُولُمِنْهَا وَأَطْعِمُواْ الْقَائِمَ وَالْمُعْتَرُّكُذَاكِ سَخَرَنَهَا لَكُمْ لَعَلَّكُمْ مَشْكُرُونَ ۞

لَىٰ يَنَالَ اللَّهَ لُحُومُهَا وَلَادِمَا وُهَا وَلَلَكِن يَنَالُهُ التَّقُوكِي مِنكُوكَتَالِكَ سَخَرَهَا لَكُمْ لِتُكَيِّرُواْ اللَّهَ عَلَىٰ مَا هَدَنكُمُ مُّ وَيَشِيرِ ٱلْمُحْسِنِينَ ۞

<sup>[1] (</sup>V.22:37) Al-Muhsinûn: The good-doers who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and do them in accordance with the Sunnah (legal ways) of Allâh's Messenger Muhammad صلب وسلم الله عليه وسلم .

- **38.** Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey *Shaitân* (Satan)].
- 39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory—
- 40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.
- **41.** Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât*<sup>[1]</sup> [i.e. to perform the five

\*إِنَّالَقَهُ يُدَفِعُ عَنِ ٱلَّذِينَ ءَامَنُوَّأُ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلِّ خَوَّانِ كَفُورٍ ۞

اُذِنَ لِلَّذِينَ يُقَنَّ لَكُونَ بِأَنَّهُ مُظُلِمُوَّا وَإِنَّ ٱللَّهَ عَلَىٰ ضَّالِمُوَّا وَإِنَّ ٱللَّهَ عَلَىٰ ضَمْ هِمْ لَقَدِيرُ ۞

ٱلَّذِينَ أُخْرِجُواْمِن دِيكِرهِم بِعَنْيْرِحَقِّ إِلَّا أَن يَعُولُواْ رَبُّنَا اللَّهُ وَلَوَلَادَفْعُ اللَّهِ النَّاسَ بَعْضَهُم يِبَعْضِ لَهُذِمَتْ صَوَمِعُ وَبِيعٌ وَصَلَوَتُ وَمَسَلِحِدُ يُذْكَرُفِهَا السَّمُ اللَّه كَيْرَأُ وَلَيْنَصُرَنَّ اللَّهُ مَن يَنَصُرُهُ وَإِنَّ اللَّهَ لَقَوِيَّ عَذِيزٌ ۞ عَذِيزٌ ۞

ٱلَّذِينَ إِن مَّكَنَّهُ مَرْفِ ٱلْأَرْضِ أَقَامُواْ ٱلصَّلَوْةَ وَءَاتُواْ ٱلرَّكَوْةَ وَأَمَرُواْ بِٱلْمَعْرُوفِ وَنَهَوَاْ عَنِ

<sup>&</sup>lt;sup>[1]</sup> (V.22:41):

A) Iqâmat-as-Salât: Performing of Salât (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female it is better to offer them at home. As the Prophet صلى الله عليه وسلم has said: Order your children to perform Salât (prayer) at the age of seven and beat them (about it) at the age of ten. The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfilment of this obligation by the Muslims under their authority.

b) One must offer the Salât (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations. i.e., standing, bowing, prostrating, sitting, etc. As he عليه وسلم has said: "Offer your Salât (prayers) the way you see me offering them (Hadîth No. 352, Vol. 9, Sahîh Al-Bukhârî)." [For the characteristics of the Salât (prayer) of the Prophet صلى see Sahîh Al-Bukhârî, Vol.1, Hadîth Nos. 702, 703, 704, 723, 786 and 787].

B) Narrated Abu Hurairah رضى الله عنه said, "No Salât (prayer) is heavier (harder) for the hypocrites than the Fajr and the 'Ishâ prayers, but if they knew the reward for these Salât (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صلى الله عليه وسلم added, "Certainly, I intended (or was about) to order the Mu'adhdhin (call-maker) to pronounce lqâmah and order a man to lead the Salât (prayer) and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the Salât (prayer) (in the mosques)." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 626)

compulsory congregational Salât (prayers) (the males in mosques)], pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism, and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).

- **42.** And if they deny you (O Muhammad صلى الله عليه وسلم), so did deny before them, the people of Nûh (Noah), 'Âd and Thamûd, (thier Prophets).
- **43.** And the people of Ibrâhîm (Abraham) and the people of Lût (Lot),
- **44.** And the dwellers of Madyan (Midian); and denied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrong-doing)!
- 45. And many a township did We destroy while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castle!
- 46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.
- 47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.
- **48.** And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

ٱلْمُنكَرُّ وَلِلَّهِ عَاقِبَةُ ٱلْأَمُورِ ٥

وَإِن يُكَذِّبُوكَ فَقَدْكَذَّبَتْ قَبُلَهُمْ قَوْمُرُنُوجٍ وَعَادٌ وَتَمُودُ ۞

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ۞

وَأَصْحَابُ مَذَيْنَ وَكُذِّبَ مُوسَىٰ فَأَمْلِيْتُ لِلْكَفِيزِينَ نُمَّ أَخَذْنُهُمْ فَكَيْفَكَاتَ نَكِيرٍ ١

فَكَأَيِّن مِّن فَرْيَةٍ أَهْلَكَنْهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَاعُرُوشِهَا وَبِثْرِ مُّعَظَّلَةٍ وَفَصْرِ مَّشِيدِ ۞

أَفَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْفِلُونَ بِهَآ أَوْءَاذَانٌ يَسَمَعُونَ بِهَآ فَإِنَّهَا لاَتَعْمَى ٱلْأَبْصَارُ وَلَكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِي فِي الصُّدُورِ ۞

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُۥ وَإِنَّ يَوْمًا عِندَرَبِكَ كَالْفِ سَنَقِيمِّمَا تَعُدُّونَ ۞

وَكَأَيْنِ فِن قَرْيَةٍ أَمْلَيْتُ لَهَاوَهِيَ ظَالِمَةٌ ثُمُّ أَخَذْتُهَا وَإِلَىَّ ٱلْمَصِيرُ ۞

- 49. Say (O Muhammad صلى الله عليه وسلم): "O mankind! I am (sent) to you only as a plain warner."
- 50. So those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, for them is forgiveness and Rizgun Karîm (generous provision, i.e. Paradise).
- 51. But those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.
- 52. Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it. But Allâh abolishes that which Shaitan (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise:
- 53. That He (Allâh) may make what is thrown in by Shaitan (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimûn (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).
- 54. And that those who have been given knowledge may know that it (this Our'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to a Straight Path.
- 55. And those who disbelieved will not cease to be in doubt about it (this Qur'an) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the

قُلُ تِنَأَتُهَا النَّاسُ اتَّمَا أَنَا لَكُونَدُسٌ مُّسنُّ ٥

فَأَلَّذِينَ ءَامَنُهُ أَوْعَمِلُواْ ٱلصَّالِحَاتِ لَهُم مَّغَفِرَةٌ وَرِزْقُكِرِيْنُ ٥

وَٱلَّذِينَ سَعَوْاْ فِي ءَايَـٰتِنَامُعَاجِزِينَ أُوْلَتِهِكَ أَصْحَابُ ٱلْجَحِيمِ ١٠

وَمَآأَرْسَلْنَامِن فَبَلِكَ مِن رَّسُولِ وَلَانَبِيّ إِلَّا إِذَا تَمَنَّ أَلْقَى ٱلشَّيْطِكُ فِي أُمْنِيَّتِهِ عِفَيَنسَحُ ٱللَّهُ مَايُلْقِي ٱلشَّيْطَانُ ثُمَّ يُحْكِدُ ٱللَّهُ عَائِلَةٌ مُّ وَاللَّهُ عَلَيْهُ حَكِيرٌ اللهُ

> لِيَجْعَلَ مَا يُلْقِي ٱلشَّيْطَانُ فِتْ نَةَ لِلَّذِينَ فِي قُلُوبِهِ مِ مَّرَثُ وَٱلْقَ اسِيَةِ قُلُوبُهُ مَّ وَإِنَّ ٱلظَّالِمِينَ لَفِي شِقَاقِ بَعِيدٍ ۞

وَلِيَعْلَمَ ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رِّيَاكَ فَيُؤْمِنُواْ بِهِ فَتُخْبِتَ لَهُ وَتُلُوبُهُمُّ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓ أَإِلَىٰ صِرَطٍ مُّسْتَقِيمٍ

وَلَايَزَالُ ٱلَّذِينَ كَفَرُواْ فِيمِزِيَةِ مِنْهُ حَتَّى تَأْسَهُمُ ٱلسَّاعَةُ بَغْتَةً أَوْ يَأْسَهُمْ عَذَابُ يَوْمِ

Day of Resurrection).

- **56.** The sovereignty on that Day will be that of Allâh (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).
- 57. And those who disbelieved and denied Our Verses (of this Qur'an), for them will be a humiliating torment (in Hell).
- 58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.
- **59.** Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knower, Most Forbearing.
- 60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily, Allâh indeed is Oft-Pardoning, Oft-Forgiving.
- 61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.
- 62. That is because Allâh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bâtil* (falsehood). And verily, Allâh He is the Most High, the Most Great.
- 63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted (with all things).

ٱلْمُلْكُ يَوْمَهِ ذِيلَةِ يَحْكُمُ بَيْنَاهُزُ فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ فِ جَنَّنِ ٱلنَّمِيدِ ۞

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِحَايَنِيَنَا فَاثُولَتِهِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۞

وَٱلَّذِينَ هَاجَـُرُواْ فِى سَيِيلِ النَّهِ ثُمَّ قُتِـُلُواْ أَوْمَا تُواْ لَيَرَزُفَنَّهُ مُاللَّهُ رِزْقًا حَسَــنَأْ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ ٱلرَّزِقِينِ ۞

لَيُدْخِلَنَهُم مُّدْخَلَا يَرْضَوْنَهُ, وَإِنَّ اللَّهَ لَعَيْدُ خَلِيَهُم وَأِنَّ اللَّهَ لَعَيْدُ وَإِنَّ اللَّهَ

\*ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ لِهِ -ثُمَّ بُوْرَ عَلَيْهِ لَيَسْصُرَنَّـهُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَعَ غُوُّ عَنْهُورٌ ۞

ذَلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَ ارِ وَيُولِجُ ٱلنَّهَارَفِ ٱلَّيْلِ وَأَنَّ ٱللَّهَ سَمِيعٌ بَصِيرٌ ۞

ذَلِكَ بِأَنَّ ٱللَّهَ هُوَالْحَقُّ وَأَنَّ مَايَنْعُونَ مِن دُونِهِ عُهُوَالْبَكِطِلُ وَأَنَّ ٱللَّهَ هُوَالْقِلِيُّ ٱلْكِيدُرُ ۞

ٱلْوَتَدَأَنَّ اللَّهَ أَنْزَلَمِنَ السَّمَآ ِمَآ فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفُ خَيِبٌ ۖ ۞

- 64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh - He is Rich (Free of all needs), Worthy of all praise.
- 65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, Full of Kindness, Most Merciful.
- 66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection), Verily, man is indeed an ingrate.
- 67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mîna (Makkah) during the Hajj (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allâh kills by its natural death), but invite them to your Lord. Verily, vou (O Muhammad صلى الله عليه وسلم indeed are on the (true) straight guidance (i.e. the true religion of Islâmic Monotheism).
- **68.** And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do.
- 69. "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ."
- 70. Know you not that Allah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfûz). Verily, that is easy for Allâh.
- 71. And they worship besides Allâh others for which He has sent down no authority, and

لَّهُ مِمَافِي ٱلسَّمَوَاتِ وَمَافِي ٱلْأَرْضِ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْغَنَّ يُلْخَسِدُ ١

أَلَةَ تَرَأَنَّ ٱللَّهَ سَخَّرَلَكُ مِمَّا فِي ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرى فِي ٱلْبَحْرِ بِأَمَّرِهِ = وَيُمْسِكُ ٱلسَّمَاءَ أَن تَقَعَ عَلَى ٱلأَرْضِ إِلَّا بِإِذْنِهُ ۗ إِنَّ ٱللَّهَ بٱلنَّاسِ لَرَءُوفُّ رَّحِيهٌ ١

وَهُوَ ٱلَّذِي آَحْمَاكُمْ ثُمَّ يُمسُكُمُ ثُمَّ يُحْسِكُمُ ثُمَّ يُحْسِكُمُ ۖ إِنَّ ٱلْاِنْسَارَ لَكُفُورٌ ١

لِّكُلِّ أُمَّةٍ جَعَلْنَا مَسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَزِعُنَّكَ فِي ٱلْأَمْرِ وَآدْعُ إِلَىٰ رَبِّكَ ۚ إِنَّكَ لَعَلَىٰ هُدَى مُسْتَقِيم 🕲

وَإِن جَدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُهِمَا تَعْمَلُونَ ١

أَللَّهُ يَحَكُمُ يَنْنَكُمْ يَوْمَرُ ٱلْقِيَامَةِ فِيمَا كُنتُهُ فِيهِ تَخْتَلْفُونَ ١

أَلَهُ تَعْلَةً أَنَّ ٱللَّهَ يَعْلَمُ مَا فِي ٱلسَّمَاءِ وَٱلْأَرْضِ إِنَّ ذَلِكَ فِي كِتَبَّ إِنَّ ذَلِكَ عَلَى اَللَّه يَسِيرٌ ۞

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَالَمْ يُنَزِّلْ بِهِ -

of which they have no knowledge; and for the Zâlimûn (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) there is no helper.

- 72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"
- 73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.
- 74. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty.
- 75. Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.
- 76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision).
- 77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.
- 78. And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His

سُلْطَانَاوَمَالَيْسَ لَهُم بِهِ عِلْةٌ وَمَالِلظَّالِمِينِ مِن نَصِيرٍ ۞

وَإِذَا تُشَلِّى عَلَيْهِ مِنَا الْمُتَنَا بَيْنَاتِ تَعْرِفُ فِى وُجُوهِ اللَّذِينَ كَنْ فَوْلَا الْمُنكَرِّ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَشْلُونَ عَلَيْهِ مِنْ البَيْنَأْ فُلْ أَقَالْنِينُكُمُ بِشَرِقِن ذَلِكُمُّ النَّارُ وَعَدَهَا اللَّهُ الَّذِينِ كَفَرُوَّا وَبِشْسَ الْمَصِيرُ ۞

يَتَأَيُّهَا النَّاسُ ضُرِبَ مَثَلُ فَأَسْتَعِعُواْ لَهُ وَإِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُواْ دُبَابًا وَلَوِ اَجْتَمَعُواْ لَهُ وَإِن يَشَلُبُهُ مُرَالذُبَابُ شَيْئًا لَّا يَشَتَنقِ ذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ۞

> مَاقَدَرُواْ اَللَّهَ حَقَّ قَدْرِوْءَ إِنَّ اَللَّهَ لَقَوِيُّ عَنِيْزُ ۞

ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَّتِ كَقِرُسُلًا وَمِنَ ٱلنَّاسِ إِنَّ ٱللَّهَ سَمِيعٌ بَصِيرٌ ۞

يَعْـلَمُومَابَيْرَ أَيْدِيهِمْ وَمَاخَلْفَهُمّْ وَإِلَى اللَّهِ تُرْجَعُ ٱلْأُمُورُ ۞

يَتَأَيُّهُا اَلَّذِنَ ءَامَنُواْ اُرْكَعُواْ وَٱسْجُدُوا وَاعْبُدُواْ رَبَّكُمْ وَاَفْعَـلُواْ اَلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩ ۞

وَحَهِدُواْفِى اللَّهُوحَقَّ جِهَادِهُ هُوَ اجْتَبَنْكُمْ وَمَاجَمَلَ عَلَيْكُمْ فِى الدِّينِ مِنْ حَرَجٌ مِلَةَ أَبِيكُوْ إِنَرُهِ مِنْمُ هُوَ سَمَّنْكُمُ الْفُسْلِمِينَ مِن أَبِيكُوْ إِنَرَهِمِ مِنْمُ هُوَ سَمَّنْكُمُ الْفُسْلِمِينَ مِن

Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship:<sup>[1]</sup> it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad الله عليه وسلم) may be a witness over you and you be witnesses over mankind!<sup>[2]</sup> So perform As-Salât (Iqamat-as-Salât), give Zakât and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs]. He is your Maulâ (Patron, Lord), what an Excellent Maulâ (Patron, Lord) and what an Excellent Helper!

قِبَلُ وَفِي هَذَالِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُو وَتَكُونُواْ شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُواْ الصَّلَوَةَ وَءَاثُواْ الزَّحَوَةَ وَاعْتَصِمُواْ بِاللَّهِ هُوَمَوْلَكُورِّ فَيْغَمَّ الْمَوْلَى وَبِغَمَ النَّصِيرُ ۞

### Surât Al-Mu'minûn (The Believers) XXIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Successful indeed are the believers.
- 2. Those who offer their Salât (prayers) with all solemnity and full submissiveness.
- **3.** And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).
  - 4. And those who pay the Zakât.
- 5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)
- **6.** Except from their wives or (the slaves) that their right hands possess, for then, they are free from blame;



مِ ٱللَّهِ ٱلرَّحْوَرُ الرَّحِيدِ

قَدَ أَفَلَحَ ٱلْمُؤْمِنُونَ ۞ ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَلْشِعُونَ ۞

وَٱلَّذِينَ هُمْعَنِ ٱللَّغْوِمُغْرِضُونَ ٢

وَٱلَّذِينَ هُرِلِلزَّكَوْةِ فَعِلُونَ ۞ وَٱلَّذِينَ هُرِلِفُرُوجِهِمْ حَنِفِظُوتَ ۞

إِلَاعَلَىٰ أَزْوَجِهِمْ أَوْمَامَلَكُتْ أَيْمَنُهُمْ فَإِنَّهُمْ فَإِنَّهُمْ

[2] (V. 22:78) See the footnote of (V. 2:143).

<sup>[1] (</sup>V.22:78) Religion is very easy. And the statement of the Prophet صلى الله عليه وسلم "The most beloved religion to Allâh عز رجل is the tolerant *Hanifiyyah* [i.e., Islâmic Monotheism, i.e., to worship Him (Allâh) Alone and not to worship anything else along with Him.]"

Narrated Abu Hurairah رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the Salât (prayers) in the mornings, afternoons and during the last hours of the nights." (See Fath Al-Barî, Vol. 1, Page 102) (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 38)

- 7. But whoever seeks beyond that, then those are the transgressors:
- 8. And those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;
- 9. And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).
  - 10. These are indeed the inheritors
- 11. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.
- 12. And indeed We created man (Adam) out of an extract of clay (water and earth).
- 13. Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).
- 14. Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones. then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators. [1]
  - 15. After that, surely, you will die.
- 16. Then (again), surely, you will be resurrected on the Day of Resurrection.
- 17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.
- 18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

وَٱلَّذِينَ هُوْ عَلَىٰ صَلَوَتِهِمْ مُحَافِظُونَ ٥

أُوْلَتِكَ هُ مُ ٱلْوَرِثُونَ ۞ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَهُمْ فِيهَا خَلِدُونَ 📆 وَلَقَدْ خَلَقْنَا ٱلْإِنسَنَ مِن سُلَالَةٍ مِن طِينِ ۞

ثُمَّ جَعَلْتُهُ نُظْفَةً فِي قَرَارِمَّكِينِ ١

ثُو خَلَقْنَا ٱلنُّطَفَةَ عَلَقَةَ فَخَلَقْنَا ٱلْعَلَقَةَ مُضْعَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَلَمًا فَكَسَوْنَا ٱلْعِظْلِمَ لَحْمًا ثُمَّ أَنشَأْنُهُ خَلْقًا ءَاخَرَ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَلِقِينَ ١

> ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيْتُونَ ١ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيكَمَةِ تُبْعَثُونَ ١

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَطَرَ إِينَ وَمَاكُنَّا عَنِ ٱلْخَلْقِ غَنفلينَ ١

وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً بُقَدَرِ فَأَسْكَنَّهُ فِي ٱلْأَرْضَّ وَإِنَّا عَلَىٰ ذَهَابِيهِ ، لَقَادِرُونَ ١

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَالِكَ فَأُوْلَتَمِكَ هُمُ ٱلْعَادُونَ ۞ وَٱلَّذِينَ هُمْ لِأَمَنَاتِهِمْ وَعَهْدِهِمْ رَعُونَ ٥

<sup>[1] (</sup>V.23:14) See the footnote of (V.22:5).

- 19. Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.
- **20.** And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) *sibghin* (relish) for the eaters.
- 21. And verily in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.
- 22. And on them, and on ships you are carried.
- 23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *llâh* (God) but Him (Islâmic Monotheism). Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"
- 24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.
- 25. "He is only a man in whom is madness, so wait for him a while."
- **26.** [Nûh (Noah)] said: "O my Lord! Help me because they deny me."
- 27. So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word

فَأَنشَأْنَالَكُم بِهِ ، حَنَّتِ مِن غَيلٍ وَأَعَنْبِ لَكُو فِيهَا فَوَلِهُ كَيْرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿

وَشَجَرَةً تَغَرُّجُ مِنطُورِسَيْنَاةَ تَنْبُتُ بِٱلدُّهْنِ وَصِنْغِلِلْاَكِلِينَ ۞

وَإِنَّ لَكُوْفِ ٱلْأَنْتَكِ لِعَبْرَةً نَّشُقِيكُمْ مِّمَّا فِي بُطُونِهَا وَلَكُوفِهَا مَنَفِعُكِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۞

وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ۞

وَلَقَدُأَرْسَلْنَا نُوْحًا إِلَىٰ قَرِّمِهِ عَفَقَالَ يَعَقَرِمِ ٱعْبُدُواْ ٱللَّهَ مَا لَكُمِ قِنْ إِلَهِ غَيْرُهُۚ وَأَفَلَا تَتَقُونَ ۞

فَقَالَ الْمَلُواُ الَّذِينَ كَفَرُواْ مِن قَوْمِهِ مَاهَ لَا إِلَّا الْمَلُواُ الَّذِينَ كَفَرُواْ مِن قَوْمِهِ مَاهَ لَاَ إِلَّا اللَّهُ اللَّهُ لَا يَتَنَفَّضَلَ عَلَيْكُو وَلَوْشَاءَ اللَّهُ لَا نَزَلَ مَلْتَبِكُمَّةً مَّا سَمِعْتَ ابِهَا ذَا فِي عَابَ إِنِنَا اللَّهُ الْمُنَالِمُ اللَّهُ اللْمُواللَّلْمُ اللْمُولِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

إِنْ هُوَ إِلَّا رَجُلًا بِهِ، حِنَّةٌ فَتَرَبَّصُواْ بِهِ، حَتَّى حِينِ ۞ قَالَ رَتَ أَنصُرٌ فِي بِمَاكَذَّ بُونِ ۞

فَأَوْحَيْنَ ۚ إَلَيْهِ أَنِ أَصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحِينَا فَإِذَا جَاءَا أَمْرُنَا وَقَارَ التّنَوُرُ فَاسْلُكْ فِيهَا مِن كُلِ رَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقُولُ مِنْهُمِّ وَلَائْخُولِتِنِ فِي ٱلَّذِينَ ظَلَمُواْ إِنَّهُمُ has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

- 28. And when you have embarked on the ship, you and whoever is with you, then say: "All praise and thanks are Allâh's, Who has saved us from the people who are Zâlimûn oppressors, wrong-doers, polytheists, those who join others in worship with Allâh)."
- 29. And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."
- 30. Verily, in this [what We did as regards drowning of the people of Nûh (Noah)], there are indeed Ayât (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.
- 31. Then, after them, We created another generation.
- 32. And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other Ilâh (God) but Him. Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"
- 33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.
- 34. "If you were to obey a human being like yourselves, then verily you indeed would be losers.
- 35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?

فَإِذَا ٱسْتَوَيْتَ أَنْتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُل ٱلْحَمَّدُ لِلَّهِ ٱلَّذِي نَجَّلْنَامِنَ ٱلْقَوْمِ ٱلظَّالِمِينَ ٢

وَقُل زَّتِ أَنْزِلْنِي مُنزَلِا مُّبَازَكُا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ٢

إِنَّ فِي ذَٰلِكَ لَآيِكِ وَإِن كُنَّا لَمُبْتَلِينَ ٢

ثُوَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنَاءَ اخَرِينَ ١

فَأَرْسَلْنَافِيهِ مُرَسُولًا مِنْهُمْ أَن أَعْبُدُولُ ٱللَّهَ مَالَكُمْ مِنْ إِلَّهِ غَنْرُهُ وَأَفَلَا تَتَقُونَ ٢

وَقَالَ ٱلْمَلَأُمِن قَوْمِهِ ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِلِقَاءِ ٱلْآخِرَةِ وَأَثْرَفْنَهُمْ فِي ٱلْحُبَاةِ ٱلدُّنْيَا مَاهَذَا إِلَّا بَشَهُ مِّنْكُمُ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ٢

وَلَينَ أَطَعْتُ بَشَرًا مِثْلَكُمُ إِنَّكُمُ إِذَا لَّحَسُونَ ٢

أَيْعَدُكُمْ أَنَّكُمْ إِذَا مِنُّهُ وَكُنتُهِ ثُرَانًا وَعِظَامًا أَنَّكُمْ

- **36.** "Far, very far is that which you are promised!
- 37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!
- 38. "He is only a man who has invented a lie against Allâh, and we are not going to believe in him."
- **39.** He said: "O my Lord! Help me because they deny me."
- **40.** (Allâh) said: "In a little while, they are sure to be regretful."
- **41.** So As-Saihah (torment awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are Zâlimûn (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, disobedient to His Messengers).
- **42.** Then, after them, We created other generations.
- **43.** No nation can advance their term, nor can they delay it.
- **44.** Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Ahâdîth* (the true stories for mankind to learn a lesson from them). So away with a people who believe not!
- **45.** Then We sent Mûsa (Moses) and his brother Hârûn (Aaron), with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,
- **46.** To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their

\*هَيْهَاتَ هَيْهَاتَ لِمَاثُوعَدُونَ ۞

إِنْ هِنَ إِلَّاحَيَاثُنَا ٱلدُّنْيَانَمُوثُ وَيَخْيَا وَمَانَحَنُ بِمَبْعُوثِيرِت ۞

إِنْ هُوَ إِلَّا رَجُلُ اَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَحَنُ لُهُ. بِمُوْمِنِينَ ۞

قَالَ رَبِ ٱنصُرْنِي بِمَاكَذَ بُونِ 📆

قَالَ عَمَّاقِلِيلِ لَّيُصْبِحُنَّ نَادِمِينَ ٢

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلَنَهُمْ غُثَآءً \* فَبُغْدُ دَالِلْقَوْمُ ٱلظَّلِمِينَ ۞

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ١

مَاتَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَايَسْتَغْخِرُونَ 🕝

ثُوَّأَرْسَلْنَارُسُلَنَا تَمَرَّكُلِّ مَاجَآءَأُتُهُ رَسُولُهَاكَذَبُوُهُ فَأَتَبَعْنَا بَعْضَهُ مِ بَعْضَا وَجَعَلْنَهُمْأَحَادِيثُ فَغُدَّالِلْقَوْمِ لَا نُوْسِئُونَ ۞

نُوَّأَ لَسَلْنَا مُوسَىٰ وَلَخَاهُ هَدُرُونَ بِعَايِكِتِنَا وَسُلْطَلنِ مُبِينِ ۞

إِلَى فِرْعَوْنَ وَمَلَإِيْهِ ۚ فَأَسْتَكْبَرُواْ وَكَانُواْ فَوَمًا عَالِينَ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عِلْهِ عَلَيْهِ عَلْهِ عَلَيْهِ عَلَيْ

Lord, and exalting themselves over and above the Messenger of Allâh).

- 47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."
- **48.** So they denied them both [Mûsâ (Moses) and Hârûn (Aaron)], and became of those who were destroyed.
- **49.** And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided.
- **50.** And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.
- **51.** O (you) Messengers! Eat of the *Tayyibât* [all kinds of *Halâl* foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. Verily, I am All Knower of what you do.
- **52.** And verily, this your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me.
- **53.** But they (men) have broken their religion among them into sects, <sup>[1]</sup> each group rejoicing in what is with it (as its beliefs).
  - 54. So leave them in their error for a time.
- 55. Do they think that in wealth and children with which We enlarge them
- **56.** We hasten to them with good things. Nay, [it is a *Fitnah* (trial) in this worldly life so that they will have no share of good things

فَقَالُوٓاْ أَنْوَمِنُ لِلِشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَاعَبِدُونَ ۞

فَكَذَّبُوهُمَافَكَانُواْمِنَ ٱلْمُهْلَكِينَ

وَلَقَدَ ءَاتَيْنَامُوسَى ٱلْكِتَبَ لَعَلَّهُمْ يَهْ تَدُونَ اللَّهِ

وَجَعَلْنَا ٱبْنَمَرْيَمَوَلُمَّهُ وَءَالِيَّةُ وَءَاوَيْنَهُمَآ إِلَىٰ رَبُوةِ ذَاتِ قَرَارِ وَمَعِينِ ۞

يَتَأَيُّهُ ٱلرُّسُ كُلُواْمِنَ الطَّيِبَاتِ وَآعَ مَلُواْ صَلِيحًّا إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ۞

> وَإِنَّ هَانِوهَ أُمِّتُكُمْ أُمَّةً وَلِيدَةً وَأَنَاْرَبُكُمْ فَأَتَّقُونِ ۞

فَتَقَطَعُوٓاْلۡمَرُهُۄؠٙێؠٚڽٛهُۄ۫زُبُرُّاکُلُحِزْبٍ بِمَالَدَيْهِۄٛ فَرُحُونَ۞

> فَذَرْهُمْ فِي عَمْرَتِهِ مُرَتَّقِ عِينٍ ۞ أَيَحْسَبُونَ أَنْمَا لِمُدُّهُمْ بِهِ مِين مَالِ وَيَدِينَ۞

نُسَارِعُ لَهُمْ فِي ٱلْحَيْرَتِ بَلِ لَا يَشْعُرُونَ ٢

<sup>&</sup>lt;sup>[1]</sup> (V.23:53) See the footnote of (V.3:103)

in the Hereafter] but they perceive not. [Tafsîr Al-Qurtubî].

- 57. Verily, those who live in awe for fear of their Lord:
- 58. And those who believe in the Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord;
- **59.** And those who join not anyone (in worship) as partners with their Lord;
- **60.** And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), <sup>[1]</sup> because they are sure to return to their Lord (for reckoning).
- 61. It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory Salât (prayers) in their (early) stated, fixed times and so on].
- **62.** And We tax not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.
- 63. Nay, but their hearts are covered from (understanding) this (the Qur'an), and they have other (evil) deeds, besides, which they are doing.
- **64.** Until when We seize those of them who lead a luxurious life with punishment: behold, they make humble invocation with a loud voice.

إِنَّ ٱلَّذِينَ هُمِينَ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ٧

وَٱلَّذِينَ هُم بِعَايَاتِ رَبِّهِمْ يُؤْمِنُونَ ٥

وَٱلَّذِينَ هُم بِرَبِّهِ مُلَايُشْرِكُونَ ٥

وَٱلَّذِينَ يُوْتُونَ مَآءَاتَواْ وَقُلُوبُهُمْ وَحِيلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ 🕥

أُوْلَتِكَ يُسَرِعُونَ فِي ٱلْخَيْرَاتِ وَهُمْ لَهَا سَلِيغُونَ ١

وَلَا نُكُلِّفُ نَفْسًا إِلَّا وُسْعَهَ أُولَدَيْنَا كِتُكُ يَنطِقُ بٱلْحَقّ وَهُمْ لَا يُظْلَمُونَ ١

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَلَهُمْ أَعْمَالُ مِن دُونِ ذَلِكَ هُمْ لَهَاعَلِملُونَ ١

> حَتَّىٰ إِذَآ أَخَذُنَا مُتْرَفِيهِ مِالْعَذَابِ إِذَا هُمْر يَجْءَ وُونَ ١

<sup>(</sup>V.23:60) Narrated 'Âishah رضلي الله عليه وسلم the wife of the Prophet) رضي الله عنها الم (V.23:60) Narrated (Aishah والم Messenger صلى الله عليه وسلم about this (following Verse): "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear..." (V.23:60).

صلى الله عليه "She added: "Are these who drink alcoholic drinks and steal?" Allâh's Messenger صلى الله عليه replied: "No! O the daughter of As-Siddîq, but they are those who fast, pray, and practise charity and they are afraid that (their good) deeds may not be accepted (by Allâh) from them, 'It is these who hasten in good deeds.' " (Sunan At-Tirmidhî, Hadîth No. 3225), (Tafsîr Al-Qurtubî).

65. Invoke not loudly this day! Certainly, you shall not be helped by Us.

- 66. Indeed, My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them).
- 67. In pride (they Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary -Haram), talking evil about it (the Qur'an) by night.
- 68. Have they not pondered over the Word (of Allâh, i.e. what is sent down to the Prophet صلى الله عليه وسلم), or has there come to them what had not come to their fathers of old?
- 69. Or is it that they did not recognize their Messenger (Muhammad صلى الله عليه وسلم) so they deny him?
- 70. Or say they: "There is madness in him?" Nay, but he brought them the truth [i.e. Tauhîd: Worshipping Allâh Alone in all aspects, the Qur'an and the religion of Islam], but most of them (the disbelievers) are averse to the truth
- 71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder (the Our'an), but they turn away from their reminder.
- 72. Or is it that you (O Muhammad صلى ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.
- 73. And certainly, you (O Muhammad call them to a Straight Path (صلى الله عليه وسلم (true religion - Islâmic Monotheism).

لَا يَجْءَرُواْ ٱلْيَوْمِّ إِنَّكُمْ مِنَا لَا يُصَرُونَ ١٠٥

قَدْكَانَتْ ءَايَنتِي تُتَاَعَلَيْكُو فَكُنتُ مْعَلَى أَعْقَلبكُو تَنكِصُونَ 🗓

مُسْتَكْبِرِينَ بِهِ عَسَيْمِ اتَّهَجُرُونَ ١

أَفَالَهُ يَدَّبُّرُواْ ٱلْقَوْلَ أَمْ جَآءَهُم مَّالَةٌ يَأْتِ ءَابَآءَهُمُ ٱلأَوْلِينَ ١

أُمَّالَمْ يَعْهِ فُواْ رَسُولَهُمْ فَهُمْ لَهُو مُنكِرُونَ @

أَمْ يَقُولُونَ بِهِ عَجِنَّةُ أَبْلُ جَآءَهُم بِٱلْحَقِّ وَأَكْثَرُهُمْر لِلْحَقِّ كَارِهُونَ ٧

وَلَوِٱتَّبَعَٱلْحُقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَوَّتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ بَلَ أَتَيْنَكُهُم بِذِكْ مِهْمَ فَهُمْ عَن ذِكْرِهِم مُعْرضُونَ ١

> أَمْرَتَسْنَاكُهُمْ مِخْرَجَافَخَرَاجُرَبِكَ خَيْرٌ ۖ وَهُوَخَيْرُ ٱلرَّزقِينَ 🕏

وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَطِ مُّسْتَقِيمِ ٣

74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion — Islâmic Monotheism).

75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

76. And indeed, We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.

77. Until, when We open for them a gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.

79. And it is He Who has created you on the earth, and to Him you shall be gathered back.

**80.** And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

**81.** Nay, but they say the like of what the men of old said.

**82.** They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?

83. "Verily, this we have been promised—we and our fathers before (us)! This is nothing but tales of the ancients!"

**84.** Say: "Whose is the earth and whosoever is therein? If you know!"

وَإِنَّ ٱلَّذِينَ لَايُؤْمِنُونَ بِٱلْآخِرَةِ عَنِ ٱلصِّرَطِ لَنَكِبُونَ ۞

\* وَلَوْرَجْنَهُمْ وَكَثَنَفْنَامَابِهِدِمِّن ضُرِّ لَلَجُّواْفِي طُغْيَنِيْهِمْ يَعْمَهُونَ۞

وَلَقَدْ أَخَذْنَهُم إِلْغَذَابِ فَمَا اُسْتَكَانُواْ لِرَبِّهِمْ وَمَايَتَضَرَّعُونَ ۞

حَتَى إِذَا فَتَحَنَا عَلَيْهِ مِبَابًا ذَاعَذَابِ شَدِيدٍ إِذَاهُمْ فِيهِ مُبْلِسُونَ ۞

وَهُوَالَّذِىۤ أَنۡشَأَلُكُوالۡشَمۡعَوَّالۡأَبۡصَرَ وَٱلۡأَفۡوِدَةً قِلِيلَامَّاتَشۡكُرُونَ۞

وَهُوَالَّذِي ذَرَاكُمْ فِي ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ٥

وَهُوَٱلَّذِى يُغِيء وَيُمِيتُ وَلَهُ ٱخْتِلَفُ ٱلَّيْلِ وَٱلنَّهَارِ أَفَلَا تَعْقِلُوت ۞

بَلْقَ الُواْمِثْ لَ مَاقَالَ ٱلْأَوَّلُونَ ٥

قَالُوٓالَّا وَاللَّهِ عَلَامًا وَكَنَّا ثُرَابًا وَعَظَمًا أَوَنَا لَمَبْعُونُونَ

لَقَدُوُعِدْنَانَحُنُوَءَابَآؤُنَاهَذَامِنفَبَلُ إِنْ هَـٰذَا إِلَّا أَسَطِيرُ ٱلْأَوَّلِينَ۞

> قُللِّمَنِٱلْأَرْضُوَمَن فِيهَآ إِن كُنتُمَّ تَعْلَمُونَ ۞

- **85.** They will say: "It is Allâh's!" Say: "Will you not then remember?"
- **86.** Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"
- 87. They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?"
- 88. Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know?" [Tafsîr Al-Qurtubî]
- **89.** They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?"
- 90. Nay, but We have brought them the truth (Islâmic Monotheism), and verily, they (disbelievers) are liars.
- 91. No son (or offspring) did Allâh beget, nor is there any *ilâh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allâh above all that they attribute to Him!
- 92. All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him!
- 93. Say (O Muhammad صلى الله عليه وسلم): "My Lord! If You would show me that with which they are threatened (torment),
- 94. "My Lord! Then (save me from Your punishment), put me not amongst the people who are the *Zâlimûn* (polytheists and wrong-doers)."

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ٥

قُلْ مَن زَّبُ ٱلسَّمَوَتِ ٱلسَّمْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيرِ۞ سَمَعُهُ لُه رَبَ لِلَهُ قُلْ أَفَلا تَتَعُونَ ۞

فُلْمَنْ بِيدِهِ عَلَكُوتُ كُلِّشَىٰءِ وَهُوَيِجُيرُ وَلَا يُجَازُعَلَيْهِ إِن كُنتُمْ تَعْلَمُوتَ ۞

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّىٰ تُسْحَرُونَ ۞

بَلْ أَتَيْنَاهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ٥

مَا ٱتَّخَذَالَلَهُ مِن وَلَدِ وَمَاكَانَ مَعَهُ. مِنْ إِلَهُ إِذَا لَّذَهَبَ كُلُّ إِلَهِ بِمَاخَلَقَ وَلَعَلَا بَعْضُهُ مُعَلَىٰ بَعْضِ شُبْحَنَ ٱللَّهِ عِمَا يَصِغُونَ ۞

> عَلِمِ ٱلْغَيْبِ وَٱلشَّهَادَةِ فَتَعَلَىٰعَمَا يُشْرِكُونَ ۞

قُلرَّبِ إِمَّاتُرِيَنِي مَايُوعَدُونَ ٣

رَبِّ فَلَا تَجْعَلْنِي فِي ٱلْقَوْمِ ٱلظَّالِمِينَ ۞

95. And indeed We are Able to show you (O Muhammad صلی الله علیه وسلم) that with which We have threatened them.

**96.** Repel evil with that which is better. We are Best-Knower of the things they utter.

**97.** And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayâtîn* (devils).

**98.** "And I seek refuge with You, My Lord! lest they should come near me."

99. Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back,

100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.

101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

**102.** Then, those whose scales (of good deeds) are heavy, these! they are the successful.

103. And those whose scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide forever.

**104.** The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

105. "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?"

**106.** They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall

وَإِنَّاعَلَىٰٓ أَن نُرِيَكَ مَانَعِ دُهُمْ لَقَادِرُونَ ٥

ٱڎڡؘۼؠؚٲڵٙؾۣۿۣؽٲٞڂڛۘۯؙٲڵۺۜێٟڡؘة۫ؖۼۜۯؙٲؘڠڶۘمؙؠۣڡٙٵ ؽڝڡؙؙۅٮؘ۞ وَقُا رِّتِ أَعُودُ مِكَ مِنْ هَمَزَتِ ٱلشَّيَطِينِ

وَأَعُوذُ بِكَ رَبِّ أَن يَعَضُرُونِ ۞

حَقَّ إِذَاجَاءَ لَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ آرْجِعُونِ ۞

لَعَلَىٰ أَغْمَلُ صَلِحًا فِيمَا تَرَكَتُ كَلَّا إِنَّهَا كَلِمَةُ هُوَ قَايِلُهَا قَوْن وَرَآبِهِم بَرْزَخُ إِلَى بَوْم ثِيْعَهُنَ ۞

فَإِذَانُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوَمَىإِذِ وَلَايَشَآءَ لُونَ ۞

فَمَن ثَقُلَتْ مَوَ زِينُهُ وَأَوْلَنَيِكَ هُمُ ٱلْمُفْلِحُونَ ٢

وَمَنْ خَفَّتْ مَوَزِينُهُ, فَأُوْلَتَهِكَ الَّذِينَ خَيـرُوَا أَنْهُسَهُرْ فِي جَهَـنَّمْ خَلِيدُونَ ۞

تَلْفَحُ وُجُوهَهُ مُأَلنَّا رُوَهُ مْرِفِيهَا كَلِيحُونَ @

ٱلَّهۡ تَكُنَّ اَلِنِي تُنتَانَ عَلَيۡكُمْ فَكُمُنتُ مِهَا تُكَذِّفُونَ ۞ قَالُواْ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمَاضَا لَهِنَ ۞

رَبَّنَا أَخْرِجْنَامِنْهَافَإِنْ عُدْنَافَإِنَّا ظَلِلْمُونَ ۞

be Zâlimûn (polytheists, oppressors, unjust, and wrong-doers)."

- 108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"
- 109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"
- 110. But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them!
- 111. Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.
- 112. He (Allâh) will say: "What number of years did you stay on earth?"
- 113. They will say: "We stayed a day or part of a day. Ask of those who keep account."
- 114. He (Allâh) will say: "You stayed not but a little, if you had only known!
- 115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"
- 116. So Exalted is Allâh, the True King: Lâ ilâhaâ illâ Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
- 117. And whoever invokes (or worships). besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.
- صلى الله عليه 118. And say (O Muhammad وسلم): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

قَالَ ٱخْسَءُ أَفِيهَا وَلَاثُكُلُّمُونِ ١

سورة المؤمنون ٢٣

إِنَّهُ وَكَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّناً ءَامَنَّا فَأَغْفِهُ لَنَاوَأُرْحِمْنَاوَأَنتَ خَيْرُ ٱلرَّحِينَ ٥

فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّاحَتَّىۤأَنسَوْكُمْ دِنكِرىوَكُنتُم مَّنْهُ مَ تَضْحَكُونَ اللهِ

> إِنِّ جَزَيْتُهُ مُ ٱلْيُومَ بِمَاصَبَرُوٓ أَأَنَّهُمْ هُ مُرَالْفَ آبِرُونَ ١

قَالَ كَوْلَبِثْتُونِي ٱلْأَرْضِ عَدَدَ سِنِينَ ١

قَالُواْلَبِثْنَا يَوْمًا أَوْبَغْضَ يَوْمِ فَسَئَلِ ٱلْعَآدِينَ ١

قَالَ إِن لَّيَشْتُمْ إِلَّا قَلِيكُمَّ لَّوَأَنَّكُمْ كُنتُمْ تَعْلَمُونَ ١ أَفَحَسِيْتُمْ أَنَّمَا خَلَقْنَكُوْ عَبَئَا وَأَنَّكُو إِلَيْنَا

فَتَعَالَ ٱللَّهُ ٱلْمَلَكُ ٱلْحَقِّ لَآ إِلَهَ إِلَّا هُوَرَتُ ٱلْعَرْشِ ٱلْكَرِيمِ ١

لَاتُرْجَعُونَ ١

وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَهًا ءَاخَرَ لَابُرْهَانَ لَهُ ربهِ ء فَإِنَّمَاحِسَابُهُ رِعِندَرَيِّهِ عِلْمَ إِنَّهُ وَلَا يُفْلِحُ ٱلْكَفُونَ ١

وَقُل رَّتَ أَغْفِرُ وَأَرْحَمْ وَأَنتَ خَيْرُ ٱلرَّحِينَ ٢

## Sûrat An-Nûr(The Light) XXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. (This is) a Sûrah (chapter of the Qur'ân) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest Ayât (proofs, evidences, verses, lessons, signs, revelations—lawful and unlawful things, and set boundaries of Islâmic Religion), that you may remember.
- 2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allâh's Law). [1]
- 3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a *Muskrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer-fornicator, or a *Mushrik*



بِنْ \_\_\_\_\_\_ إِللَّهُ الرَّحْزِ الرَّحِيمِ

سُورَةُ أَنَزَلْنَا وَفَرَضْنَهَا وَأَنزَلْنَافِيهَا ٓ الِكِتِ بَيِّنَٰتِ لَّمَلَّكُوۡ تَذَكُّرُونَ ۞

ٱلزَّانِيَةُ وَالزَّانِي فَأَجْلِدُ وَأَكُلَّ وَحِدِيمَةُهُمَا مِأْنَهَ جَلَدَّةً وَلاَتَأْخُذَكُم بِهِمَارَأَفَةٌ فِينِ اللَّهِ إِن كُنتُوتُوْمِنُونَ بِاللَّهِ وَٱلْمُؤْمِرُ ٱلْاَخِرِ وَلَيْشَهَدْ عَذَابَهُمَاطَآبِهَةٌ مِّنَ الْمُؤْمِنِينَ ۞

ٱلزَّانِ لَا يَنكِحُ إِلَّازَايِنَةُ أَوْمُشْرِكَةَ وَالزَّانِينَةُ لَا يَنكِحُهُمَّا إِلَّازَانِ أَوْمُشْرِكُ وَحُرِّمَ ذَلِكَ عَلَى ٱلْمُؤْمِنِينَ ۞

fil (V.24:2): a) Narrated Abu Hurairah رضى الله عليه وسلم Allâh's Messenger رضلى الله عليه وسلم judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes). (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 819)

b) Narrated Jâbir ibn 'Abdullâh Al-Ansâri رضى الله عنهما: A man from the tribe of Bani Aslam came to Allâh's Messenger صلى الله عليه وسلم and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allâh's Messenger صلى الله ordered him to be stoned to death as he was a married person. (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 805)

c) See (V.4:25).

(polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).

- **4.** And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allâh).
- 5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful.
- 6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allâh that he is one of those who speak the truth.
- 7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her).
- **8.** But she shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie.
- 9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth.
- 10. And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)! And that Allâh is the One Who forgives and accepts repentance, the All-Wise.
- 11. Verily, those who brought forth the slander (against 'Âishah رضى الله عنها the wife of the Prophet مسلى الله عليه وسلم) are a group among you. Consider it not a bad thing for

وَالَّذِينَ يَرُمُونَ الْمُحْصَنَاتِ ثُوَّلَزِيَا أَوُا بِالْرَبَعَـةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَنَذِينَ جَلَدَةً وَلَا تَقْبَلُواْلَهُمْ شَهَدَةً أَبْدًا وَأُولَتِهِكَ هُوُالْفَاسِيقُونَ ۞

إِلَّا ٱلَّذِينَ تَابُواْمِنَ بَعْدِ ذَلِكَ وَأَصْلَحُواْ فَإِنَّ ٱللَّهَ عَفُورٌ تَحِيرٌ ۞

وَاَلَّذِينَ يَرْمُونَ أَزْوَجَهُمْ وَلَوْيَكُنْ لَهُمْ شُهَدَآءُ إِلَّا أَنْفُسُهُمْ فَشَهَدَهُ أَحَدِهِمْ أَزْبَعُ شَهَادَنِ بِإِلَّهَ إِنَّهُ وَلَمِنَ الصّليفِينَ ۞

وَٱلْخَيْسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَندِبِينَ ٧

وَيَدْرَؤُاْ عَنْهَا ٱلْعَذَابَ أَن مَشْهَدَ أَرْبَعَ شَهَدَنِحٍ بِاللَّهِ إِنَّهُ وَ لَمِنَ ٱلْكَذِينِ ۞

وَالْخَيْسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَ آإِن كَانَ مِنَ السَّهِ عَلَيْهَ آإِن كَانَ مِنَ الصَّادِقِينَ ال

وَلَوْلَافَضْلُٱللَّهِ عَلَيْكُوْوَرَحْمُتُهُ وَأَنَّٱللَّهَ تَوَّابُ حَكِيمُ ۞

إِنَّ ٱلَّذِينَ جَانَو بِٱلْإِفْكِ عُصْبَةٌ قِنكُوْ لَاتَخْسَبُوهُ شَرًّا لَّكُُّرِّ بِلَّهُ هُوَخَيْرٌ لَكُوْ لِكُلِّ ٱمْرِي مِنْهُ مِمَّاٱكْتَسَبَ

you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

- 12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie<sup>[1]</sup>?"
- 13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.
- 14. Had it not been for the Grace of Allah and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.
- 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.
- 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allâh)! This is a great lie"
- 17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.
- 18. And Allâh makes the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knower, All-Wise.
- 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they

مِنَ ٱلْإِثْمِ وَٱلَّذِي تَوَلَّى كِبْرَهُ مِنْهُ مْلَهُ عَذَابٌ عَظة ١

لَّةَ لَآ اذْسَمَعْتُهُهُ هُ ظُنَّ ٱلْتُؤْمِنُونَ وَٱلْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَتْرًا وَقَالُواْ هَاذَا إِفْكُ مُّهِينٌ ٥

لَّوْلَا جَآءُوعَلَيْهِ بِأَرْبَعَةِ شُهَدَآءٌ فَإِذْلَرْ يِأْتُولْ بَالشُّهَدَدَآءِ فَأُوْلَتِكَ عِندَاللَّهِ هُمُ ٱلْكَذِبُونَ ٢

وَلَوْ لَافَضَالُ أَلِلَّهِ عَلَيْكُمْ وَرَحْمَتُهُم فِي ٱلدُّنْيَا وَٱلْآخِرَةِ لَمَسَّكُمْ فِيمَا أَفَضْتُمْ فِيهِ عَذَاتُ عَظِمٌ ١

إِذْتَلَقَّةَ نَهُ مِأْلُسِنَتِكُ وَتَقُولُونَ بِأَفُولِهِكُمْ مَّالَيْسَ لَكُمْ به عِلْمُ وَتَحْسَهُ نَهُ و هَيَّنَا وَهُوَعِندَ ٱللَّهِ عَظِيرٌ ٥

وَلَوْ لَا إِذْ سَمِعْتُمُوهُ قُلْتُهِ مَّا يَكُونُ لَنَا أَن تَتَكُلَّوْ بِهَاذَا سُتَحَنَكَ هَذَا بُهْتَنُّ عَظِيرٌ ١

> يَعِظُكُوْاللَّهُ أَن تَعُودُواْ لِمِثْلِهِ ٓ أَبَدًا إِن كُنُـتُم مُؤْمِنِينَ ۞

> > وَيُبَرِّنُ ٱللَّهُ لَكُمُ ٱلْآيَلَةُ وَأَلْلَهُ عَلَيْكُمْ حَكُمُ 🕲

إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَاحِشَةُ فِي ٱلَّذِينَ ءَامَنُهِ ٱلْمُهْ عَذَاكُ أَلِيٌّ فِي ٱلدُّنْيَا وَٱلْآخِرَةُ وَٱللَّهُ

<sup>[1] (</sup>V.24:12) See Sahîh Al-Bukhârî, Vol.6, Hadîth No.274 The story of the slander against صلى الله عليه وسلم the wife of Prophet , رضى الله عنها Âishah

will have a painful torment in this world and in the Hereafter. And Allâh knows and vou know not.

- 20. And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allâh is full of Kindness, Most Merciful.
- 21. O you who believe! Follow not the footsteps of Shaitan (Satan). And whosoever follows the footsteps of Shaitan (Satan), then, verily, he commands Al-Fahshâ' [i.e. to commit indecency (illegal sexual intercourse)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islâm)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.
- 22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the needy), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.
- 23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers - are cursed in this life and in the Hereafter, and for them will be a great torment -
- 24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.
- 25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.

مَعْلَهُ وَأَنتُهُ لَا تَعْلَمُونَ ١

وَلَوْلَا فَضِلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، وَأَنَّ ٱللَّهَ رَءُونٌ رَّحِيمٌ ۞

\* يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَاتَتَّبِعُواْخُطُوَتِ ٱلشَّيْطَانَّ وَمَن يَتَّبِعْ خُطُوَتِ ٱلشَّيْطَانِ فَإِنَّهُ رِيَأْمُرُ بِٱلْفَحْشَاءَ وَٱلْمُنكِرُ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَمَازَكُ مِنكُمْ مِنْ أَحَدِ أَبَدًا وَلَكِنَّ ٱللَّهَ يُزَكِّي مَن يَشَآةٌ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١

وَلَايَأْتَلَأُولُواْٱلْفَضْلِ مِنكُرْ وَٱلسَّعَةِ أَن يُؤْتُواْ أُوْلِي ٱلْقُرْنَى وَٱلْمَسَكِينَ وَٱلْمُهَاجِرِينَ فِي سَبِيلِ ٱللَّهِ وَلْيَعْفُواْ وَلْيَصُفَحُوًّا أَلَا يَحْبُونَ أَن يَغْفِرَاللَّهُ لَكُهُ وَ ٱللَّهُ غَنُورٌ تَحِيمُ ١

إِنَّ ٱلَّذِينَ يَرَمُونَ ٱلْمُحْصَنَاتِ ٱلْغَفِلَاتِ ٱلْمُؤْمِنَاتِ لُعنهُ أَفِي ٱلدُّنْيَا وَٱلْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ۞

يؤمرتشهد عليهم ألسنته تروأيديهم وأزجلهم بما كَانُواْيَعْمَلُونَ ٢

يَوْمَدِذِ يُوَفِيهِ مُرَالِّلَهُ دِينَهُ مُ الْمُقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَالْحَقُّ ٱلْمُينُ ٥

- 26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and *Rizqun Karîm* (generous provision i.e. Paradise).
- 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.
- 28. And if you find no one therein, still, enter not until permission has been given to you. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do.
- 29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal.
- 30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is Well-Acquainted with what they do.
- 31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyūbihinna (i.e. their bodies, faces, necks and bosoms) and

ٱلْخَبِيتَ كُلْخَبِيشِينَ وَٱلْخَبِينُونَ لِلْخَبِيثَاتِ وَٱلطَّيِبَتُ لِلطَّيِبِينَ وَٱلطَّيْبُونَ لِلطَّيِبَتِ الْوَلَتِيكَ مُبَرَّءُونَ مِمَّايَقُولُونَّ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرُرٌ ۞

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواُ لَانَدْخُلُواْ بُنُوتًا غَيْرَ بُنُونِكُمْ حَتَّى تَشْتَأْنِسُواْ وَتُسَلِّمُواْ عَلَىٓأَهْلِهَۚ أَذَٰلِكُوخَيْرُ لَكُولَةَ لَقَلَّكُمْ نَذَكُرُونَ ۞

فَإِن لَمْ يَجِدُواْفِيهَا ٓ اَحَدَافَلَا تَدْخُلُوهَا حَقَّا يُؤْذَنَ لَكِنِّمْ وَإِن قِيلَ لَكُمُ ٱرْجِعُواْفَارْجِعُواْهُو أَزَكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۞

لَّتِسَ عَلَيْكُوْ مُنَاحُ أَن تَدْخُلُواْ مُبُوتًا غَيْرَ مَسْكُونَةِ فِيهَا مَتَّعٌ لِّكُنُمُ وَاللَّهُ يَعْلَوْمَا تُبُدُونَ وَمَا تَكْنُمُونَ ۞

قُل لِلْمُؤْمِنِينَ يَغُضُّواْمِنَ أَبْصَارِهِمْ وَيَحْفَظُواْ فُرُوجَهُمُّ ذَلِكَ أَزَكَى لَهُمُّ إِنَّ ٱللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۞

وَقُل إِلْمُؤْمِنَتِ يَغْضُضْنَ مِنْ أَبْصَلِهِنَ وَيَحْفَظُن فُرُوجَهُنَّ وَلاَيُبْدِينَ زِينَتَهُنَّ إِلَّامَاظَهَرَمِنْهَا ً وَلْيَضْرِيْنَ بِخُمُرِهِنَّ عَلَيْجُيُولِهِنَّ وَلاَيْبَدِينَ زِينَتَهُنَّ إِلَّالِبُعُولِيَهِنَّ أَوْءَابَآيِهِنَّ أَوْءَابَآءِ بُعُولِيَهِنَّ أَوْأَبْنَآيِهِنَّ أَوْأَبْنَآءِ بُعُولِيَهِنَّ أَوْاخَوْنِهِنَ أَوْمَامَلَكَ إِخْرَفِهِنَ أَوْمَنِيَّ أَوْمَامَلُكُنَّ أَوْلِيَهِنَّ أَوْلِنَامِهِنَ أَوْمَامَلَكَ أَيْمَانُهُنَ أَوْلِيَهِنَ

not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful. [11]

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Sâlihûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficent for His creatures' needs, All-Knower (about the state of the people).

33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to

غَيْرِأُوْلِي ٱلْإِرْبَةِ مِنَ الرِّجَالِ أَوِالطِّفْلِ ٱلَّذِينَ لَرْيَظْهَرُواْ عَلَى عَوْرَاتِ النِّسَاءَ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَيِهِنَّ وَثُويُوْاْ إِلَى اللَّهِ جَمِيعًا أَيُّهُ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۞ تُفْلِحُونَ ۞

وَأَنكِحُواْٱلْأَيْمَىٰ مِنكُرْوَالصَّلِحِينَ مِنْ عِبَادِكُرْ وَإِمَآيِكُمُ إِن يَكُونُواْ فَقَـزَآءَ يُغْنِهِمُٱللَّهُ مِن فَضْلِةً ، وَٱللَّهُ وَسِعٌ عَلِيمٌ ﴿

وَلْيَسْتَقِفِ ٱلَّذِينَ لَا يَجِدُونَ ذِكَاحًا حَتَّى يُغْنِيَهُ وُاللَّهُ مِن فَضَلِقَّهُ وَٱلَّذِينَ بَبْتَغُونَ الْكِتنَبِ مِقَامَلُكُتْ أَيْمَنُكُمُ فَكَابَوُهُمْ إِنْ عَلَشُمَّ فِيهِمْ خَبَرًا وَعَالُوهُم مِن قَالِ اللَّهِ الَّذِي َ التَّكُمُ وَلَا تُكْمِهُ الْ فَتَيكَ كُمُ عَلَى الْمُثَنَّ وَمَن يُكُرِهِ هُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدٍ إِكْرَهِهِنَ الدُّنْيَا وَمَن يُكُرِهِ هُنَّ فَإِنَّ اللَّهُ مِنْ بَعْدٍ إِكْرَهِهِنَ

<sup>&</sup>lt;sup>[1]</sup> (V.24:31) "And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms) and not to reveal their adornment..."

Narrated 'Âishah يُرضَى الله عنها 'May Allâh bestow His Mercy on the early emigrant women. When Allâh revealed:

<sup>&</sup>quot;And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" — they tore their *Murût* (a woollen dress, or a waist-binding cloth or an apron, etc.) and covered their heads and faces with those torn *Murût*.'

Narrated Safiyyah bint Shaibah: 'Âishah used to say: 'When the Verse:

<sup>&</sup>quot;And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" (V.24:31) was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth.' (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.282).

prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

**34.** And indeed We have sent down for you *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious — See V.2:2).

35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân, etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings, [11]

فَغُورٌ رِّحِيرٌ ٣

وَلَقَدْ أَنَزَلْنَا ٓ إِلَيْكُمْ اَلِنتِ مُّبَيِّنَتِ وَمَثَلَا مِّنَ ٱلَّذِينَ خَلَوْاْ مِن قَبْلِكُمْ وَمَوْعِظَةً لِلْمُنَّقِينَ ۞

\*اللهُ فُولُ السَّمَوَاتِ وَالْأَرْضُّ مَثَلُ فُورِهِ،
كَيْشْكُوْ وَفِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي نُجَاجَةً
الزُّجَاجَهُ كَانْهَا كُوْكِ دُرِّيٌ يُوفَدُ مِن شَجَرَةٍ مُّبَرَكَةٍ
رَيْتُونَةٍ لَا شَرْفَيَةٍ وَلَا عَرَيْتَةٍ يَكُادُ زَيْنُهَا الْفِينَ هُ
وَلُولَةٍ تَسَسْمُ فَالَّ فُورُعَلَى فُورِّ يَهْدِى اللَّهُ لِنُورِهِ،
مَن يَشَا أَوْوَصَرْبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِ
مَن يَشَا أَوْوَصَرْبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِ
مَن يَشَا أَوْوَصَرْبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِ

فِي يُونٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

<sup>(</sup>V.24:36). a) Narrated Abu Qatâdah درضى الله عليه وسلم : Allâh's Messenger رضى الله عليه وسلم said: "If anyone of you enters a mosque, he should pray two Rak'at (Tahiyyat-al-Masjid) before sitting." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.435).

b) Narrated Abu Hurairah رضيى الله عنه said: "The reward of the Salât (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the Salât (prayer) offered in one's house or in the market (alone). And this

- 37. Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (lqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).
- 38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills. [1]
- **39.** As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account. [2]
- 40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.
- Al. See you not (O Muhammad اعليه وسلم) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight)? Of each one He (Allâh) knows indeed

رِجَالٌ لَاتُلْهِدِهِمْ تِجَزَةٌ وَلَابَيْعُعَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَاةِ وَإِيتَاءَ الزَّكُوةِ يَخَافُونَ يَوَمَالتَنَقَلَبُ فِيهِ ٱلقُلُوبُ وَٱلْأَبْصَارُ ۞

لِيَجْزِيَهُ وُاللّهُ أَحْسَنَ مَاعَمِلُواْ وَيَزِيدَهُ مِمّن فَضْلِيَّهُ وَلَلْلَهُ يَزَزُقُ مَن يَشَاءُ يِغَيْرِحِسَابٍ ۞

وَالَّذِينَ كَفَرُواْ أَعْمَالُهُ مُكْسَرَابٍ بِقِيعَةِ يَحْسَبُهُ ٱلظَّمْعَانُ مَلَّةَ حَتَّى إِذَا جَلَةَ مُولَنِي عِدْهُ شَيْعَا وَوَجَدَ اللَّهَ عِندَهُ، فَوَقَيْهُ حِسَابَةٌ رُّوَاللَّهُ سَرِيعُ ٱلْجِسَابِ ۞

أَوَكُطُالُمَنتِ فِي بَحْرِلُجِيّ يَغْشَلُهُ مَوْجٌ مِّن هَوْفِهِ مَوْجٌ مِّن فَوْقِهِ عَسَحَاتُ ظُلُمُنتُ بَعْضُهَا فَوْفَ بَعْضِ إِذَا أَخْرَجَ يَكَهُ وَلَرْيكَذْ يَرَلِهَا وَمَن لَّرْيَجْعَلِ اللَّهُ لَهُ وُوُلًا فَمَالُهُ مِن قُورٍ ۞

ٱلْوَتَرَأَنَّ ٱللَّهَ يُسَيِّحُ لَهُ مَن فِي ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَالطَّلْيُرُصَلَفَّتِّ كُلُّ قَدْعَلِمَ صَلَاتَهُ وَتَشْبِيحَةً وَالشَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ۞

is because if he performs ablution and does it perfectly and then proceeds to the mosque, with the sole intention of praying: then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is taken off (crossed out) from his accounts (of deeds). When he offers his Salât (prayer), the angels keep on asking Allâh's Blessings and Allâh's Forgiveness for him as long as he is (staying) at his Musallâ (place of prayer). They say: 'O Allâh! Bestow Your Blessings upon him, be merciful and kind to him.' And one is regarded in Salât (prayer) as long as one is waiting for the Salât (prayer)." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.620).

<sup>&</sup>lt;sup>[1]</sup> (V.24:38) See the footnote of (V.9:121).

<sup>&</sup>lt;sup>[2]</sup> (V.24:39) The deeds of a disbeliever are like a mirage for a thirsty person: when he will meet Allâh, he will think that he has a good reward with Allâh of his good deeds, but he will find nothing, like a mirage, and will be thrown in the Fire of Hell.

his *Salât* (prayer) and his glorification, [or everyone knows his *Salât* (prayer) and his glorification]; and Allâh is All-Knower of what they do.

- **42.** And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all).
- 43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [Tafsîr At-Tabarī].
- **44**. Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.
- **45.** Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily, Allâh is Able to do all things.
- **46.** We have indeed sent down (in this Qur'ân) manifest *Ayât* [proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islâmic religion, etc. that make things clear (showing the Right Path of Allâh)]. And Allâh guides whom He wills to a Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).
- 47. They (hypocrites) say: "We have believed in Allâh and in the Messenger

وَلِلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ۞

ٱلْوَتَرَأَنَّالَدَة يُنْزِى سَحَابًا لَٰمُ يُوَلِّفُ بَيْنَهُ وَثُرَيَّعَكُهُ. رُكَامَافَتَرَى ٱلْوَدْفَ يَخْرُجُ مِنْ خِلَالِهِ وَوُيُنَزِّلُ مِنَّ السَّمَاءَ مِنجِيَالِ فِهَامِنْ بَرَوِ فَيُصِيبُ بِهِ مِن نِشَاءٌ وَيَصْرِفُهُ وَعَنَّمَن يَشَاءً يَكَادُ سَنَابَرْ فِهِ عَيْدُهَبُ بِالْأَبْصَارِ ۞

يُقِلِبُ اللهُ ٱلَّذِلَ وَالنَّهَارَّ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِأَوْلِى اللَّهِ اللَّهَ اللَّهُ اللَّهُ ال

وَاللّهُ خَلَقَ كُلَّ دَاتَةِ قِينَ مَّا أَوْ فَيَنْهُ مُّ مَن يَمْشِى عَلَى بَطْنِهِ عَ وَمِنْهُ وَمَّنَ يَمْشِى عَلَى رِحَلَيْنِ وَمِنْهُ مَّنَ يَمْشِى عَلَىَ أَرْبَعَ يَخْلُقُ اللّهُ مَايشَاأً ۚ إِنَّ اللّهَ عَلَى كُلِ شَى و قَدِيرٌ ۞

لَقَدْ أَنَزَلْنَاءَ ايَنتِ مُبَيِّنَتُ وَاللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَطِو مُسْتَقِيمِ

وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى

الجزء ١٨

(Muhammad صلى الله عليه وسلم), and we obey," then a party of them turn away thereafter, such are not believers.

- 48. And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger (صلى الله عليه وسلم), to judge between them, lo! a party of them refuses (to come) and turns away.
- **49.** But if the truth is on their side, they come to him willingly with submission.
- **50.** Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (صلى الله عليه وسلم) should wrong them in judgement. Nay, it is they themselves who are the *Zâlimûn* (polytheists, hypocrites and wrong-doers).
- 51. The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (صلى الله عليه وسلم), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).
- 52. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), fears Allâh, and keeps his duty (to Him), such are the successful.
- 53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allâh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh is Well-Acquainted with what you do."
- 54. Say: "Obey Allâh and obey the Messenger( صلى الله عليه وسلم), but if you turn away, he (Messenger Muhammad صلى الله عليه) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the

فَرِينٌ مِنْهُم مِنْ بَعْدِ ذَلِكَ وَمَآ أَوُلَتِكَ . بَالْمُؤْمِينَ ۞

وَإِذَادُعُواْ إِلَى ٱللَّهِ وَرَسُولِهِ، لِيَحْكُمُ بَيْنَكُمُوْ إِذَافَرِيقٌ مِنْهُ مِتْعْرِضُونَ ۞

وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُواْ إِلَيْهِ مُذْعِنِينَ ۞

أَقِى قُلُوبِهِمِمَّرَضُ لَمَ اَرْتَابُواْ أَمَّيَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهُ مَا لَلَهُ عَلَيْهُ مُ

إِنَّمَا كَانَقَوَلَ الْمُؤْمِينَ إِذَادُعُواْ إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمُ بَيْنَهُمْ أَن يَعُولُواْ سَمِعْنَا وَأَطْعَنَاْ وَأُوْلَتَهِكَ هُـمُ الْمُفْلِحُونَ ۞

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ وَيَخْشَ ٱللَّهَ وَيَتَقَٰهِ فَأُولَتِهِكَ هُمُ ٱلْفَآبِزُونَ ۞

\*وَأَفْسَمُواْ بِٱللَّهِ جَهْدَأَيْمَذِيثِرَ لَهِنَّ أَمْرَتَهُمْ لَيَخْرُجُنَّ قُلُ لَاتُقْسِمُواْطَاعَةٌ مَّعْرُوفَةٌ أَإِتَ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۞

قُلُ اَطِيعُواْ اللّهَ وَاَطِيعُواْ الرّسُولِّ فَإِن تَوَلُّواْ فَإِنّمَا عَلَيْهِ مَاخِمٌّ لَ وَعَلَيْتَكُم مَّا حُمِّلُتُ مُّ وَإِن تُطِيعُوهُ تَهْنَدُوْاْ وَمَا عَلَى ٱلرّسُولِ إِلّا ٱلْبَائِغُ ٱلْمُدِينُ ۞ message) in a clear way (i.e. to preach in a plain way)."

55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).

- **56.** And perform *As-Salât* (*Iqamat-as-Salât*), and give *Zakât* and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).
- **57.** Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination.
- 58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salât (prayer), and while you put off your clothes for the noonday (rest), and after the 'Ishâ' (late-night) Salât (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the Ayât (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits) to you. And Allâh is All-Knower, All-Wise.
- **59.** And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age).

وَعَدَالَتَهُ الَّذِينَ عَامَنُواْ مِنكُوْرَعِمُولُواْ الصَّلِيحَتِ
لَيْسَتَخْلِفَنَهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبَلِهِمْ وَلَيُمَكِنَّ لَهُمْ دِينَهُمُ الَّذِي
الْزَيْنَ مِن قَبَلِهِمْ وَلَيُمَكِنَ الْهُمْ دِينَهُمُ الَّذِي
الْرَقَضَىٰ لَهُمْ وَلَيُمَدِ لَنَهُمُ مِينَ بَعْدِ حَوْفِهِمْ
امَّنَا يَعْبُدُونَ فِي اللَّهِمُ رُكِنَ فِي شَيْعًا وَمَن كَفَرَيْعَدَ
ذَلِكَ فَاؤُلْتَهِكَ هُو الْفَنسِ قُونَ اللَّهُ الْفَرْسِةُ وَنَ اللَّهُ الْفَنسِ قُونَ اللَّهُ الْفَلْسِقُونَ اللَّهُ الْفَالِي اللَّهُ الْفَلْسِقُونَ اللَّهُ الْفَلْسِقُونَ اللَّهُ الْفَلْسِقُونَ اللَّهُ الْفَلْسِقُونَ اللَّهُ الْفَلْسِقُونَ الْكُونَ الْفَلْسِقُونَ الْكُونَةُ الْفَلْسِقُونَ اللَّهُ الْفَلْسِقُونَ اللَّهُ الْفَلْسِقُونَ الْهُونَ الْكُونَةُ الْفَلْسِقُونَ الْكُونَ الْكُونَةُ الْفَلْسِقُونَ الْهُونَ الْمُعْلَى الْفَالِي الْفَالِيقُونَ اللَّهُ الْفَلْسِقُونَ الْكُونَ الْمُعْلَى الْمُؤْمِنَا الْفَالِيقُونَ الْكُونَ الْعُلْمِينَ الْفَالِي اللَّهُ الْفَالْمِينَ الْفَالِيقُونَ اللَّهُ الْفُونِ الْمُؤْمِنَ الْفُونَ الْوَلِي الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْهُونَ الْفَالِيقُونَ الْمُؤْمِنَ الْمُؤْمِنَ الْفَالِيقُونَ الْمُؤْمِنَ الْمُؤْمِنَ الْهُونِ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِ الْفَالْمِينَانِ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنِ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنِ الْفَالِيْسِلُونَ الْمُؤْمِنَ الْفَالِي الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَالِي الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنَالِي الْمُؤْمِنِينِ الْمُؤْمِنِينِ الْمُؤْمِنِ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنِ الْمِنْ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِينَ الْمُؤْمِنِ الْمُؤْمِنَالِيَعِيْمِ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنَا الْمُؤْمِنِ الْمُؤْمِلِينَامِ الْمُؤْمِنِينَ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنِينِ الْمُؤْمِ الْمُؤْمِنَ الْمُونِ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِ ا

وَأَقِيمُواْ الصَّلَاةَ وَءَاثُواْ الرَّكَوْةَ وَأَطِيعُواْ الرَّسُولَ لَعَلَكُوْ تُرْحَمُونَ ۞

> لَاتَحْسَبَنَّ ٱلَّذِينَ كَفَرُواْمُعْجِزِينَ فِي ٱلْأَرْضُ وَمَأْوَبُهُ مُٱلنَّالُ وَلَيِشْ ٱلْمَصِيرُ ۞

يَتَأَيُّهُا الَّذِينَ مَامَوُا لِيَسَتَنْدِنكُمُ الَّذِينَ مَلَكَ أَيْمَنْكُمُ وَالَّذِينَ لَيَبَلُغُوا الْمُلْمُ مِنكُو تَلْكَ مَرَّتَ مِن قَتِيلِ صَلَاقِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَاكُمُ تَنَ الظَّهِيرَة وَمِن بَعْدِ صَلَاقِ الْمِشَاءُ تَلَكُ عَوْرَتِ الْمُؤْلِيسَ عَلَيْكُمُ وَلاَ عَلَيْهِ مُحْنَاحُ بَعْدَهُنَ طَوَوُنَ عَلَيْكُمُ بِعَصْمُكُمُ عَلَى بَعْضِ كَذَلِكَ يُبَيِّرُ اللَّهُ لَصَحُمُ الْلاَيْتِ وَالتّهُ عَلِيهُ مُحِيدٌ مُنْ

وَإِذَا بَلَغَ ٱلْأَطْفَالُ مِنكُمُ ٱلْكُلُّرَ فَلَيْسَتَغَانِفُوا كَمَا ٱسۡتَغَذَنَ ٱلَّذِينَ مِن قَبَّالِهِ مُّكَالِكَ Thus Allâh makes clear His Ayât (Commandments and legal obligations) for you. And Allâh is All-Knower, All-Wise.

- 60. And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower.
- **61.** There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah (i.e. say: السلام عليكم As-Salâmu 'Alaikum — peace be on you), [1] blessed and good. Thus Allâh makes clear the Ayât (these Verses or your religious symbols and signs) to you that you may understand.
- 62. The true believers are only those who believe in (the Oneness of) Allâh and His Messenger (Muhammad صلی الله علیه وسلم), and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So, if they ask your permission for some affairs of

يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَلَيَةً وَاللَّهُ عَلِيكُ حَكِيمٌ ۞

وَٱلْقَوَعِدُمِنَ ٱلنِّسَآءِ ٱلَّتِي لَايَرْجُونَ يِنكَاحًا فَلَيْسَعَلَيْهِنَّ جُنَاحُ أَن يَضَعْنَ ثِيَابَهُنَّ عَيْرَ مُتَبَرِّجَنِ بِزِينَةً وَأَن يَسَتَعْفِفْنَ خَيْرٌ لَهُنَ ۚ وَٱللَّهُ سَحِيعُ عَلِيهٌ ۞

لِيَسَعَلَ الْغَمَاحَتِ وَلَا عَلَى الْغَرَج حَرَجٌ وَلَا عَلَى الْغَرَج حَرَجٌ وَلَا عَلَى الْغَيدُ وَأَن وَلَا عَلَى الْفُيدُ وَأَن تَأْكُونِ الْفَيدُ وَأَن تَأْكُونِ الْفَيدُ وَ الْجَارِكُمْ الْوَيُنُونِ الْخَرَيْتِ الْجَارِكُمْ الْوَيُنُونِ الْخَرَيْتِ الْمَكْمِكُمْ الْوَيُنُونِ الْخَرَيْتِ أَعْمَمِكُمْ الْوَيُنُونِ الْخَرَيْتِ أَعْمَمِكُمْ الْوَيُنُونِ الْخَرَيْتِ أَعْمَمِكُمْ الْوَيُنُونِ الْخَرَيْتِ أَعْمَمِكُمْ الْوَيْنُونِ الْحَرَيْقِ الْحَرَيْتِ الْمُعْمِكُمْ الْوَيْنُونِ الْمَوْنِ الْمَوْلِكُمْ الْوَيْنُونِ الْمَوْلِكُمْ الْوَيْمُ الْمَلَكُمْ اللّهِ اللّهِ اللّهُلْمُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ ال

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُواْ بِاللَّهِ وَرَسُولِهِ ءَوَاذَا كَانُواْمَعُهُ، عَكَنَّ أَمْرِجَامِعِ لَرَيدُ هَبُواْحَقَّى يَسْتَغْدِنُوهُ إِنَّ اَلَّذِينَ يَسْتَغْزِفُونَكَ أُولَتِهِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهُ ءَ فَإِذَا السَّتَغَذَّفُكَ لِبَعْضِ شَأْنِهِمَ فَأَذَن لِمَن شِنْتَ مِنْهُمْ وَأَسْتَغْفِرْ لَهُمُ اللَّهُ إِنَّ اللَّهَ عَفُورٌ تَحِيدٌ ٣

 $<sup>^{[1]}</sup>$  (V.24:61) If there is nobody in the house say: peace be upon us and on the righteous slaves of Allah "السلام علينا وعلى عباد الله الصالحين."

theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

63. Make not the calling of the Messenger (Muhammad صلی الله علیه وسلم) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger heave, from the Messenger (صلی الله علیه وسلم And let those who oppose the Messenger's (Muhammad صلیه وسلم ) commandment (i.e. his Sunnah — legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.

**64.** Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

لَا تَخْعَلُواْ دُعَلَةُ الرَّسُولِ بَيْنَكُمْ كَدُعَآ وَ بَعْضِكُمْ بَعْضَاً قَدْيَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذَا ْفَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِيةَ أَنْ تُصِيبَهُمْ فِتْنَةُ أَوْيُصِيبَهُمْ عَذَابُ أَلِيمُ ۞ أَلِيمُ ۞

ٱلآإِنَّ يَنَهِ مَافِى ٱلسَّمَوَتِ وَٱلْأَرْضِّ قَدْيَعُ لَهُ مَا أَنتُهْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فِيُنْيَئِنُهُمْ بِمَا عَمِلُوًّا وَٱللَّهُ بِكُلِ آتَى: عَلِيكُ ۞

## Sûrat Al-Furqân (The Criterion) XXV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صليه الله عليه وسلم that he may be a warner to the 'Alamîn (mankind and jinn).
- 2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.



بِنْ \_\_\_\_\_\_\_ِٱللَّهُ ٱلرَّخْزَ ٱلرَّحِيمِ

تَبَارَكَ الَّذِى نَزَلَ الْفُرْقَانَ عَلَى عَبْدِهِ - لِيَكُونَ لِلْعَنَامِينَ نَذِيرًا ۞

ٱلَّذِىلُهُۥمُلْكُ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَلَوْيَتَّخِذُ وَلَدَّا وَلَوْيَكُنْ لَهُۥشَرِيكُ فِ ٱلْمُلْكِ وَخَلَقَ <del>كُ</del>لَّشَىْءِ فَقَدَّدُهُۥ تَقْدِيرًا ۞

- 3. Yet they have taken besides Him other alîhâh (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.
- 4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad صلی الله علیه وسلم) has invented, and others have helped him at it. In fact they have produced an unjust wrong (thing) and a lie."
- **5.** And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."
- 6. Say: "It (this Qur'an) has been sent down by Him (Allah) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Ever Oft-Forgiving, Most Merciful."
- 7. And they say: "Why does this Messenger (Muhammad صلى الله عليه وسلم) eat food, and walk about in the markets (as we do)? Why is not an angel sent down to him to be a warner with him?
- **8.** "Or (why) has not a treasure been granted to him? or why has he not a garden whereof he may eat?" And the *Zâlimûn* (polytheists and wrong-doers) say: "You follow none but a man bewitched."
- 9. See how they strike similitudes for you, so they have gone astray, and they cannot find a (Right) Path.
- 10. Blessed is He Who, if He wills, will assign you better than (all) that Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

وَآتَخَذُواْمِن دُونِهِءَ الِهَةَ لَآيَخَلُقُونَ شَبْعًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِ مْضَرَّا وَلَانْفُعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَاحَيَوْةَ وَلَانْشُورًا ۞

وَقَالَ الَّذِيرِتِ كَفَرُوّاْ إِنْ هَلَذَاۤ إِلَّا إِفْكُ اَفْتَرَكُ وَأَعَانُهُ مَكَلَيْهِ فَوَمُّ ءَاخَرُونَّ فَقَدْجَآ وُظُلْمَا وَزُولًا ۞

وَقَالُواْ أَسَطِيرُ ٱلْأَوْلِينَ آكْنَتَبَهَا فَهِي تُمْلَىٰ عَنْدُهِ بُكُرَةً وَأَصِيلًا ۞

قُلْ أَنْزَلَهُ ٱلَّذِي يَعْلَمُ النِّيْرَ فِي ٱلسَّمَوَتِ وَٱلْأَرْضُ إِنَّهُ رُكَانَ غَغُورًا رَّحِيمًا ۞

وَقَالُواْ مَالِهَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ لَوْلَاۤ أُنزِلَ إِلَيْهِ مَلَكُ فَيَكُونِ مَعَهُ و نَنِيرًا ۞

أَوْيُلُغَنَّ إِلَيْهِ كَنْزُأَوْتَكُونُ لَهُ بَخَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّلِلِمُوتَ إِن تَنَّيِّعُونَ إِلَّارَجُلَا مَّشَحُورًا ۞

ٱنظُرْ كَيْفَ صَرَيُواْلَكَ ٱلْأَمْشَالَ فَضَلُواْ فَلَا يَسْتَطِيعُونَ سَبِيلًا ۞

تَبَارَكَ ٱلَّذِى ٓإِن شَآءَ جَعَلَ لَكَ خَيْرًا مِن ذَلِكَ جَنَّتِ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَنُرُ وَيَجْعَل لَكَ قُصُورًا ۞

- 11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).
- 12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.
- 13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.
- 14. Exclaim not today for one destruction, but exclaim for much destruction.
- 15. Say: (O Muhammad صلى الله عليه وسلم "Is that (torment) better or the Paradise of Eternity which is promised to the Muttagûn (the pious — See V.2:2)?" It will be theirs as a reward and as a final destination.
- 16. For them there will be therein all that they desire, and they will abide (there) forever. It is a promise binding upon your Lord that must be fulfilled.
- 17. And on the Day when He will gather them together and that which they worship besides Allâh [idols, angels, pious men, saints]<sup>11</sup>. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"
- 18. They will say: "Glorified are You! It was not for us to take any Auliya' (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss)."

مَلْ كَذَّوُواْ مَالسَّاعَةُ وَأَعْتَدْ نَالِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا 🕮

إذَارَأَتُهُ مِين مَّكَانِ بَعِيدِ سَيِعُواْ لَهَا تَغَيُّظُا وَزَفِيرًا ١ وَإِذَآ أَلْقُواْ مِنْهَا مَكَانَاضَيَّقَامُّقَرَّنِينَ دَعَوْا هُ نَالِكَ ثُنُورًا ١

لَّاتَدْعُواْ ٱلْبَوْ مَرْبُورًا وَحِدًا وَأَدْعُواْ ثُبُورًا كَثْرًا ١ قُلْ أَذَلِكَ حَيْرُ أَمْجَنَّهُ ٱلْخُلْدِ ٱلَّتِي وُعِدَ ٱلْمُتَّقُونُ كَانَتَ لَهُ مُجَزَلَةً وَمَصِيرًا ٥

لَّهُ وَفِهَا مَا يَشَاءُونَ خَلِدِينَ كَانَ عَلَىٰ رَتِكَ وَعْدَامَسْءُولًا ١

وَيَوْمَرِ يَحْشُ رُهُمْ وَمَا يَغْبُدُونَ مِن دُونِ ٱللَّهِ فَتَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِي هَنَوُلآءِ أَمْهُمْ ضَلُواْ ٱلسَّبِلَ ١

قَالُواْ سُبْحَنِنَكَ مَاكَانَ يَعْبُغَى لَنَآ أَن نَتَخِذَمِن دُو نِكَ مِنْ أَوْلِيآ ءَ وَلَكِن مَّنَّعْنَهُمْ وَءَابَآ ءَهُمْ حَتَىٰ نَسُهُ أَ ٱلذَّكِرَ وَكَانُواْ قَوْمَا ابُورًا ١

said, "O صلى الله عليه وسلم The Prophet رضى الله عنه said, "O Mu'âdh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His said, "To worship Him (Allah) Alone صلى الله عليه وسلم said, "To worship Him (Allah) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 470).

- 19. Thus they (false gods all deities other than Allâh) will deny you (polytheists) regarding what you say (that they are gods besides Allâh): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.
- 20. And We never sent before you (O Muhammad صلى الله عليه وسلم) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).
- 21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed, they think too highly of themselves, and are scornful with great pride.[1]
- 22. On the Day they will see the angels no glad tidings will there be for the Mujrimûn (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: Lâ ilâha illallâh, (none has the right to be worshipped but Allâh) and acted practically on its legal orders and obligations. See the footnote of V.2:193)].
- 23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.
- 24. The dwellers of Paradise (i.e. those who deserved it through their Islamic Monotheistic

فَقَدْ كَذْبُوكُم بِمَاتَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَانَصْرًأَ وَمَن يَظْلِم مِنكُمْ نُذِقَّهُ عَذَابًا كَمَرًا ١

وَمَآ أَرْسَـلْنَاقَبْلُكَ مِنَٱلْمُرْسَلِينَ إِلَّاۤ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِي ٱلْأَسْوَاقُّ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضِ فِتْنَةً أَتَصْدُ ونَ قَكَانَ رَبُّكَ بَصِدًا ٥

\* وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَاءَ نَا لَوْ لِآ أُنزِلَ عَلَيْنَا ٱلْمَلَنَكَةُ أَوْنَرَىٰ رَتَنَّا لَقَد ٱسْتَكُمُ وَافِيَ أَنفُسهِمْ وَعَتَوْ عُنُواً كَبِرًا ١

يَوْمَ يَرَوْنَ ٱلْمَلَتِكَةَ لَا بُشْرَىٰ يَوْمَهِ لِللَّهُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ١

> وَقَدِمْنَآ إِلَىٰ مَاعَمِلُواْمِنْ عَمَل فَجَعَلْكُهُ هَاءَ مَنْ أَوْرًا ٢

أَصْحَكُ ٱلْجَنَّةِ يَوْمَدِيْ حَيْرٌ مُسْتَقَرًّا

<sup>[1] (</sup>V.25:21) See the footnote of (V.22:9).

Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

- 25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.
- 26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh — Islâmic Monotheism).
- 27. And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger ( Muhammad صلى الله عليه وسلم).[1]
- 28. "Ah! Woe to me! Would that I had never taken so-and-so as a Khalîl (an intimate friend)!
- 29. "He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaitan (Satan) is to man ever a deserter in the hour of need." [Tafsîr Al-Qurtubî)
- صلى 30. And the Messenger (Muhammad will say: "O my Lord! Verily, my people deserted this Our'an (neither listened to it, nor acted on its laws and teachings).
- 31. Thus have We made for every Prophet an enemy among the Mujrimûn (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.
- 32. And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (it is sent down in parts), that

وَيَوْمِ تَشَقَّقُ ٱلسَّمَاءُ ٱلْغَمَامِ وَنُزِلَ ٱلْمَلْتِكَةُ تَنزيلًا ٥

ٱلْمُلَّكُ يَوْمَهِذِ ٱلْحَقُّ لِلرَّحْمَنَ وَكَاتَ يَوْمًاعَلَى ٱلْكُفِينَ عَسِيرًا ٥

وَيَوْمَ يَعَضُّ ٱلظَّالِهُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي ٱلْخَذَتُ مَعَ ٱلرَّسُولِ سَبيلًا ۞

نَهُ يَلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ١

لَّقَدْ أَضَلَّنِي عَنِ ٱلدِّكَرِيَعْدَ إِذْ جَآءَنِّي وَكَانَ ٱلشَّيْطَنُ لِلْإِنسَانِ خَذُولًا ١

وَقَالَ ٱلرَّسُولُ يَدرَبّ إِنَّ قَوْمِي ٱتَّخَذُواْ هَذَا ٱلْقُرْءَ انَ مَفْجُورًا ١٠

وَكَنَاكَ جَعَلْنَا لِكُلِّ نَبِي عَدُوًّا مِينَ ٱلْمُجْرِمِينُّ وَكَفَىٰ بِرَبِكَ هَادِيًا وَنَصِيرًا ١

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَوَلَا نُنزِّلَ عَلَيْهِ ٱلْقُرْءَانُجُمْلَةً وَحِدَةً كَذَالِكَ لِنُثَبِّتَ بِهِۦفُوَّادَكِ ۗ وَرَتَّ لْنَـٰهُ

<sup>[1] (</sup>V.25:27) See the footnote of (V.3:85).

We may strengthen your heart thereby. And We have revealed it to you gradually, in صلى الله stages. (It was revealed to the Prophet in 23 years).

- 33. And no example or similitude do they bring (to oppose or to find fault in you or in this Our'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.
- 34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path [1]
- 35. And indeed, We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)], and placed his brother Hârûn (Aaron) with him as a helper,
- 36. And We said: "Go you both to the people who have denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.
- 37. And Nûh's (Noah) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zâlimûn (polytheists and wrong-doers).
- 38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between.
- 39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).
- 40. And indeed, they have passed by the town [of Prophet Lût (Lot)] on which was

وَلَا يَأْتُونَكَ بِمَثَل إِلَّاحِنْنَكَ بِٱلْحَقِّ وَأَحْسَنَ

ٱلَّذِينَ يُحْشَرُ ويَ عَلَىٰ وُجُوهِ عِمْ إِلَّىٰ جَهَنَّمَ أُوْلَتِكَ شَرٌّ مَّكَانَا وَأَضَلُ سَبِيلًا ١

وَلَقَدْءَ اتَنْنَا مُوسَى ٱلْكِتَابَ وَجَعَلْنَا مَعَهُ رَ أَخَاهُ هَلُونِ وَزِيرًا ۞

فَقُلْنَا أَذْهَبَ ۚ إِلَى ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِعَائِبَنَا فَدَمَّرْنَاهُ مِّ تَدْمِيرًا ١

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُواْ ٱلرُّسُلَ أَغْرَقَنَهُمْ وَجَعَلْنَهُمْ لِلنَّاسِ ءَاسَةً ۖ وَأَعْتَدْنَا لِلظَّلِمِينَ عَذَانًا أَلِمَا ٢

وَعَادَاوَنَهُودَاْ وَأَصْحَابَ ٱلرَّسِّ وَقُوونَا بَيْنَ ذَلِكَ كَتُ رَا ٢

وَكُلَّا ضَمَ ثَنَالَهُ ٱلْأَمْثَالُّ وَكُلًّا تَتَّرَّنَا تَتُمرًا 🕲

وَلَقَدْ أَتَوْاعَلَى ٱلْقَرْيَةِ ٱلَّتِيٓ أُمْطِرَتْ مَطَرَ السَّوْءُ أَفْلَا يَكُونُ وَالْدَوْنَةُ لَا يَكُونُوا لَا يَكُونُوا لَا يُعَالَّمُوا لَا الْحَالَمُ اللَّهُ ال

<sup>[1] (</sup>V.25:34) See the footnote of (V.17:97).

rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection.

- 41. And when they see (O you Muhammad صلى الله عليه وسلم), they treat you only in mockery (saying):"Is this the one whom Allâh has sent as a Messenger?
- 42. "He would have nearly misled us from our âlihah (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path!
- صلى الله عليه 43. Have you (O Muhammad seen him who has taken as his ilâh (god) وسلم his own vain desire? Would you then be a Wakîl (a disposer of his affairs or a watcher) over him?
- 44. Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle).
- 45. Have you not seen how your Lord spread the shadow. If He had willed, He could have made it still-But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).
- 46. Then We withdraw it to Us a gradual concealed withdrawal.
- 47. And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day Nushûr (i.e. getting up and going about here and there for daily work, after one's sleep at night, or like resurrection after one's death).

لَايَرْجُونَ نُشُولًا ١

وَإِذَا رَأُوْكَ إِن سَتَخذُونَكَ إِلَّاهُ زُوًّا أَهَا ذَاكُ لَذِي بَعَثَ أَلِلَّهُ رَسُولًا ١

إن كَادَ لَيُصَلُّنَا عَنْ ءَالِهَيِّنَا لَهُ لَآأَن صَيَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ بَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُ سَبِيلًا ١

أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَهَهُ وهَوَلِهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ١

أَمْ تَحْسَدُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَٱلْأَنْفَاءِ بِلْ هُمْ أَضَلُّ سَبِيلًا @

أَلَةٍ تَزَالَى رَبِّكَ كَيْفَ مَدَّ ٱلظِّلِّ وَلَوْشَآةَ لَجَعَلَهُ سَاكَاثُةُ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا @

ثُمَّ قَصَيْنُهُ إِلَيْنَا قَبَضَا يَسِيرًا ١

وَهُوَ ٱلَّذِي جَعَلَ لَكُو ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ١

- 48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky.
- 49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.
- 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember (the Grace of Allâh,) but most men (refuse to accept the Truth or Faith and) accept nothing but disbelief or ingratitude.
- 51. And had We willed, We would have raised a warner in every town.
- **52.** So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Our'an).
- 53. And it is He Who has let free the two seas (kinds of water): this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them.
- 54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful (to do what He wills).
- 55. And they (disbelievers, polytheists) worship besides Allâh that which can neither profit them nor harm them; and the disbeliever is ever a helper (of the Satan) against his Lord.
- 56. And We have sent you (O Muhammad only as a bearer of glad (صلى الله عليه وسلم tidings and a warner.
- 57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching), except that whosoever wills may take a Path to his Lord.

وَهُوَ ٱلَّذِىٓ أَرۡسَلَٱلرِّيۡحَ بُشۡـرٗٳبَيۡنَ يَدَىۡ رَحْمَتُهُ وَأَنِزَلْنَا مِنَ ٱلسَّمَآءِ مَآءَ طَهُورًا ۞

لِّنُحْيِيَ بِهِ ء بَلْدَةً مَيْنَا وَنُسْقِيَهُ و مِمَّا خَلَقْنَا أَنْعَنَمُ اوَأَنَاسِيَّ كَثِيرًا ١

وَلَقَدُصَرَّ فَنَكُ بَيْنَاهُمُ لِيَذَكَّرُواْ فَأَيْنَ أَكْ ثُرُالنَّاسِ اللاكفُورًا ٥

وَلَوْشِئْنَا لَبَعَثْنَافِي كُلِّ قَرْيَةٍ نَّذِيرًا ٥

فَلَا تُطِعِ ٱلْكَلِفِرِينَ وَجَهِدُهُم بِهِ عِهَادًا كبيرًا ٥

\* وَهُوَٱلَّذِي مَرَجَ ٱلْبَحْرَيْنِ هَلَذَا عَذَبٌ فُرَاتٌ وَهَاذَامِلْحُ أُجَاجٌ وَجَعَلَ بَيْنَهُ مَا بَرْزَخَا وَحِجْراً مَّحْجُورًا ١

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَآءِ بَشَرًا فِجَعَلَهُ ونَسَبًا وَصِهْرَأُ وَكَانَ رَبُّكَ فَدِيرًا ٥

وَيَعَمُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمُّ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِ عَلَىٰ رَبِّهِ فَلَهِ يَرَّا ٥

وَمَا أَرْسَلْنَكَ إِلَّا مُمَشِّهُ اوَ نَذَرَا ٥

قُلْ مَا أَسْعَلُكُ مُعَلَيْهِ مِنْ أَجْرِ إِلَّا مَن شَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِهِ ، سَبِيلًا ٥

- 58. And put your trust (O Muhammad in the Ever Living One Who صلَّى الله عليه وسلم dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves.
- **59.** Who created the heavens and the earth and all that is between them in six Days. Then He (Istawâ) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet concerning His , صلى الله عليه وسلم Muhammad Qualities: His rising over His Throne, His creations, etc.), as He is Khabîr (Well-Acquainted with everything i.e. Allâh).
- 60. And when it is said to them: "Prostrate vourselves to the Most Gracious (Allâh)! they say: "And what is the Most Gracious? Shall we fall down in prostration to that which you command (صلى الله عليه وسلم ) command us?" And it increases in them only aversion.
- 61. Blessed is He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.
- 62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.
- 63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.
- 64. And those who spend the night in worship of their Lord, prostrate and standing.[1]

وَتَوَكَّلُ عَلَى ٱلْحَىِّ ٱلَّذِي لَايَمُوتُ وَسَـبّحْ بحَمْدِةِ وَكَفَىٰ بِهِ عَبِدُنُوْبِ عِبَادِهِ عَ خَبِيرًا هُ

ٱلَّذِي خَلَقَ ٱلسَّمَهَ تِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامِرُثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ٱلرَّحْمَٰنُ فَسَكَلَّ به خبيرًا 🕲

وَإِذَاقِلَ لَهُمُ أَسْحُدُوا للرَّحْمَنِ قَالُوا وَمَا ٱلرَّحْمَنِ أَنْسَجُدُلِمَاتَأْمُرُنَاوَزَادَهُمْ نُفُورًا ١ ١

تَبَارَكِ ٱلَّذِي جَعَلَ فِي ٱلسَّيَمَآءِ بُرُوجًا وَجَعَلَ فيهَا بِسرَجَا وَقَـمَرًا مُّنعَلِ ١

وَهُوَ الَّذِي جَعَلَ الَّهُ وَالنَّهَارَ خِلْفَةً لَمَنْ أَرَادَ أَن يَذَكَّرَ أَوْأَرَادَ شُكُورًا ١

وَعِيَادُٱلرَّحْمَٰنِٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنَا وَإِذَا خَاطَبَهُ مُ ٱلْجَاهِلُونَ قَالُواْ سَلَمًا ١

وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِ مِنْ جَدًا وَقِيْكُمَا ١٠٠

<sup>[1] (</sup>V.25:64) Ibn 'Abbâs رضي الله عنهما said: "Whosoever prayed two *Rak'at* or more after the 'Isha (night) prayer, will be considered like those mentioned in this Verse." And Al-Kalbi said: "Whosoever prayed two Rak'at after the Maghrib (evening) prayer, and four Rak'at after the 'Ishâ (night) prayer will be considered like those mentioned in this Verse." (Tafsîr Al-Qurtubi).

- **65.** And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment."
- **66.** Evil indeed it (Hell) is as an abode and as a place to rest in.
- 67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).
- 68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse— and whoever does this shall receive the punishment. [1]
- 69. The torment will be doubled to him on the Day of Resurrection, and he will abide forever therein in disgrace;
- 70. Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Ever Oft-Forgiving, Most Merciful.<sup>[2]</sup>
- 71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.

وَٱلَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْعَنَا عَذَابَ جَهَنِّيًّانَ عَذَابَهَا كَانَ غَرَامًا ۞

إِنَّهَاسَآةَتْ مُسْتَقَرًّا وَمُقَامًا ۞

وَالَّذِينَ إِذَآ أَنْفَقُواْ لَوْيُسْرِفُواْ وَلَمَّ يَقُّ تُرُواْ وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۞

وَٱلَّذِينَ لَايَدْعُونَ مَعَ ٱللَّهِ إِلَهَاءًاخَرَ وَلَايَقْـتُهُونَ ٱلنَّفْسَ ٱلَّتِيحَـرَّمَٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَايَزْفُوتَ وَمَن يَفْعَلُ ذَلِكَ يَلْقَ أَنْكَامًا ۞

يُصَنِعَفْ لَهُ ٱلْعَدَابُ يَوَمَ ٱلْقِيَاحَةِ وَيَخْلُدُ فِيهِ-مُهَانًا ۞

> إِلَّامَنَ تَابَ وَءَامَنَ وَعَمِلَ عَمَلَا صَلِحًا فَأُوْلَتِهِكَ يُبَدِّلُ اللَّهُ سَيِّعَانِهِمْ حَسَنَاتٍّ وَكَانَ اللَّهُ غَنُورًا رَّحِيمًا ۞

وَمَن تَابَ وَعَـمِلَ صَلِحَافَإِنَّهُ وُيَتُوبُ إِلَى ٱللَّهِ مَتَابًا ۞

And there was also revealed: "Say: O My slaves who have transgressed against their ownselves! (by committing sins), despair not of the Mercy of Allah." (V. 39:53). (Sahîh Al-Bukhârî, Vol.6, Hadîth No.334).

<sup>[1] (</sup>V.25:68)

A) See the footnote of (V.2:22).

B) See the footnote of (V.4:135).

<sup>[2] (</sup>V.25:70) Islam demolishes all the previous evil deeds and so do migration (for Allah's sake) and Hajj (pilgrimage to Makkah). [Al-Lu'lu' Wal-Marjan, Vol. 1, Chapter 52, Page 205] Narrated Ibn 'Abbâs رضى الله عنها: Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad عمليه وسلم and said: "O Muhammad! Whatever you say, and invite people to, is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: "Those who invoke not with Allah any other god, nor kill such person as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (V. 25:68) "... Except those who repent..." (V. 25:70).

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- 72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.
- 73. And those who, when they are reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations; etc.) of their Lord. fall not deaf and blind thereat.
- 74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttagûn (the pious. See V.2:2)."
- 75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.
- 76. Abiding therein forever excellent it is as an abode, and as a place to rest in.
- صلى الله عليه وسلم 77. Say (O Muhammad صلى الله عليه وسلم to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours forever (inseparable, permanent punishment)."

Sûrat Ash-Shu'arâ' (The Poets) XXVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Tâ-Sîn-Mîm.

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]

2. These are the Verses of the manifest Book [(this Qur'an), which was promised by Allâh in the Taurât (Torah) and the Injeel (Gospel), makes things clear].

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّواْ بِٱللَّغُو مَرُ وأكرَامًا ۞

وَٱلَّذِيرِبَ إِذَا ذُكِيرُواْ بِعَايَكِ رَبِّهِمْ لَرِّ يَخِرُواْ عَلَيْهَا صُمِّاوَعُمْسَانًا ١

> وَٱلَّذِينَ يَقُولُونَ رَبِّنَا هَبْ لَنَامِنْ أَزْوَجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَغَيُنِ وَأَجْعَلْنَا لِلْمُتَّقِينَ إمّامًا ٢

أُوْلَنَيكَ يُجْزَوْنِ ٱلْغُرْفَةَ بِمَاصَيَرُواْ وَيُلَقَّوْنِ فيهَاتِّحِيَّةً وَسَلَامًا ٥

خَالِدِينَ فِيهَا حَسُنَتَ مُسْتَقَرًّا قُلْمَايَعْبَوُاْيِكُمْ رَبِّقِ لَوْلَا دُعَآؤُكُمٌّ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا



ِ ٱللَّهِ ٱلرَّحْمَرُ ٱلرَّحِيمِ

يَلْكَءَ إِنْتُ ٱلْكِتَابِ ٱلْمُدِينِ ٢

- 3. It may be that you (O Muhammad صلی) are going to kill yourself with grief, that they do not become believers [in your *Risalah* (Messengership) i.e. in your Message of Islâmic Monotheism].
- 4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.
- **5.** And never comes there to them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom.
- 6. So they have indeed denied (the truth this Qur'ân), then the news of what they mocked at will come to them.
- 7. Do they not observe the earth how much of every good kind We cause to grow therein?
- **8.** Verily, in this is an *Ayâh* (proof or sign), yet most of them (polytheists, pagans who do not believe in Resurrection) are not believers.
- **9.** And verily, your Lord, He is truly the All-Mighty, the Most Merciful.
- 10. And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrong-doers) —
- 11. "The people of Fir'aun (Pharaoh): Will they not fear Allâh and become righteous?"
- 12. He said: "My Lord! Verily, I fear that they will deny me,
- 13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron) (to come along with me).

لَعَلَّكَ بَلَخِعٌ نَّفْسَكَ أَلَّا يَكُونُواْ مُؤْمِنِينَ ٢

إِن نَشَأْنُزَلْ عَلَيْهِ مِينَ ٱلسَّمَاءَ اَيَةً فَظَلَتْ أَعْنَفُهُمْ لَهُ أَغْفِهُمْ لَهُ الْخَضِعِينَ ٢

وَمَايَأْتِيهِ مِيِّن ذِكْرِيِّنَ ٱلرَّحَمْنِ مُحْدَثٍ إِلَا كَانُواْعَنْهُ مُعْرِضِينَ ۞

> فَقَدَّكَذَّبُواْفَسَيَأْتِيهِمُ أَنْبَتُوُاْمَاكَافُواْ بِهِۦ يَسْتَهْزُءُونَ ۞

أْوَلَوْ بَرَوْاْ إِلَى ٱلْأَرْضِ كَوْأَنْبَتَنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ۞

إِنَّ فِي ذَلِكَ لَآيَةً وَمَاكَانَ أَكَّ ثَرُهُم مُّؤْمِنِينَ ٥

وَإِنَّ رَبِّكَ لَهُوَٱلْعَزِيزُٱلرَّحِيمُ ۞

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱنْتِ ٱلْقَوْمَ ٱلظَّالِمِينَ ۞

فَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ ١

قَالَ رَبِّ إِنِّ أَخَافُ أَن يُكَذِّبُونِ ٥

وَيَضِيئُ صَدْرِى وَلَاينَطَلِقُ لِسَانِى فَأَرْسِلُ إِلَىٰ هَدُونَ ۞

<sup>[11] (</sup>V.26:3) See the footnote of (V.3:85).

- 14. "And they have a charge of crime against me, and I fear they will kill me."
- 15. (Allâh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening.
- 16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Âlamîn (mankind, jinn and all that exists),
- 17. "So allow the Children of Israel to go with us."
- 18. [Fir'aun (Pharaoh)] said [to Mûsâ (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.
- 19. "And you did your deed, which you did (i.e. the crime of killing a man)while you were one of the ingrates."
- **20.** Mûsâ (Moses) said: "I did it then, when I was ignorant (as regards my Lord and His Message).
- **21.** "So I fled from you when I feared you. But my Lord has granted me *Hukm* (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers.
- **22.** "And this is the past favour with which you reproach me: that you have enslaved the Children of Israel."
- 23. Fir'aun (Pharaoh) said: "And what is the Lord of the 'Âlamîn (mankind, jinn and all that exists)?"
- 24. [Mûsâ (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."

وَلَهُ مْ عَلَىٰ ذَنْكُ فَأَخَافُ أَن يَقْ تُلُونِ

قَالَ كَلَّا قَٱذْهَبَابِعَايَتِنَا ۗ إِنَّامَعَكُمُ مُّسْتَمِعُونَ ١

فَأْتِيَا فِرْعَوْنَ فَقُولًا إِنَّا رَسُولُ رَبِّ ٱلْعَالَمِينَ ١

أَنْ أَرْسِلْمَعَنَابَنِيٓ إِسْرَةِ مِلَ ٧

قَالَ أَلْوَنُرَبِكَ فِينَا وَلِيدَا وَلَيِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ۞

> وَفَعَلْتَ فَغَلَتَكَ الَّتِي فَعَلْتَ وَأَنتَ مِنَ اللَّهِ اللَّهِ مَعَلَتَ وَأَنتَ مِنَ اللَّهِ اللَّهِ اللّ الْكَيْفِرِينَ ﴿

قَالَ فَعَلْتُهَآ إِذَا وَأَنَا مِنَ ٱلضَّالِينَ ٥

فَفَرَرْتُ مِنكُولَفَاخِفَتُكُو فَوَهَبَ لِي رَقِي حُكُمًا وَجَعَلَنِي مِنَ ٱلْمُرْسَلِينَ ۞

> وَتِلْكَ يَعْمَةُ تَمُنُّهَا عَلَىَّ أَنْ عَبَدَتَ بَيْنَ إِسْرَةِ يِلَ ۞

> > قَالَ فِرْعَوْنُ وَمَارَبُ ٱلْعَالَمِينَ

فَالَ رَبُّ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَمَابَيْنَهُمَّ ۚ إِن كُنتُ م مُوقِنِينَ ۞

- **25.** [Fir'aun (Pharaoh)] said to those around him: "Do you not hear (what he says)?"
- **26.** [Mûsâ (Moses)] said: "Your Lord and the Lord of your ancient fathers!"
- 27. [Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!"
- **28.** [Mûsâ (Moses)] said: "The Lord of the east and the west, and all that is between them, if you did but understand!"
- 29. [Fir'aun (Pharaoh)] said: "If you choose an *ilâh* (god) other than me, I will certainly put you among the prisoners."
- **30.** [Mûsâ (Moses)] said: "Even if I bring you something manifest (and convincing)?"
- 31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!"
- **32.** So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest.
- **33.** And he drew out his hand, and behold, it was white to all beholders!
- **34.** [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer.
- 35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"
- **36.** They said: "Put him off and his brother (for a while), and send callers to the cities;
- 37. "To bring up to you every well-versed sorcerer."
- **38.** So the sorcerers were assembled at a fixed time on a day appointed.
- **39.** And it was said to the people: "Are you (too) going to assemble?

قَالَ لِمَنْ حَوْلَهُ وَأَلَا لَشَتَمِعُونَ ٥

قَالَ رَبُّكُو وَرَبُّ ءَاجَآبِكُو ٱلْأَوَّلِينَ ۞

قَالَ إِنَّ رَسُولَكُو ٱلَّذِيَّ أُرْسِلَ إِلَيْكُو لَمَجْنُونٌ ٥

قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَابَيْنَهُمَآ ۚ إِن كُشُرُ تَعْقِلُونَ ۞

قَالَلَهِنِٱتَّخَذْتَ إِلَّهَا غَيْرِي لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ۞

قَالَ أَوَلُوْجِنْتُكَ بِشَيْءِ مُّبِينِ

قَالَ فَأْتِ بِهِ عَإِن كُنتَ مِنَ ٱلصَّادِ قِينَ 📆

فَأَلْقَىٰعَصَاهُ فَإِذَاهِيَ ثُعْبَانٌ مُّيِينٌ ٢٠٠٠

وَنَزَعَ يَكُهُ وَفَإِذَا هِيَ بَيْضَاتُهُ لِلنَّاظِرِينَ ٥

قَالَ لِلْمَلَإِحَوْلَهُ وَ إِنَّ هَنْذَا لَسَنْحِرُّعَلِيمٌ ۞

يُرِيدُأَن يُغَرِجَكُوْمِّنَ أَرْضِكُم بِسِحْرِهِ عَلَمَاذَا تَأْمُرُونَ ۞

قَالُوٓاْ أَرْجِهۡ وَأَخَاهُ وَٱلۡمَتۡ فِي ٱلۡمَدَآبِنِ حَشِرِينَ ۞

يَأْتُوكَ بِكُلِّ سَخَارِ عَلِيمِ

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمِ مَعْلُومِ 🕲

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ۞

- 40. "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."
- 41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"
- 42. He said: "Yes, and you shall then verily be of those brought near (to myself)."
- 43. Mûsâ (Moses) said to them: "Throw what you are going to throw!"
- 44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"
- 45. Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed!
  - 46. And the sorcerers fell down prostrate.
- 47. Saying: "We believe in the Lord of the 'Âlamîn (mankind, jinn and all that exists).
- 48. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."
- 49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."
- 50. They said: "No harm! Surely, to our Lord (Allâh) we are to return.
- 51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsâ (Moses) and in the Monotheism which he has brought from Allâh]."
- 52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily, you will be pursued."

لَعَلَّنَانَتَيْعُ ٱلسَّحَرَةَ إِن كَانُواْهُمُ ٱلْغَلِيِينَ ٥

فَلَمَّا حَاءَ ٱلسَّحَرَةُ قَالُو أَلِفِرْعَوْنَ أَينَ لَنَا لَأَجْرًا إِن كُنَّا نَحْهُ ٱلْغَالِينَ ١

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَّمِنَ ٱلْمُقَرِّبِينَ ١

قَالَ لَهُ مِمُّوسَيَ أَلْقُواْ مَا أَنتُمِمُّلْقُونَ ٢

فَأَلْقَهُ أَحِمَالَهُمْ وَعِصِمَتُهُمْ وَقَالُواْ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَيَحْنُ ٱلْعَالِمُونَ ١

فَأَلْقَلَ مُوسَىٰ عَصَاهُ فَاذَاهِيَ تَلْقَفُ مَا رَأَفِكُونَ ۞

فَأُلْقِي ٱلسَّحَرَةُ سَجِدِينَ ١ قَالُوٓ أَءَامَنَا بِرَبِ ٱلْعَلَمِينَ ٧

رَتِ مُوسَىٰ وَهَارُونَ ۞

قَالَ عَامَنتُ مِلَهُ وَقَبْلَ أَنْ عَاذَنَ لَكُمْ إِنَّهُ و لَكَبِيرُكُو ٱلَّذِي عَلَّمَكُمُ ٱلسِّحْرَفَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيكُمُ وَأَرْجُلَكُمُ مِّنْ خِلَفِ وَلَأْصَلِّنَّكُمْ أَجْمَعِينَ ١

قَالُواْ لَاضَيْرُ إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ٥

إِنَّانظَمَعُ أَن يَغْفِرَ لِنَارَبُنَا خَطَلِيكَنَا أَبَكُنَّا ۖ أَوَّلَ ٱلْمُؤْمِنِينَ ١

\* وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِيعِبَادِيٓ إِنَّكُم مُتَّىَعُونَ ٢

- 53. Then Fir'aun (Pharaoh) sent callers to (all) the cities.
- **54.** (Saying): "Verily, these indeed are but a small band.
- 55. "And verily, they have done what has enraged us.
- **56.** "But we are a host all assembled, amply fore-warned."
- 57. So, We expelled them from gardens and springs,
- **58.** Treasures, and every kind of honourable place.
- **59.** Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.
  - 60. So they pursued them at sunrise.
- 61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken."
- 62. [Mûsâ (Moses)] said: "Nay, verily, with me is my Lord. He will guide me."
- 63. Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain.
- **64.** Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.
- 65. And We saved Mûsâ (Moses) and all those with him.
  - 66. Then We drowned the others.
- 67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.
- **68.** And verily, your Lord, He is truly the All-Mighty, the Most Merciful.

فَأَرْسَلَ فِرْعَوْنُ فِي ٱلْمَدَآبِينِ كَشِرِينَ ٢

إِنَّ هَلَوُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ ٥

وَإِنَّهُ مُلْنَالَغَآبِظُونَ ٥

وَإِنَّا لَجَمِيعُ حَذِرُونَ ٥

فَأَخْرَجْنَاهُم مِنجَنَّتِ وَعُيُونِ ٧

وَكُنُوزِ وَمَقَامِ كَرِيمِ

كَذَالِكُ وَأَوْرَثُنَهَا بَنِيَ إِسْرَاءِ يلَ ٥

فَأَتْبَعُوهُم مُشْرِقِينَ ۞ فَلَمَّاتَرَة الْبَيْمَانِ قَالَ أَصْحَبُ مُوسَىٰ إِنَّا لَمُدَرِّكُونَ ۞

قَالَكَلَّأَ إِنَّ مَعِيَ رَبِي سَيَهْدِينِ ۞

فَأُوْحَيْمَنَآ إِلَىٰ مُوسَىٰ أَنِ ٱضْرِب بِعَصَاكَ ٱلْبَحْرِ فَٱنفَاقَ فَكَانَكُنُّ فِرْقِ كَالطَّوْدِٱلْعَظِيدِ ۞

وَأَزْلَفُنَاثُمَّٱلْاَخَرِينَ ١

وَأَنجَيْنَامُوسَىٰ وَمَن مَّعَهُ وَ أَجْمَعِينَ ۞

ئُمَّ أَغْرَقْنَا ٱلْآخَرِينَ ۞ إِنَّ فِى ذَلِكَ لَآئِيَةً وَمَاكَانَ أَكْثَرُهُم مُؤْمِنِينَ ۞ وَانْ رَنَكَ لَهُوَ الْعَذِيزُ ٱلرَّحِبُهُ ۞

- 69. And recite to them the story of Ibrâhîm (Abraham).
- 70. When he said to his father and his people: "What do you worship?"
- 71. They said: "We worship idols, and to them we are ever devoted."
- 72. He said: "Do they hear you, when you call on (them)?
- 73. "Or do they benefit you or do they harm (you)?"
- 74. They said: "(Nay) but we found our fathers doing so."
- 75. He said: "Do you observe that which you have been worshipping —
  - **76.** "You and your ancient fathers?
- 77. "Verily, they are enemies to me, except the Lord of the 'Alamîn (mankind. jinn and all that exists),
- 78. "Who has created me, and it is He Who guides me.
- 79. "And it is He Who feeds me and gives me to drink.
- 80. "And when I am ill, it is He who cures me.
- 81. "And Who will cause me to die, and then will bring me to life (again).
- 82. "And Who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection).
- 83. My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.
- 84. And grant me an honourable mention in later generations.

وَأَتُلُ عَلَيْهِمْ نَبَأَ إِنْرَاهِهِمْ ١

إِذْقَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعَبُدُونَ ۞

قَالُواْنَعَـُدُأَصِينَامَافَنَظَأُ لَهَا عَكِفِينَ ۞

قَالَهُ لِيَسْمَعُونَكُو إِذْ تَكْعُونَ ١

أَوْ يَنفَعُونَكُو أَوْ يَضُورُ وَنَ ٣

قَالُواْ بَلْ وَحَدُنَآءَاكِآءَنَاكَذَلِكَ يَفْعَلُونَ ١

قَالَ أَفَرَءَ مِنْهُ مَّا كُنْهُ ۚ تَعَمُدُونَ ٥

أَنتُ وَءَاكَأُوكُ مُ الْأَقَدَمُونَ ٢

فَانَّهُمْ عَدُوٌّ لِي إِلَّارَبَّ ٱلْعَالَمِينَ ٧

ٱلَّذِي خَلَقَنِي فَهُوَيَهَدِينِ ۞

وَٱلَّذِيهُوَ يُطْعِمُني وَيَسْقِينِ ۞

وَإِذَا مَرضِتُ فَهُوَيَشْفِينِ ٥

وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ١

وَٱلَّذِيَّ أَطْمَعُ أَن يَغْفِرَ لِي خَطِيَّتِي يَوْمَ ٱلدِّينِ ٥

رَبِّهَ مِن لِي حُكُمُ اوَأَلْحِقْنِي بِٱلصَّالِحِينَ ٢

وَٱجْعَل لِي لِسَانَ صِدْقِ فِي ٱلْآخِرِينَ ٥

- **85.** And make me one of the inheritors of the Paradise of Delight.
- **86.** And forgive my father, verily, he is of the erring.
- **87.** And disgrace me not on the Day when (all the creatures) will be resurrected.
- **88.** The Day whereon neither wealth nor sons will avail,
- **89.** Except him who comes to Allâh with a clean heart [clean from *Shirk* (polytheism) and *Nifâq* (hypocrisy)]."
- 90. And Paradise will be brought near to the *Muttaqûn* (the pious See V.2:2).
- **91.** And the (Hell) Fire will be placed in full view of the erring.
- **92.** And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship.
- 93. "Instead of Allâh? Can they help you or (even) help themselves?"
- **94.** Then they will be thrown on their faces into the (Fire), they and the *Ghâwûn* (devils, and those who were in error).
- 95. And the whole hosts of *Iblîs* (Satan) together.
  - 96. They will say while contending therein,
- 97. By Allâh, we were truly in a manifest error.
- 98. When We held you (false gods) as equals (in worship) with the Lord of the 'Âlamîn (mankind, jinn and all that exists);
- 99. And none has brought us into error except the *Mujrimûn* [*Iblîs* (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors].

وَأَجْعَلْنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ٥

وَٱغْفِرْ لِأَبِيٓ إِنَّهُ رَكَانَ مِنَ ٱلضَّمَ ٱلِّينَ ١

وَلَا يُخْزِنِي يَوْمَ يُبْعَثُونَ ۞

يَوْمَلَايَنفَعُمَالٌ وَلَابَنُونَ ٥

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبِ سَلِيمِ ٥

وَأُزْلِفَتِ ٱلْجُنَّةُ لِلْمُتَّقِينَ ۞

وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ ١

وَقِيلَ لَهُمْ أَيْنَ مَاكُنتُو تَعْبُدُونَ اللهُ

مِن دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُو أَوْ يَنتَصِرُونَ ٢

فَكُبُكِبُواْفِيهَاهُرُ وَٱلْغَاوُدِنَ ٢

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ٥

قَالُواْ وَهُمْ فِيهَا يَخْتَصِمُونَ ۞ تَالَّقِهِ إِن كُنَّالَةِي ضَلَالِ مُّيدٍ ۞

إِذْ نُسَوِيكُمْ بِرَبِّ ٱلْعَالَمِينَ ۞

وَمَاۤ أَضَلَنَاۤ إِلَّا ٱلْمُجْرِمُونَ ۞

**100.** Now we have no intercessors.

101. Nor a close friend (to help us).

102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!

- 103. Verily, in this is indeed a sign, yet most of them are not believers.
- **104.** And verily, your Lord, He is truly the All-Mighty, the Most Merciful.
- 105. The people of Nûh (Noah) denied the Messengers.
- 106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him?
- 107. "I am a trustworthy Messenger to you.
- 108. "So fear Allâh, keep your duty to Him, and obey me.
- 109. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Alamîn (mankind, iinn and all that exists).
- 110. "So keep your duty to Allâh, fear Him and obey me."
- 111. They said: "Shall we believe in you, when the meanest (of the people) follow vou?"
- 112. He said: "And what knowledge have I of what they used to do?
- 113. "Their account is only with my Lord, if you could (but) know.
- 114. "And I am not going to drive away the believers.
  - 115. I am only a plain warner."

فَيَ الْنَامِنِ شَلْفِعِينَ ٢ وَلَاصَدِيقَ حَمِيمِ ١ فَلَوْ أَنَّ لَنَاكُمْ أَةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١

انَ فِي ذَلِكَ لَاَئَةً وَمَاكَاتَ أَكْثُرُهُم مُّؤْمِنِينَ ٢

وَإِنَّ رَبِّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١

كَذَّبَتْ قَوْمُ نُوجٍ ٱلْمُرْسَلِينَ ۞

إِذْقَالَ لَهُمْ أَخُوهُمْ نُوحُ أَلَا تَتَقُونَ ٥

إِنِّى لَكُورُ رَسُولُ أَمِينٌ ١

فَأَتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ٨

وَمَآأَسْتَلُكُو عَلَيْهِ مِنْ أَجْرً إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبّ ٱلْعَلَمِينَ 🕲

فَأَتَّقُواْ أَلَّهَ وَأَطِعُونِ ١

\* قَالُوٓ أَأَنُوۡمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرۡذَلُونَ اللَّهِ

قَالَ وَمَاعِلْمِي بِمَاكَانُواْ يَعْمَلُونَ ١

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ٥

وَمَآأَنَا بُطَارِدِ ٱلْمُؤْمِنِينَ ١

إِنۡ أَنَا اِلَّانَدٰرِ مُبِينٌ ١

116. They said: "If you cease not, O Nûh (Noah) you will surely be among those stoned (to death)."

117. He said: "My Lord! Verily, my people have denied me.

- 118. Therefore judge You between me and them, and save me and those of the believers who are with me."
- 119. And We saved him and those with him in the laden ship.
- **120.** Then We drowned the rest (disbelievers) thereafter.
- 121. Verily, in this is indeed a sign, yet most of them are not believers.
- **122.** And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
  - 123. 'Âd (people) denied the Messengers.
- 124. When their brother Hûd said to them: "Will you not fear Allâh and obey Him?
- 125. "Verily, I am a trustworthy Messenger to you.
- 126. "So fear Allâh, keep your duty to Him, and obey me.
- 127. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Âlamîn (mankind, jinn, and all that exists).
- **128.** "Do you build high palaces on every high place, while you do not live in them?
- 129. "And do you get for yourselves palaces (fine buildings) as if you will live therein forever? [11]
- **130.** "And when you seize (somebody), seize you (him) as tyrants?

قَالُوْالَيِن لَّرْتَنتَهِ يَننُوحُ لَتَكُوْنَنَ مِنَ الْمُعْرَفِينَ مِنَ الْمُؤْمِنَ اللهِ الْمُؤْمِنَ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللّهُ اللهُ ال

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ١

فَأَفْتَحْ بَيْنِي وَيَثَنَكُ أُرِفَتْحَا وَنَجِنِي وَمَن مَعِيَ مِنَ ٱلْمُؤْمِنِينَ ۞

فَأَنْجَيْنَاهُ وَمَن مَّعَهُ فِي ٱلْفُلْكِ ٱلْمَشْحُونِ ٢

ثُورَ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ ١

إِنَّ فِي ذَالِكَ لَآيَةً وَمَاكَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۞

وَإِنَّ رَبِّكَ لَهُوَٱلْعَزِيزُٱلرَّحِيمُ ۞

كَذَبَتْ عَادُالْمُرْسَلِينَ ۞ إِذْقَالَ لَهُمْ أَخُوهُمْ هُودُ أَلَاتَنَقُونَ ۞

إِنِّي لَكُورُ رَسُولُ أَمِينٌ ١

فَأَتَّقُواْ اللَّهَ وَأَطِيعُونِ ٢

وَمَا أَسۡكُمُ عَلَيْهِ مِنۡ أَخِرٍّ إِنۡ أَخِرِىَ إِلَاعَلَىٰ رَبِّ ٱلۡعَالَمِينَ ۞

أَتَبْنُونَ بِكُلِّ رِبِعِ ءَايَةً تَعَبَّتُونَ ١

وَتَتَخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ 🕲

وَإِذَا بَطَشْتُم بَطَشْتُر جَتَادِينَ ١

<sup>[1] (</sup>V.26:129) See the footnote (C) of (V.9:111).

- 131. "So fear Allâh, keep your duty to Him, and obey me.
- 132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.
- 133. "He has aided you with cattle and children.
  - 134, "And gardens and springs.
- 135. "Verily, I fear for you the torment of a Great Day."
- 136. They said: "It is the same to us whether you preach or be not of those who preach.
- 137, "This is no other than the false tales and religion of the ancients, [Tafsîr At-Tabarî]
- 138. "And we are not going to be punished."
- 139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.
- 140. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
- 141. Thamûd (people) denied the Messengers.
- 142. When their brother Sâlih said to them: "Will you not fear Allâh and obey Him?
- 143. "I am a trustworthy Messenger to you.
- 144. "So fear Allâh, keep your duty to Him, and obey me.
- 145. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Alamîn (mankind, iinn and all that exists).

فَأَتَّقُواْ ٱللَّهَ وَأَطِيعُون ١

وَٱتَّقُواْٱلَّذِيٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ١

أَمَدَّكُمْ بِأَنْعَنِهِ وَيَنِينَ شَ

وَجَنَّاتِ وَعُيُونِ ١ إِنَّ أَخَافُ عَلَيْكُ عَذَابَ يَوْمِ عَظِيمِ ١

قَالُواْ سَوَآهُ عَلَيْنَآ أَوَعَظِتَ أَمْلَوْتَكُنُ مّر - ٱلْوَاعِظِينَ ١

إِنْ هَٰذَاۤ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ٢

وَمَا خَنُ بِمُعَذَّبِينَ ١

فَكَذَّبُوهُ فَأَهْلَكُنَاهُمَّ إِنَّ فِي ذَالِكَ لَآيِةً وَمَاكَانَ أَكَ يَرُهُمْ مُؤْمِنِينَ ١

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ ٱلرَّحِيمُ ١

كَذَّبِتْ ثَمُودُ ٱلْمُرْسَلِينَ ١

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَقُونَ ١

إِنِّي لَكُوْ رَسُولُ أَمِينٌ ١

فَأَتَّقُواْ أَلَّهَ وَأُطِيعُونِ ١

وَمَآأَشْنَكُ مُ عَلَيْهِ مِنْ أَجْرً إِنْ أَجْرِيَ إِلَّاعَلَىٰ رَبّ ٱلْعَالَمِينَ 🕮

- 146. "Will you be left secure in that which you have here?
  - 147. "In gardens and springs.
- **148.** And green crops (fields) and date-palms with soft spadix.
- 149. "And you hew out in the mountains, houses with great skill.
- 150. "So fear Allâh, keep your duty to Him, and obey me.
- **151.** "And follow not the command of *Al-Musrifûn* [i.e. their chiefs: leaders who were polytheists, criminals and sinners],
- 152. "Who make mischief in the land, and reform not."
- 153. They said: "You are only of those bewitched!
- 154. "You are but a human being like us. Then bring us a sign if you are of the truthful."
- 155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.
- 156. "And touch her not with harm, lest the torment of a Great Day should seize you."
- 157. But they killed her, and then they became regretful.
- 158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.
- **159.** And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
- **160.** The people of Lût (Lot) (who dwelt in the town of Sodom in Palestine) denied the Messengers.

أَتُتْرَكُونَ فِي مَاهَهُنَآءَ امِنِينَ ١

في جَنَّاتِ وَعُمُونِ ۞ وَزُرُوعٍ وَنَخْ لِي طَلْعُهَا هَضِيرٌ ۞

وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتِا فَارِهِينَ ١

فَأَتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١

وَلَا تُطِيعُواْ أَمْرَالُمُسْرِفِينَ ١

ٱلَّذِينَ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ @

قَالُواْ إِنَّمَا أَنتَ مِنَ ٱلْمُسَحَّدِينَ ١

مَاآنَتَ إِلَّابَشَرُّقِثُلُنَا فَأْتِ بِكَايَةٍ إِن كُنتَ مِنَ ٱلصَّدِقِينَ ۞

> قَالَ هَاذِهِۦنَاقَةٌ لَهَاشِرْبٌ وَلَكُوْشِرْبُ يَوْمِ مَعَلُومِ ۞

وَلَاتَمَسُّوهَا بِسُوءِ فَيَأْخُذَكُمْ عَذَابُ يُوْمِ عَظِيمٍ ٥

فَعَقَرُوهَا فَأَصِّبَحُواْ نَلدِمِينَ ١

فَأَخَذَهُ مُرُالْعَذَابُ إِنَّ فِي ذَلِكَ لَآئِيَةً وَمَاكَانَ أَكْثُرُهُمُ مُؤْمِنِينَ ۞

وَإِنَّ رَبَّكَ لَهُوَٱلْعَزِيزُٱلرَّحِيهُ ١

كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ۞

- **161.** When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him?
- 162. "Verily, I am a trustworthy Messenger to you.
- 163. "So fear Allâh, keep your duty to Him, and obey me.
- 164. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Âlamîn (mankind, jinn and all that exists).
- 165. "Go you in to the males of the 'Âlamîn (mankind),
- 166. "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"
- 167. They said: "If you cease not O Lût (Lot)! verily, you will be one of those who are driven out!"
- 168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).
- 169. "My Lord! Save me and my family from what they do."
  - 170. So We saved him and his family, all,
- 171. Except an old woman (his wife) among those who remained behind.
- 172. Then afterward We destroyed the others.
- 173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!
- 174. Verily, in this is indeed a sign, yet most of them are not believers.
- 175. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَقُونَ ١

إِنِّي لَكُ مُرْرَسُولٌ أَمِينٌ ١

فَأَتَّقُواْ أَلِلَّهَ وَأَطِيعُونِ ١

وَمَاۤ أَسۡتَلُكُمُ عَلَيۡهِ مِنۡ أَجۡرٍۗ إِنۡ أَجۡرِىَ إِلَاعَلَىٰ رَبِّ ٱلۡمَاۡلِمِينَ ۞

أَتَأْتُونَ ٱلذُكْرَانَ مِنَ ٱلْعَالَمِينَ ٥

وَتَذَرُونَ مَاخَلَقَ لَكُمْ رَبُّكُمْ مِّنْ أَزْوَجِكُمْ بَلْ أَنتُمْ وَمُرَّعَادُونَ ۞

قَالُواْلَيِنِ لَرَّتَنتَهِ يَنكُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ١

قَالَ إِنِّي لِعَمَلِكُمْ مِّنَ ٱلْقَالِينَ ۞

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ١

فَنَجَيْنَهُ وَأَهْلَهُ وَأَجْمَعِينَ ۞ الَّاعَهُ زَا فِي ٱلْفَارِينَ ۞

لُورَمَونَا ٱلْآخَرِينَ ١

وَأَمْطَرُنَا عَلَيْهِم مَّطَرًّا فَسَاءَ مَطَرُ ٱلْمُنذَرِينَ ٥

إِنَّ فِي ذَالِكَ لَآيَةً وَمَاكَانَأَكُثُرُهُم مُّؤْمِنِينَ ٢

وَإِنَّ رَبِّكَ لَهُوَ ٱلْعَنِيزُ ٱلرَّحِيمُ

176. The dwellers of Al-Aikah [near Madyan (Midian)] denied the Messengers.

177. When Shu'aib said to them: "Will you not fear Allâh and obey Him?

178. "I am a trustworthy Messenger to you.

179. "So fear Allâh, keep your duty to Him, and obey me.

180. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Âlamîn (mankind, jinn and all that exists).

**181.** "Give full measure, and cause no loss (to others).

**182.** "And weigh with the true and straight balance.

183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.

184. "And fear Him Who created you and the generations of the men of old."

185. They said: "You are only one of those bewitched!

186. "You are but a human being like us and verily, we think that you are one of the liars!

187. "So cause pieces of the heaven to fall on us, if you are of the truthful!"

**188.** He said: "My Lord is the Best Knower of what you do."

189. But they denied him, so the torment of the day of shadow (a gloomy cloud) seized them. Indeed, that was the torment of a Great Day.

190. Verily, in this is indeed a sign, yet most of them are not believers.

كَذَّبَ أَضَحَبُ ثَيْكَةِ ٱلْمُرْسَلِينَ ١

إِذْقَالَ لَهُمْ شُعَيْبُ أَلَاتَنَّقُونَ ١

إِنِّى لَكُوْ رَسُولُ أَمِينٌ ۞ فَأَتَّقُوا ٱللَّهَ وَأَطِيعُون ۞

وَمَاۤ أَشَعُكُمُوۡعَلَيْهِ مِنۡ أَجۡرٍ إِنۡ أَجۡرِىۤ إِلَّاعَلَىٰ رَبِّ ٱلۡعَكَمِينَ ۞

\* أَوْفُواْ ٱلْكَيْلَ وَلَا تَكُونُواْ مِنَ ٱلْمُخْسِرِينَ ١

وَذِنُواْ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيرِ @

وَلَانَبْخَسُواْ النَّاسَ أَشْيَآءَهُرُوَلَاتَغْنُوْاْ فِي الْأَرْضِ مُفْسِدِينَ ۞

وَٱتَّقُوا ٱلَّذِي خَلَقَكُمْ وَٱلْجِيلَّةَ ٱلْأَوَّلِينَ 🚳

قَالُوَاْ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحِّرِينَ ٥

وَمَا أَنتَ إِلَّا بَشَرٌمِ عَثْلُنَا وَإِن نَظْنُكَ لَمِنَ ٱلْكَنْدِينَ ۞

فَأَسْقِطْ عَلَيْمَ اَكِسَفَا تِنَ السَّمَآءِ إِن كُنْتَ مِنَ الصَّدِقِينَ ۞ قَالَ رَقِبَ أَعَلَمُ إِمَا تَعْمَلُونَ ۞

فَكَنَّبُوهُ فَأَخَذَهُوْعَذَابُيَوْمِ ٱلظُّلَةِ ۚ إِنَّهُۥكَانَ عَذَابَ يَوْمِ عَظِيمٍ ۞

إِنَّ فِي ذَلِكَ لَآئِيةٌ وَمَا كَانَ أَحْ تَرُهُمُ مُّؤْمِنِينَ ۞

- **191.** And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
- **192.** And truly, this (the Qur'ân) is a revelation from the Lord of the 'Âlamîn (mankind, jinn and all that exists),
- **193.** Which the trustworthy *Rûh* [Jibrîl (Gabriel)] has brought down
- مىلى 194. Upon your heart (O Muhammad (الله عليه وسلم that you may be (one) of the warners,
  - 195. In the plain Arabic language.
- 196. And verily, it (the Qur'ân, and its revelation to Prophet Muhammad صلى الله عليه ) is (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel (Gospel)] of former people.
- 197. Is it not a sign to them that the learned scholars (like 'Abdullâh ibn Salâm رضى الله عنه who embraced Islâm)<sup>[1]</sup> of the Children of Israel knew it (as true)?
- 198. And if We had revealed it (this Qur'ân) to any of the non-Arabs,
- 199. And he had recited it to them, they would not have believed in it.
- **200.** Thus have We caused it (the denial of the Qur'ân) to enter the hearts of the *Mûjrimûn* (criminals, polytheists, sinners).
- **201.** They will not believe in it until they see the painful torment.
- **202.** It shall come to them of a sudden, while they perceive it not.
- 203. Then they will say: "Can we be respited?"
- **204.** Would they then wish for Our Torment to be hastened on?

وَإِنَّ رَبُّكَ لَهُوَٱلْعَزِيزُٱلرَّحِيهُ ۞

وَإِنَّهُ وَلَتَنزِيلُ رَبِّ ٱلْعَالَمِينَ ٢

نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ اللهِ

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِيِينَ ١

بِلِسَانٍ عَرَبِيِّ مُّبِينِ ۞ وَإِنَّهُ لِغِي زُبُرِ ٱلْأَوَّلِينَ ۞

أُوَلَوْ يَكُن لَهُمْ ءَايَةً أَن يَعْلَمَهُ وعُلَمَا وُالْبَنِيِّ إِسْرَاءِ يلَ ١

وَلُوْنَزَّلْنَهُ عَلَى بَعْضِ ٱلْأَعْجَمِينَ ١

فَقَرَأَهُ رُعَلَيْهِم مَّا كَانُواْ بِهِ عُمُؤْمِنِينَ ١

كَذَالِكَ سَلَكُنَاهُ فِي قُلُوبِ ٱلْمُجْرِمِينَ ۞

لَا يُؤْمِنُونَ بِهِ عَتَّىٰ يَرَوُا ٱلْعَذَابَ ٱلْأَلِيمَ ۞

فَيَاأَيِهُم بَغْتَةً وَهُرُلَايَشْعُرُونَ اللهِ

فَيَــُ قُولُواْ هَلَ نَحَنُ مُنظَرُونَ ٥

أَفَيِعَذَابِنَايَسْتَعْجِلُونَ ۞

<sup>[</sup>رضى الله عنه V.26:197) See the footnote of (V.5:66) [The story about 'Abdullâh ibn Salâm إرضى الله عنه.

205. Think! (even) if We do let them enjoy for years,

206. And afterwards comes to them that (punishment) which they had been promised,

- **207.** All that with which they used to enjoy shall not avail them.
- **208.** And never did We destroy a township but it had its warners
- **209.** By way of reminder, and We have never been unjust.
- **210.** And it is not the *Shayâtîn* (devils) who have brought it (this Qur'ân) down.
- 211. Neither would it suit them, nor they can (produce it).
- **212.** Verily, they have been removed far from hearing it.
- **213.** So invoke not with Allâh another *ilâh* (god) lest you should be among those who receive punishment.
- 214. And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.[11]
- 215. And be kind and humble to the believers who follow you.
- **216.** Then if they disobey you, say: "I am innocent of what you do."
- 217. And put your trust in the All-Mighty, the Most Merciful,

أَفْرَءَيْتَ إِن مَّتَّعْنَاهُ مُسِنِينَ ٥

ثُمَّجَآءً هُرِمَّاكَ انُواْ يُوعَدُونَ ٥

مَآأَغْنَىٰعَنْهُم مَّاكَانُواْيُمَتَّعُونَ ۞

وَمَآأَهُ لَكُنَامِن قَرْيَةِ إِلَّا لَهَامُنذِرُونَ ۞

ذِكْرَىٰ وَمَاكُنَّاظَالِمِينَ ۞

وَمَاتَنَزَّلَتْ بِهِ ٱلشَّيَطِينُ ۞

وَمَايَنْبُغِي لَهُمْ وَمَايَسْتَطِيعُونَ 🕲

إِنَّهُ مْعَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ۞

فَلَا نَدْعُ مُعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَكُونَ مِنَ الْمُعَذِّينَ ﴿

وَأَنذِرْعَشِيرَتَكَ ٱلْأَقْرَبِينَ ١

وَٱخْفِضْ جَنَامَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ١

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيَّ ءُيِّمَّا تَعْمَلُونَ ١

وَتَوَكَّلُ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ

الله (V.26:214) Narrated Ibn 'Abbâs رضى الله عنها : When the Verse: "And warn your tribe (O Muhammad صلى الله عليه ) of near kindred" was revealed, Allah's Messenger سلم went out, and when he had ascended As-Safa mountain, he shouted, "Yâ Sabâhâhî" The people said, "Who is that?" "Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abû Lahab said: "May you perish! You gathered us only for this reason?" Then Abû Lahab went away. So Sûrat Al-Masad "Perish the hands of Abû Lahab!" (V.111:1) was revealed. (Sahîh Al-Bukhârî, Vol.6, Hadîth No.495).

<sup>\* &</sup>quot;Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

- 218. Who sees you (O Muhammad صلى الله وسلم when you stand up (alone at night for *Tahajjud* prayers).
- 219. And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers).
- **220.** Verily, He, only He, is the All-Hearer, the All-Knower.
- **221.** Shall I inform you (O people!) upon whom the *Shayâtîn* (devils) descend?
- **222.** They descend on every lying, sinful person.
- 223. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.
- **224.** As for the poets, the erring ones follow them,
- **225.** See you not that they speak about every subject (praising people right or wrong) in their poetry?
- 226. And that they say what they do not do.
- 227. Except those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous deeds, and remember Allâh much, and vindicate themselves after they have been wronged [by replying back in poetry to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.

ٱلَّذِي يَرَيْكَ حِينَ تَقُومُ

وَتَقَلُّبُكَ فِي ٱلسَّنْجِدِينَ ١

إِنَّهُ وَهُوَ السَّمِيعُ ٱلْعَلِيمُ ۞

هَلْ أُنْبِنُكُوْعَلَى مَن تَنَزَّلُ ٱلشَّيَطِينُ ۞

تَنَزَّلُ عَلَىٰ كُلِّ أَفَاكٍ أَثِيرٍ ١

يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ كَلِدِبُونَ ١

وَٱلشُّعَرَاءُ يَتَّبِعُهُمُ ٱلْغَاوُدِنَ ۞

ٱلْهُرَتَرَأَنَّهُمْ فِ كُلِّ وَادِيَهِيمُونَ ٥

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ شَ

إِلَّا اَلَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ وَذَكَرُواْ اللَّهَ كَيْمِرًا وَانتَصَرُواْ مِنْ بَعْدِ مَاظُلِمُواْ وَسَيَعْلُواْ الَّذِينَ ظَالْمُواْ أَقَىمُنْقَلَبِ يَنقِلُهُونَ ۞

## Sûrat An-Naml (The Ants) XXVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

## 1. Tâ-Sîn.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear:

- 2. A guide (to the Right Path) and glad tidings for the believers [who believe in the Oneness of Allâh (i.e. Islâmic Monotheism)].
- **3.** Those who perform As-Salât (Iqâmat-as-Salât) and give Zakât and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell).
- **4.** Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly.
- 5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.
- 6. And verily, you (O Muhammad مسلى الله الله عليه وسلم عليه وسلم are being taught the Qur'ân from One, All-Wise, All-Knower.
- 7. (Remember) when Mûsâ (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."
- 8. But when he came to it, he was called: "Blessed is Whosoever is in the fire, and whosoever is round about it! And glorified is Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

## مُنونو البنتان

طسَّ قِلْكَ ءَايَنتُ ٱلْقُرُّ انِ وَكِتَابِ مُّبِينٍ ۞

هُدَى وَيُشْرَىٰ لِلْمُؤْمِنِينَ ۞

ٱلَّذِينَ يُقِيمُونَ الصَّلَوَةَ وَيُؤْتُونَ الرَّكَوَةَ وَهُر بِٱلْآخِزَةِ هُمْرِيُوقِئُونَ ۞

إِنَّ ٱلَّذِينَ لَايُوْمِنُونَ بِٱلْآخِرَةِ زَيَّنَا لَهُمْ أَعْمَلَهُمْ فَهُمْ يَعْمَهُونَ ۞

أُوْلَتِكَالَّذِينَ لَهُمْرِسُوءُ الْعَذَابِ وَهُمْرِ فِي ٱلْآخِرَةِ هُرُ ٱلْأَخْسَرُونَ ۞

وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ٥

ٳۮٚڡٞٲڶۘڡؙؙۄؗڛٙؽڵۣٲٚۿڸڡؾٳڮٙٵۺٙؾؙٵڒٵڛٙٵؾڽڴؗڕڝٙڹۿٳۼؘؠٙڔ ٲۊٵؾؚڲؗڕؠۺۿٳٮؚڨٙؠؘڛڵٙڡٙڵؘڰؙۄؘڞڟڶؙۅؘڹٛ۞

فَلَمَّاجَآءَهَا فُودِى أَنْجُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُنْبَحَنَ ٱللَّهِ رَبِّ ٱلْعَلِمِينَ ۞

- 9. "O Mûsâ (Moses)! Verily, it is I, Allâh, the All-Mighty, the All-Wise.
- 10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily, the Messengers fear not in front of Me.
- 11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.
- 12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are Fâsiqûn (rebellious, disobedient to Allâh).
- 13. But when Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is manifest magic."
- 14. And they denied them (those Avât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheisml. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers and liars.).
- 15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All praise and thanks are Allâh's, Who has preferred us to many of His believing slaves!"
- 16. And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is evident grace (from Allâh)."

يَكُمُوسَيْ إِنَّهُ وَأَنَّا أُلَّهُ ٱلْعَدِيزُ ٱلْمُكَدُ

وَأَلْقِ عَصَاكُ فَلَمَّا رَءَاهَا تَهْ تَزُّ كَأَنْهَا جَآنٌ وَلَى مُدْبِرًا وَلَمْ يُعَقِّتُ يَدُمُوسَىٰ لَاتَّخَفُّ إِنِّي لَا يَخَافُ لَدَيَّ ٱلْمُ سَلُونَ ٢

إلَّا مَن ظَلَمَ ثُمُّ بَدَّلَ حُسْئًا بَعْدَسُوِّءِ فَإِنِّي غَفُورٌ رَّحِيرٌ ١

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخُرُجْ بَيْضَاءَ مِنْ غَيْرِسُوٓ عَلَيْ لِسُوٓ عَلَيْ لِسُعِ ءَايَتِ إِلَىٰ فِرْعَوْنَ وَقَرْمِهِ عَ إِنَّهُ مُكَانُواْ فَوْمَا فَلِيمِينَ ٢

> فَلَمَّا جَآءَتُهُمْءَ الِنَتُنَا مُبْصِمَ ةَ قَالُواْ هَلِذَا سِيحَرُّ مُّينُ اللهُ

وَجَحَدُواْبِهَا وَٱسْتَيْقَنَتُهَاۤ أَنفُسُهُمۡ ظُلۡمَا وَعُلُوّاً فَأَنظُرُكَيْفَ كَانَ عَلِقِبَةُ ٱلْمُفْسِدِينَ ١

وَلَقَدْءَ اتَيْنَا دَاوُدِ وَسُلَيْمَنَ عِلْمَأَ وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِي فَضَّ لَنَا عَلَىٰ كَثِيرِ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ۞

وَوَرِثَ سُلَيْمَنُ دَاوُرِدُ وَقَالَ يَنَأَيُّهَا ٱلنَّاسُ عُلَّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّشَيْءٍ إِنَّ هَاذَا لَهُوَ ٱلْفَصْلُ ٱلْمُبِينُ ١

- 17. And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).
- 18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."
- 19. So he [Sulaimân (Solomon)] smiled, amused at her speech<sup>[1]</sup> and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."
- **20.** He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?
- 21. "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."
- 22. But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.
- 23. "I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.
- 24. "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) Way: so they have no guidance."

وَحُشِرَ لِلسُلَمَّنَ جُنُودُهُ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِفَهُمْ يُوزَعُونَ ۞

حَقَّ إِذَا أَتُواْ عَلَى وَادِ النَّـ مِلِ قَالَتْ نَصْلَهُ يُسَاتَّهُمَّ النَّمَلُ انْخُلُواْ مَسَكِرَتَكُولَا يَعْطِمَنَكُوسُلَيْمَنُ وَجُوْدُهُ, وَهُو لَا يَشْعُرُونَ ۞

فَتَبَسَّمَ صَاحِكَا مِن فَوْلِهَا وَقَالَ رَبِّ أَوْغِيَّ أَنْ أَشْكُرُ فِهْمَتَكَ أَلَيِّ أَنْعَمْتَ عَلَّ وَعَلَى وَلِدَى وَأَنْ أَعْمَلَ صَلِيحَا تَرْضَلهُ وَأَدْخِلْنِ بِرَحْمَتِكَ فِ عِبَادِكُ ٱلصَّلِحِينَ ۞

وَتَفَقَّدَالطَّلْرَ فَقَالَ مَالِيَ لَاَ أَرَى ٱلْهُدُهُدَ أَمْكَانَ مِنَ ٱلْغَالِبِينَ ۞

ڵٲؙۼۮؘؚڹٮؘۜۿؙؙؙۄؘۼۮٙٳۘڹٵۺٙڋۑڋٲٲۊ۬ڸؘٵٞؿٚؾؿٙ ؠؚۺؙڵڟڹۣڡؙؖؠؙؚؽڹؚ۞

فَمَكَ عَبْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ ثُحِط بِهِ ء وَجِنْتُكَ مِن سَبَإٍ بِنَبَإِيقِينٍ ۞

إِنِّ وَجَدتُ ٱمۡرَأَةَ تَمَلِكُهُ ٓ رَأُوتِيَتْ مِنكُلِ شَيۡءِوَلَهَا عَرْشُ عَظِيرٌ ۞

وَجَدَثُهَا وَقَوْمَهَا يَشَجُدُونَ اِلشَّنْسِ مِن دُونِ اللَّهِ وَزَنَنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَلَّمُرَّعَنِ السَّبِيلِ فَهُمُولَايَهَ تَدُونَ ۞

<sup>(</sup>V.27:19) See the footnote of (V.6:143).

- 25. [As Shaitân (Satan) has barred them from Allâh's Way] so they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [Tafsîr At-Tabarî]
- **26.** Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!
- 27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.
- 28. "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."
- **29.** She said: "O chiefs! Verily, here is delivered to me a noble letter,
- **30.** "Verily, it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:
- 31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission)."
- **32.** She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)."
- 33. They said: "We have great strength, and great ability for war, but it is for you to command: so think over what you will command."
- **34.** She said: "Verily kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.
- 35. "But verily, I am going to send him a present, and see with what (answer) the messengers return."

أَلْآيَشِجُدُواْ بِنَهِ ٱلَّذِي يُخْرِجُ ٱلْخَبْءَ فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَيَعْلَوُمَا تُخْفُونَ وَمَاتَّذِلُونَ ۞

ٱللَّهُ لَا إِلَكَ إِلَّاهُورَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ١ ٥

\*قَالَ سَنَظُرُ أَصَدَقْتَ أَمْكُنتَ مِنَ ٱلْكَندِينَ

ٱۮ۫ۿٙٮڽۣڮػؽۑۿۮؘٳڡؘٞڷڡۣٝۿٳڷؽۿؚۄ۫ڷؙڗؙۊؘڷۣٙعؘؽۿۄ۫ڡؘؙٲٮڟؙۯ ڡٙۮؘٳؽۧڿؚۼؙۅڹٙ۞

قَالَتْ يَتَأَيُّهُا ٱلْمَلَوُّا إِنِّ أَلْقِيَ إِلَّ كِيَنَّكُرِيمٌ ١

إِنَّهُ ومِن سُلَيْمَنَ وَإِنَّهُ وِيسْدِ اللَّهِ ٱلزَّمْمُ ٱلزَّمْمُ الرَّحِيدِ

أَلَاتَقَلُواْعَلَىٰٓ وَأَتُونِهُ مُسْلِمِينَ ٢

قَالَتْ يَتَأَيُّهُا ٱلْمَلَوُّا أَفْتُونِي فِيَ أَمْرِي مَاكُنُتُ فَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ۞

قَالُواْنَحَنُ أُولُواْ فَوَوَوَأُولُواْ بَأْسِ شَدِيدِ وَاَلْأَمْرُ إِلَيْكِ فَانظرِي مَاذَاتَأْمُرِينَ ۞

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخُلُواْ قَرَيَـةً أَفْسَدُوهَا وَجَعَلُوٓاْ أَعِزَّةً أَهْلِهَاۤ أَذِلَةً ۚ وَكَذَلِكَ يَفْعَلُونَ ۞

> وَانِيَ مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةِ فَنَاظِرَةٌ بِمَيَرْجِعُ ٱلْمُرْسَلُونَ ۞

- **36.** So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"
- 37. [Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."
- **38.** He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"
- **39.** A '*Ifrît* (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."
- **40.** One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly, my Lord is Rich (Free of all needs), Bountiful."
- **41.** He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."
- **42.** So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh (in Islâm as Muslims before her)."

فَلَمَّاجَآءَ سُلَيْمَنَ قَالَ أَتُمِدُّونِي بِمَالِ فَمَآءَاتَنِءَالَّذُهُ خَيْرٌمِّمَآ ءَاتَنكُمْ ۚ بَلْ أَنتُم بِهَدِيَّتِكُمْ تَقْرَحُونَ ۞

> ٱڗڿۼٳڷؽۿڒڡؘٛڶؾؘڷ۫ؽێؘۿؙۄۼۣٮؙؙٶڍڵٙٳڣڸؘڶۿؠؠۿٵ ۅٙڶؿؙڂ۫ڔۣڿؘۿؘۄؿٮٛۿٲٲڐؚڶۘڎٞۅؘۿڗڝٙڹۼۯۅڹٙ۞

قَالَ يَتَأَيُّهُا ٱلْمَلُوُّا أَيُّكُوْ يَأْتِينِي بِعَرْشِهَا فَتِلَ أَن يَأْتُونِ مُسْلِمِينَ ۞

> قَالَعِفْرِيتُ مِّنَ ٱلِمِٰنِّ أَنَاءُ التِكَ بِهِ وَقَبَلَ أَن تَقُومَ مِن مَقَامِكٌ وَانِي عَلَيْهِ لَقَوِيُّ أَمِينٌ

قَالَ الَّذِي عِندَهُ وَعِلْمُتِينَ ٱلْكِتَنْبِ أَنَّا عَالِيَكَ بِهِ عَجَّلَ أَنْ عَالِيَكَ بِهِ عَجَّلَ أَنْ وَيَلَا الْمَالَ اللَّهُ اللَّهُ الْمَالَ اللَّهُ الللَّهُ اللَّهُ اللِّهُ اللَّهُ اللْمُلْمُ اللْمُلِمُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

قَالَ نَڪِرُواْلَهَا عَرْشَهَا نَنظُرٌ أَتَهْ تَدِى َأَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْ تَدُونَ ۞

فَلَمَّا جَآة ثِ قِيلَ أَهَكَذَا عَرْشُكِّ قَالَتَ كَأَنَّهُ رُهُوَّوَّأُوبِينَا الْفِلْرُمِن فَبَلِهَا وَكُنَّامُسْلِمِينَ ۞

- 43. And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people.
- 44. It was said to her: "Enter As-Sarh" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaimân (Solomon)) said: "Verily, it is a Sarh (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit in Islâm, together with Sulaimân (Solomon) to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)."
- 45. And indeed We sent to Thamûd their brother Sâlih, saying: "Worship Allâh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."
- 46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the Forgiveness of Allâh, that you may receive mercy?"
- 47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."
- 48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.
- 49. They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth."
- 50. So they plotted a plot, and We plotted a plot, while they perceived not.

وَصَدَّهَامَاكَانَت تَعْبُدُمِن دُونِ ٱللَّهِ ۚ إِنَّهَاكَانَتُمن قَوْمِ كَيْفِرِينَ ﴿

قِيلَ لَهَا أَدْخُلِي ٱلصَّرْحُ فَلَمَّا رَأَتُهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا قَالَ إِنَّهُ وصَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرٌ اللَّهِ قَالَتْ رَبِّ إِنِي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَلَ لِلَّهِ رَبِ ٱلْعَلَمِينَ ١

وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَلِحًا أَن ٱعْبُدُواْ ٱللَّهَ فَإِذَاهُمْ فَرِيقَانِ يَخْتَصِمُونَ ٥

قَالَ يَكَوْمِ لِرَنَسْ تَعْجِلُونَ بِٱلسَّيِّئَةِ قَبِّلَ ٱلْحَسَنَةَ ۗ لَوْلَاتَسْتَغْفُ وِنَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١

قَالُواْ أَطَيَرَيَا بِكَ وَبِهَنِ مَّعَكَ قَالَ طَلَيْرُكُمْ عِندَاللَّهُ بَلْ أَنْتُمْ قَوْمٌ ثُفْتَنُورِي ١

وَكَانَ فِي ٱلْمَدِينَةِ يَسْعَةُ رَهْطٍ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ ١

قَالُواْ تَقَالَسَمُواْ بِأُلِيَهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ رُثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ ء مَاشَهِ ذَنَامَهُ لِكَ أَهُ لَهِ ء وَإِنَّا لَصَادِقُورِي ١

وَمَكَرُواْ مَكُرًا وَمَكَرُنَا مَكُرًا وَهُمْ

- **51.** Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.
- **52.** These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayâh* (a lesson or a sign) for a people who know
- 53. And We saved those who believed, and used to fear Allâh, and keep their duty to Him.
- **54.** And (remember) Lût (Lot)! When he said to his people. Do you commit *Al-Fâhishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?"
- **55.** "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."
- **56.** There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!"
- 57. So We saved him and his family, except his wife. We destined her to be of those who remained behind.
- **58.** And We rained down on them rain (of stones). So evil was the rain of those who were warned.
- **59.** Say (O Muhammad الصلى الله عليه وسلم (صلى): "All Praise and thanks are Allâh's, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that they ascribe as partners (to Him)?" (Of

فَانُظُرْ كَيْفَ كَانَ عَلِقِبَةُ مَكْرِهِمْ أَنَا دَمَّرْنَاهُرْ وَفَوْمَهُمْ أَجْمَعِينَ ۞

فَتِلْكَ بُيُونُهُمْ خَاوِيَةً بِمَاظَلَمُوًّا إِنَّ فِي ذَلِكَ لَاَيَةً لِقَوْمِ يَعْلَمُونَ ۞

وَأَنْجَيْنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَقُوبَ ٥

وَلُوطًا إِذْفَ الَ لِقَوْمِهِ ءَ أَتَأْتُونَ ٱلْفَحِشَةَ وَأَنتُوْبَتُصِرُونَ ۞

أَيِنَكُولَتَأْتُونَ ٱلرِّيَالَ شَهْوَةً مِّن دُوبِ ٱلنِّسَاءَ بَلْ أَنتُمْ قَوْرٌ تَجَهَ كُوبَ ۞

> \* فَمَاكَانَجَوَابَ قَوْمِهِ ۚ إِلَّا أَنْ قَالُواْ أَخْرِجُوَاْ ءَالَالُوطِ مِن قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَتَطَهَّرُونِ ۞

فَأَنْجَيْنَـُهُ وَأَهْلَهُ مَإِلَّا أَمْرَأَتَهُ, فَدَّنْظَامِنَ الْغَلِمِينَ ۞

وَأَمْطَرْنَا عَلَيْهِمِمَّطَرَّأُ فَسَاءَ مَطَرُ ٱلْمُنذَرِينَ ۞

قُلِ ٱلْحَـمْدُيلَّهِ وَسَلَامُ عَلَى عِبَادِهِ ٱلَّذِينِ ٱصْطَفَيَّ ءَلَلَهُ حَيْرُأَمَّا يُشْرِكُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.27:54) i.e. the town of Sodom in Palestine - the place where the Dead Sea is now. (See the book of history by *Ibn Kathîr* 'The Stories of the Prophets'). (کتاب التاریخ لابن کثیر)

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course, Allâh is Better).[1]

- 60. Is not He (better than your gods) Who has created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilâh (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!
- **61.** Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilâh (god) with Allâh? Nay, but most of them know not!
- **62.** Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!

أَمَّنْ خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُممِنَ ٱلسَّمَاءِ مَآءً فَأَنْ تُنَابِهِ عَدَايِقَ ذَاتَ بَهْ جَدِ مَّا كَانَ لَكُمْ أَن تُنْبُتُواْ شَجَرَهَأُ أَوَلَهُ مَعَ ٱللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ۞

أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَآ أَنْهَارًا وَجَعَلَ لَهَا رَوَسِور وَجَعَلَ بَيْنَ ٱلْبَحْرَيْن حَاجِزًّ أَءِلَهُ مَعَ ٱللَّهِ بَلُ أَكْثَرُهُمْ

أُمَّن يُحِيثُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوءَ وَيَجْعَلُكُمْ خُلَفَ آءَ ٱلْأَرْضِ ۚ أَءِلَهُ مَّعَ ٱللَّهِ قَلِيلًا مَّاتَذَكَّ ون أَنَّهُ

<sup>(</sup>V. 27:59) A) Narrated Anas رضى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

become (صبلي الله عليه وسلم and His Messenger (Muhammad عز و جل The one to whom Allâh (1 dearer than anything else.

<sup>2)</sup> Who loves a person and he loves him only for Allâh's sake.

<sup>3)</sup> Who hates to revert to kufr (disbelief) as he hates to be thrown into the fire." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 15)

B) Narrated Abû Hurairah صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم was asked, "What is ". and His Messenger Muhammad عز و جل and His Messenger Muhammad عز و جل The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in Jihâd (holy fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (pilgrimage to Makkah) Mabrûr (which is accepted by Allah and is performed with the intention of seeking Allah's Pleasures only and not to show-off and without committing any sin, and in accordance with the legal ways of the Prophet صلى الله عليه وسلم)." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 25)

C) Narrated 'Abdullâh رضي الله عنه : When the following Verse was revealed: "It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e., by worshipping others besides Allâh.)..." (V.6:82), the said, "Who is amongst us who had not صلَّى الله عليه وسلم said, "Who is amongst us who had done Zulm (wrong)?" Then Allâh تعالى revealed: "Verily, joining others in worship with Allâh is a great Zulm (wrong) indeed." (V.31:13) (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 31)

- 63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilâh* (god) with Allâh? High Exalted is Allâh above all that they associate as partners (to Him)!
- **64.** Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilâh* (god) with Allâh? Say: "Bring forth your proofs, if you are truthful."
- **65.** Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh, nor can they perceive when they shall be resurrected."
- **66.** Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.
- 67. And those who disbelieve say: "When we have become dust we and our fathers shall we really be brought forth (again)?
- **68.** "Indeed we were promised this we and our forefathers before (us), verily, these are nothing but tales of ancients."
- 69. Say to them (O Muhammad صلى الله (عليه وسلم) "Travel in the land and see how has been the end of the *Mujrimûn* (criminals, those who denied Allâh's Messengers and disobeyed Allâh)."
- 70. And grieve you not over them, nor be straitened (in distress) because of what they plot.
- 71. And they (the disbelievers in the Oneness of Allâh) say: "When (will) this promise (be fulfilled), if you are truthful?"
- 72. Say: "Perhaps that which you wish to hasten on, may be close behind you.

أَمَّنَ يَهْدِيكُمْ فِى ظُلْمُنْتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَنَحَ بُشْرًا بَبْرَتَ يَدَىٰ رَحْمَدِيُّةً أَءَلَهُ مَّعَ ٱللَّهِ تَعَلَى ٱللَّهُ عَمَا يُشْدِكُونَ ۞

ٱَمَّن يَبْدَوُّا ٱلْخَالَقَ ثُوَّعِيدُهُ، وَمَن يَرْزُفُكُم ِمِّنَ ٱلسَّمَاءِ وَٱلْأَرْضُّ آَوَلَهُ مَّعَ ٱللَّهُ قُلْ هَا تُوَاْ بُرْهَا مَنكُوْ إِن كُنتُر صَدِيقِينَ ۞

قُل لَايَعْلَوُمَن فِي اَلسَّمَوَٰتِ وَٱلْأَرْضِ اَلْفَيْبَ إِلَّا اللَّهُ وَمَايَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ۞

بَلِٱذَرَكَ عِلْمُهُمْ فِٱلْآخِرَةَ بَلَهُمْ فِي شَكِيمَتُمَّأً بَلْهُ مِيْنَهَا عَمُوتَ ۞

وَقَالَ الَّذِينَ كَفَرُواْأَءِذَا كُنَّا ثُرَابَاوَءَابَاؤُنَآ أَبِنَّا لَمُخْرَجُونَ ۞

لَقَدَوُعِدْنَاهَٰذَاخَنُ وَءَابَـأَوُٰنَامِن فَبَـٰلُ إِنْ هَـٰذَاۤ إِلَّا أَسۡطِيرُ ٱلْأَوۡلِينَ ۞

قُلْسِيرُواْفِي ٱلْأَرْضِ فَأَنظُرُواْكَيْفَ كَانَ عَقِبَةُ ٱلْمُجْرِمِينَ ۞

> وَلَاتَخَزَنْعَلَيْهِمْوَلَلاتَكُن فِضَيْقِ مِّمَا يَمْكُرُونَ ۞

وَيَقُولُونَ مَتَى هَلَذَا ٱلْوَعْدُ إِن كُنتُمْ صَلِيقِينَ ١

قُلْعَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِي تَسْتَعْجِلُونَ ۞ 73. "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."

74. And verily, your Lord knows what their breasts conceal and what they reveal.

75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. Al-Lauh Al-Mahfūz).

76. Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.

77. And truly, it (this Qur'an) is a guide and mercy for the believers.

78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knower.

79. So put your trust in Allâh; surely, you (O Muhammad صلى الله عليه وسلم) are on manifest truth.

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (i.e. benefit them and similarly the disbelievers), when they flee, turning their backs.

81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allâh in Islâm as Muslims).

82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast<sup>11</sup> for them, to speak to them because mankind believed not with certainty in Our *Ayât* (Verses of the Qur'ân and Prophet Muhammad صلى الله عليه وسلم).

ۄؘڵڎؘڗڽؘۜڬڶؘۮؙۅڡؘڞ۫ڸۣۼؘڶٲڵؾ؈ۅٙڵؽڮڗؘ ٲؘؘٛٛٛڝ۫ؿٛٙۯۿؙڗ ڵۘڒؽۺ۫ػؙۯۏڽٛ۞

وَإِنَّ رَبُّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ۞

وَمَامِنُ غَآبِهَةٍ فِ ٱلسَّمَاءَ وَٱلْأَرْضِ إِلَّا فِي كِتَبِ مُبِين ۞

إِنَّ هَنَذَا الْقُرُّوَانَ يَقُضُّ عَلَىٰ بَنِيٓ إِسْرَتِهِ يَلَ أَكْثَرُ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ۞

وَإِنَّهُ وَلَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۞

إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم بِحُكْمِيدُ ـ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ۞

فَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُهِينِ ١

إِنَّكَ لَاشْتِعِهُ ٱلْمَوْتَى وَلَاشْتِعُ ٱلصُّمَّ الدُّعَلَةَ إِذَا وَلَوْلَ مُذْبِرِينَ ۞

وَمَاۤ أَنتَ بِهَادِى ٱلْفُنْيَ عَن صَلَاَيَهِمُ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِنَائِيۡتِنَا فَهُومُ شُسْلِمُونَ ۞

\*وَاذَاوَقَعَ الْقَوْلُ عَلَيْهِ مَأْخَرَجْنَالَهُمْ دَانَّهُ قِيرَ ٱلأَرْضِ تُكِمِّمُهُمْ أَنَّ النَّاسَ كَانُولْبِنَايَدِيَنَا لَايُوقِنُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.27:82) See the footnote of (V.6:158).

- **83.** And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be driven (to the place of reckoning),
- 84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"
- **85.** And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).
- **86.** See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.
- 87. And (remember) the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.
- 88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily, He is Well-Acquainted with what you do.
- **89.** Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day.
- 90. And whoever brings an evil deed (i.e. Shirk polytheism, disbelief in the Oneness

ۅٙؿؘۅؘ*ۄؘۼٛڞؙڎؙ*ؙڝ۬ڬڵۣٲ۫ؗؗؗؗؗؗؗؗؗؗؗؗؗؗؿۊۊؘڿٵڡۣۧڡٙڹؽػڐؚۘڋڽٵؽؾؾؘٵ ڣ*ۿؙۄ*۫ڽؙۏڒٷڹٙ۞

حَتَّىٰ إِذَاجَآ وَقَالَ أَكَذَّ بْتُمْرِيَايْتِي وَلَمْرِ تَّحِيطُواْبِهَا عِلْمًا أَمَّاذَا كُنْتُمْ تَعْمَلُونَ ۞

وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَاظَامُواْ فَهُمْ لَا يَنطِقُونَ ۞

أَلَّهُ يَرَوْلُ أَنَّاجَعَلْنَا ٱلَيَّلَ لِيَسَكُنُواْ فِيهِ وَالنَّهَارَ مُبْصِرًّا إِنَّ فِي ذَلِكَ لَآيَئِتِ لِقَوْمِ يُوْمِنُونَ ۞

وَيَوْمَ يُنفَخُ فِي ٱلصُّورِ فَفَرِعَ مَن فِي ٱلسَّمَوَّتِ وَمَن فِي ٱلْأَرْضِ إِلَّامَن شَاءَ ٱللَّهُ وَكُنُ أَتَوْهُ كَخِينَ ﴿

وَتَرَى ٱلِجُبَالَ تَحْسَبُهَاجَامِدَةَ وَهِى تَمُرُ مَرَّالُسَّحَابُ صُنْعَ اللَّهِ الَّذِيَ أَتْقَنَ كُلِّ شَىءٌ إِنَّهُ و حَبِيرٌ بِمَا تَقْعَلُونَ ۞

مَنجَآءَ بِٱلْخَسَنَةِ فَلَهُ وخَيْرٌ مِنْهَا وَهُرِمِّن فَزَعَ يَوْمَبِذٍ ءَامِنُونَ ۞

وَمَنَجَآءَ بِٱلسَّيِّئَةِ فَكُبَّتَ وُجُوهُهُمْ فِي ٱلنَّارِهَلَ

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of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"

- 91. I (Muhammad صلى الله عليه وسلم) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm).[1]
- 92. And that I should recite the Qur'an, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners."
- صلى الله عليه O Muhammad عليه 93. And say to these polytheists and pagans.]: "All praise and thanks are Allâh's; He will show you His Avât (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do."

تُحْدَوْنَ إِلَّا مَاكُنتُهُ تَعْمَلُونَ ٢

اتَّمَآ أُمِّ تُأَنَّ أَعْدُدَرَتَ هَذِهُ ٱلْكَلْدَةُ ٱلَّذِي، حَرَّمَهَا وَلَهُ,كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ١

وَأَنْ أَتْ لُوَا ٱلْقُرْءَ انَّ فَمَن ٱهْتَدَى فَإِنَّمَا يَهْتَدِى لِنَفْسِيَةٍ ء وَمَن ضَلَّ فَقُلْ إِنَّمَا أَنَّا مِنَ ٱلْمُنذِرِينَ 🏵

وَقُلُ ٱلْحَـمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَنتِهِ عَفَتَعْرِفُونَهَأُ وَمَا رَبُّكَ بِغَلِفِل عَمَّاتَعُمَلُونَ ٦

## Sûrat Al-Qasas (The Narration) XXVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Tâ-Sîn-Mîm

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].





<sup>&</sup>lt;sup>[1]</sup> (V.27:91):

a) Narrated Ibn 'Abbâs رضى الله عنهما : On the day of the conquest of Makkah, Allah's Messenger صلى الله عليه وسلم said: "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.657).

b) See the footnote of (V.2:191).

- 2. These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil).
- 3. We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'an, and in the Oneness of Allâh).
- 4. Verily. Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the Mufsidûn (i.e. those who commit great sins and crimes, oppressors, tyrants).
- 5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors.
- 6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared.
- 7. And We inspired the mother of Mûsâ (telling): "Suckle him [Mûsâ (Moses): (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." [Tafsîr Al-Qurtubî]
- 8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners
- 9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (the result of that).

تِلْكَءَ إِنْتُ ٱلْكِتَابِ ٱلْمُيِينِ ٢

نَتْلُواْعَلَيْكَ مِن نَبِّيامُوسَىٰ وَفِيرْعَوْنَ بِٱلْحَقِّ لِقَوْمِ يُؤْمِنُونَ ٢

إِنَّ فِيرْغَوْنَ عَلَا فِي ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا سِيعًا يَسْتَضْعِفُ طَآبِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْيء نِسَاءَهُمُ إِنَّهُ وَكَانَ مِنَ ٱلْمُفْسِدِينَ ٢

وَنُرِيدُأَن نَمُنَّ عَلَى ٱلَّذِينَ ٱسْـتُضْعِـفُواْ فِي ٱلْأَرْضِ وَجَعَلَهُمْ أَبِمَّةً وَجَعَلَهُ مُٱلُورِثِينَ ٥

وَنُمَكِّنَ لَهُمْ فِي ٱلْأَرْضِ وَنُرِي فِرْعَوْتَ وَهَلَمَنَ وَحُنُودَ هُمَا مِنْهُم مَّاكَانُواْ يَحْذَرُونَ ٥

وَأَوْحَيْـنَآ إِلَىٰٓ أُيِّرُمُوسَىٰۤ أَنْ أَرْضِعِيكُو فَإِذَاخِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي ٱلْبَهِ وَلَا تَخَيَافِي وَلَا تَخَزَنِيَّ إِنَّارَآدُوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُدْسَلِينَ ۞

فَٱلْتَقَطَلُهُ وَءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَيًّا إِنَّ فِرْعَوْتَ وَهَلَمْرَ ۖ وَجُنُودَهُ مَاكَانُواْ خَلِطُئِينَ 🔕

> وَقَالَتِ ٱمۡرَأَتُ فِرْعَوۡرِتَ قُرَّتُ عَیۡنِ لِی وَلَكَ ۖ لَاتَقْتُلُوهُ عَسَىٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُ وَلَدُا وَهُمْ لَا يَشْعُدُونَ أَنْ

10. And the heart of the mother of Mûsâ

- (Moses) became empty [from every thought, except the thought of Mûsâ (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.
- 11. And she said to his [Mûsâ's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.
- 12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"
- 13. So did We restore him to his mother. that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not.
- 14. And when full he attained strength, and was perfect (in manhood), We bestowed on him Hukm (Prophethood, right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheisml. And thus do We reward the Muhsinûn (i.e. good doers. See the footnote of V.9:120).
- 15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing: verily, he is a plain misleading enemy."

وَأَصْبَحَ فُؤَادُ أُمِرُمُوسَى فَرِغًا إِن كَادَتْ لَتُبْدِي به علوَّلا أَن رَّيَظْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١

وَقَالَتُ لِأُخْتِهِ ۗ قُصِّيكَ ۚ فَبَصُرَتْ بِهِ ۦ عَنجُنُهُ وَهُمْ لَاسَتُعُونِ ١

\* وَحَرَّمْنَاعَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَـلَ أَدُلُّكُمْ عَلَىٓ أَهْلِ بَيْتِ يَكَفُلُونَهُۥلَكُمْ وَهُمْ لَهُۥ نَصْحُونَ ١

فَرَدَدْنَكُ إِلَىٰٓ أُمِّهِۦكَ نَقَدَّعَيْنُهَا وَلَاتَّخَزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَكِنَّ أَكُثَرُهُمْ لَايَعْلَمُونَ ١

وَلَمَّا بَلَغَ أَشُدَّهُ وُواَسْتَوَى ٓءَاتَيْنَهُ حُكُمًا وَعِلْمَأَ وَكُنَالِكَ نَجِّزى ٱلْمُحْسِنِينَ ١

وَدَخَلَ ٱلْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْن بَقْتَتلَان هَلْذَا مِن شِيعَتِهِ ، وَهَلْذَا مِنْ عَدُوَّةٍ ، فَأَسْتَغَنْفُهُ ٱلَّذِي مِن شِيعَتِهِ عَلَى ٱلَّذِي مِنْ عَدُوِّهِ -فَوَكَزَهُ, مُوسَىٰ فَقَضَىٰ عَلَيْهُ قَالَ هَاذَامِنْ عَمَل. ٱلشَّيْطَلِّ إِنَّهُ عَدُوُّ مُّضِلٌ مُّيِنٌ ٥

- 16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.
- 17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the *Mujrimûn* (criminals, disbelievers, polytheists, sinners)!"
- 18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mûsâ (Moses) said to him: "Verily, you are a plain misleader!"
- 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."
- 20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."
- 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zâlimûn (polytheists and wrong-doers)!"
- 22. And when he went towards (the land of) Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way."
- 23. And when he arrived at the water (the well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot

قَالَرَبِّ إِنِّى ظَلَمَتُ نَفْسِى فَأَغْفِرْ لِى فَغَفَرَ لِهُ وَإِلَّهُۥ هُوَالْغَفُورُ الرِّحِيهُ ۞

قَالَرَبِّ بِمَآ أَنْعَمْتَ عَلَىٰٓ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ۞

فَأَصْبَحَ فِي ٱلْمَدِينَةِ خَآبِفَا يَتَرَقَّبُ فَإِذَا ٱلَّذِي ٱسْتَصَرَّهُ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ قَالَ لَهُ ومُوسَىٰ إِنَّكَ لَغَوْيٌ مُّبِنٌ ۞

فَلَمَّا أَنْ أَرَادَأَن يَبَطِشَ بِالَّذِى هُوَعَدُوُّ لَهُ مَا قَالَ يَمُوسَى أَثْرِيدُ أَن تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِن تُرِيدُ إِلَّا أَن تَكُونَ جَبَّازًا فِي ٱلْأَرْضِ وَمَاتُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِيوِينَ ۞

وَجَاءَرَجُلُ مِنْ أَفْصَا الْمَدِينَةِ يَسَعَى قَالَ يَمُوسَىٓ إِنَّ الْمَلَاَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاَخْرُجُ إِنِّي لَكَ مِنَ النَّصِحِينَ ۞

غَنَجَ مِنْهَاخَإِفَايَتَرَقَّبُ ۗ قَالَ رَبِّ نِجَنِي مِنَ ٱلْقَوْمِ ٱلظَّالِمِينَ ۞

وَلَمَّا نَوَجَّهُ وَلْفَاءَ مَذْيَنَ قَالَ عَسَىٰ رَفِيَ أَن يَهْدِينِي سَوَاءَ السَّيِدِلِ ۞

وَلَمَّاوَرَدَمَاءَمَدْيَنَ وَجَدَعَلَيْهِ أُمَّةُ يِّنَ النَّاسِ يَشْغُونَ وَوَجَدَمِن دُونِهِمُ الْمَرَأَيْنِ نَدُودَانِّ قَالَ مَاخَطُبُكُمُنَّا قَالَتَالَانَشْفِي حَقَّى يُصْدِرَ الرِّعَلَّةُ وَأَنُونَاشَيْخُ كَيْرِ شَيْ water (our flocks) until the shepherds take (their flocks). And our father is a very old man."

- 24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! truly, I am in need of whatever good that You bestow on me!"
- 25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are Zâlimûn (polytheists, disbelievers, and wrong-doers)."
- **26.** And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."
- 27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous."
- 28. He [Mûsâ (Moses)] said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say."
- 29. Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring you from there some information, or a burning fire-brand that you may warm yourselves."
- **30.** So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mûsâ

فَسَغَىٰ لَهُمَاثُمَّ مَوَّلَّ إِلَى ٱلظِّلِ فَقَالَ رَبِّ إِنِّ لِمَا أَنزَلْتَ إِلَى مِنْ خَيْرِ فَقِي بُرُ ۞

فَجَآةَ نُهُ إِحْدَنُهُمَا تَمْشِى عَلَى أَسْتِحْيَآءِ قَالَتْ إِنَّ أَبِى يَدْعُوكَ لِيَجْزِبَكَ أَجْرَمَا سَقَيْتَ لَتَأْفَلَمَّا جَآةَهُ وَقَضَّ عَلَيْهِ ٱلْفَصَصَ قَالَ لَا تَخَفُّ جَوْتَ مِنَ ٱلْفَرْمِ ٱلْفَلِلِمِينَ۞

> قَالَتْ إِخْدَىٰهُمَا يَتَأْبَتِ ٱسْتَغْجِزُهِۗ إِنَّ خَيْرَمَنِ ٱسْتَغْجَرْتَ ٱلْقَوِيُ ٱلْأَمِينُ ۞

قَالَ إِنِّ أُرِيدُأَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَنَيْنِ عَلَىٰ أَنْ تَأْجُرُفِ ثَمَنِيَ حِجَجٍّ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَّ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكُ سَتَجِدُذِهِ إِن شَآءً اللَّهُ مِن الصَّلِحِينَ ۞

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَّ أَيَّمَا ٱلْأَجَكَيْنِ قَضَيْتُ فَلَاعُدُونَ عَلَّ وَاللَّهُ عَلَى مَانَـقُولُ وَكِيلٌ

\* فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِ بَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا ۗ قَالَ لِأَهْلِهِ ٱمْكُثُواْ إِنِّ ءَانَسَتُ نَارًا لَعَلِّ ءَلِيَهُ مِنْهَا بِحَنَرٍ أَوْجَذْ وَوْمِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ۞

فَلَمَّا أَتَنْهَا نُوْدِى مِن شَعِي ٱلْوَادِ ٱلْأَنْمَنِ فِي ٱلْبُقْمَةِ ٱلْمُبَنِّكَةِ مِنَ ٱلشَّجَرَةِ أَن يَنْمُوسَى (Moses)! Verily, I am Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!

- 31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure.
- 32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two *Burhâns* (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn* (rebellious, disobedient to Allâh).
- 33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.
- 34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will deny me."
- 35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you: with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."
- **36.** Then when Mûsâ (Moses) came to them with Our Clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."
- 37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* (wrong-doers,

إِنِّ أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ٥

وَأَنْ أَلْقِ عَصَاكُ فَلَمَّا رَءَاهَا لَهُ تَزُّ كَأَنْهَا جَانَّ وَلَى مُدْبِرًا وَلَرْ يُعَقِّبُ يَكُوسَى أَفْيِـلُ وَلَا خَفَدًّ إِنَّكَ مِنْ ٱلْآمِنِيرَتِ ۞

ٱسْلُكْ يَدَكَ فِى جَيْمِكَ تَخْرُجْ بَيْضَآ وَمِنْ غَيْرِ سُوّءِ وَاُضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِّ فَذَانِكَ بُرْهَا نَانِ مِن دَّيِكَ إِلَىٰ فِرْعَوْرَتَ وَمَلَإِيْهُۥ إِنَّهُمْ ڪانُواْ فَوَمَا فَسِقِيرِت ۞

قَالَرَبِ إِنِي قَتَلُتُ مِنْهُمْ نَفْسَا فَأَخَافُ أَن يَفْتُلُونِ۞ وَأَخِي هَـٰرُونُهُوَأَفْصَحُ مِنِي لِسَانَا فَأَرْسِلْهُمَعِيَ رِدْءَ ايُصَدِّفُونَ ۖ إِنِّى أَخَافُ أَن يُكَذِّبُونِ۞

قَالَ سَنَشُدُّ عَصُدَكَ بِأَخِيكَ وَتَجْعَلُ لَكُمَا سُلْطَنَا فَلَا يَصِلُونَ إِلَيْكُمَا بِعَايَنِيَّنَأَ أَنتُمَا وَمَنِ ٱتَبَعَكُمَا الْفَلِبُونَ ۞

فَلَمَّا جَاءَهُم مُُوسَىٰ بِعَايَتِنَا بَيِّنَتِ قَالُواْمَاهَٰذَاۤ إِلَّاسِخٌ مُفَّتَرَى وَمَاسَمِعْنَا بِهَنَا اِفِّ ءَابَآبِنَا ٱلْأَوِّلِينِ ۞

وَقَالَ مُوسَىٰ رَقِّت أَعْلَمُ بِمَنجَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِ وَمَن تَكُونُ لَهُ رَعَلِقِبَةُ الدَّارِ ۚ إِنَّهُ رُلاَيُقْلِحُ

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polytheists and disbelievers in the Oneness of Allâh) will not be successful."

- 38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilâh (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a Sarh (a lofty tower, or palace) in order that I may look at (or look for) the Ilâh (God) of Mûsâ (Moses); and verily, I think that he [Mûsâ (Moses)] is one of the liars."
- **39.** And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.
- 40. So We seized him and his hosts, and We threw them all into the sea (and drowned صلى الله عليه So behold (O Muhammad صلى الله عليه وسلم) what was the end of the Zâlimûn [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allâh), or rejected the advice of His Messenger Mûsâ (Moses) عليه السلام].
- 41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.
- 42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among Al-Maqbuhûn (those who are prevented from receiving Allâh's Mercy or any good; despised or destroyed).
- 43. And indeed We gave Mûsâ (Moses) - after We had destroyed the generations of old — the Scripture [the Taurât (Torah)] as an enlightenment for mankind, and guidance and mercy, that they might remember (or receive admonition).
- صلى الله عليه And you (O Muhammad صلى الله عليه وسلم) were not on the western side (of the Mount), when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.

ٱلظَّالِمُونَ 🕲

وَقَالَ فِرْعَوْثُ يَتَأَيُّهُا ٱلْمَلَأُ مَاعَلِمْتُ لَكُم مِّنْ إِلَاهِ غَبْرِي فَأُوقِدْ لِي يَهَامَنُ عَلَى ٱلطِّين فَأَجْعَل لِي صَرْحًا لَّعَلِّيٓ أَطَّلِعُ إِلَىٓ إِلَٰهِ مُوسَى وَإِنِّ لَأَظُنُّهُ مِنَ ٱلْكَذِينَ ٢

وَٱسۡتَكۡبَرَهُو وَجُنُودُهُ فِي ٱلْأَرۡضِ بِعَبۡرِ ٱلْحَقِّ وَظَنُواْ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ٢

فَأَخَذَنَاهُ وَجُنُودَهُ وَفَنَيَذَتَهُ مِنْ فَالْيَرَّ فَٱلْطُرِّ كَتْفَ كَانَ عَلَقْتُهُ ٱلظَّالِمِينَ ١

وَجَعَلْنَهُمْ أَبِمَّةً يَكْمُونَ إِلَى ٱلنَّارُّ وَيَوْمَ ٱلْقَدَّمَة لَايُنْصَرُونَ ١

وَأَتَّبَعْنَهُمْ فِهَاذِهِ ٱلدُّنْيَالَعْنَةُ وَيَوْمَ ٱلْقِينَمَةِ هُم مِّنَ ٱلْمَقَّ بُوحِينَ ١

وَلَقَدْ ءَاتَنْنَا مُوسَى ٱلْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكَ نَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآبِرَ لِلنَّاسِ وَهُدَى وَرَحْمَةً لَّعَلَّمُ مُ لَتَذَّكُّ وِنَ ١

وَمَاكُنتَ بِجَانِبِٱلْغَرْبِيِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَاكُنتَ مِنَ ٱلشَّهِدِينَ ١

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- 45. But We created generations [after generations i.e. after Mûsâ (Moses) عليه السلام], and long were the ages that passed over them. And you (O Muhammad صلى الله عليه وسلم) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).
- ade. And you (O Muhammad وسلم وسلم) were not at the side of the Tûr (Mount) when We did call: [it is said that Allâh called the followers of Muhammad صلى الله عليه وسلم and they answered His Call, or that Allâh called Mûsâ (Moses)]. But (you are sent) as mercy from your Lord, to give warning to a people to whom no warner had come before you: in order that they may remember or receive admonition. [Tafsîr At-Tabarî].
- 47. And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Ayât (Verses of the Qur'ân) and would have been among the believers."
- 48. But when the truth (i.e. Muhammad صلى الله عليه وسلم with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old? They say: "Two kinds of magic [the Taurât (Torah) and the Qur'ân], each helping the other!" And they say: "Verily, in both we are disbelievers."
- 49. Say (to them, O Muhammad على الله وسلم): "Then bring a Book from Allâh, which is a better guide than these two [the Taurât (Torah) and the Qur'ân], that I may follow it, if you are truthful."

وَلَكِئَآ أَنْشَأَنَا قُرُونَا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُؤُومَا كُنتَ ثَاوِيَا فِي أَهْلِ مَدْيَنَ تَشْلُواْ عَلَيْهِمْ ءَاينِيّنَا وَلَكِيَّا كُنّا مُرْسِلِينَ ۞

وَمَاكُنتَ بِمَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَاكِن رَّحْمَةً مِّن زَيِّكَ لِشُنذِرَ قَوَّمًا مَّا أَتَنهُ مِثِن نَّذِيرِ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۞

وَلَوَّلَا أَن تُصِيبَهُ مِمُّصِيبَةٌ بِمَافَدَّمَتْ أَيْدِيهِ مِ فَيَقُولُواْ رَبَّنَا لَوَّلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَنَّيَعَ ءَاينتِكَ وَنَكُورَ مِنَ ٱلْمُؤْمِنِينَ ۞

فَلَمَّاجَآءَهُمُ ٱلْحَقُّ مِنْعِندِنَاقَالُوْالْوَلَآأُونِ مِثْلَمَآأُونِي مُوسَىًّ أَوْلَرَيَكَفُرُواْيِمَآأُونَ مُوسَىٰمِنقَبُلُّ قَالُواْ سِخْرَانِ تَظَهَرًا وَقَالُوٓاْ إِنَّالِهِكُلِ كَفِرُونَ ۞

قُلْ فَأْتُواْ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا اَتَّيِعْهُ إِنكُنتُهُ صَدوِيتَ ۞

- **50.** But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are *Zâlimûn* (wrong-doers, disobedient to Allâh, and polytheists).
- **51.** And indeed now We have conveyed the Word (this Qur'ân in which is the news of everything) to them, in order that they may remember (or receive admonition).
- **52.** Those to whom (Jews and Christians) We gave the Scripture [i.e. the Taurât (Torah) and the Injeel (Gospel)] before it, they (i.e. their scholars) believe in it (the Qur'ân).
- 53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (like 'Abdullâh ibn Salâm and Salmân Al-Farisî). [1]
- **54.** These will be given their reward twice over, <sup>[2]</sup> because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.
- 55. And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."
  - صلى الله 56. Verily, you (O Muhammad

فَإِن لَّمَ يَسْتَجِيبُولُكَ فَأَعْلَمَ أَنَّمَا يَشِّعُونَ أَهْوَآءَهُمْ وَمَنْ أَضَلُ مِمَّنِ أَتَّبَعَهُولهُ يِغَيْرِهُدَى مِنَ ٱللَّهُ إِنَّ ٱللَّهَ لَا يَهْدِى أَلْقَوْمَ ٱلظّلِمِينَ ۞

\* وَلَقَدْ وَصَلْنَالَهُمُ ٱلْقَوْلَ لَعَلَهُمْ يَتَذَكَّرُونَ ٥

اَلَّذِينَ ءَاتَيۡنَهُوُ اَلۡكِتَبَ مِن قَبَلِهِ ء هُم بِهِ ء يُؤمِنُونَ ۞

وَإِذَا يُشْلَىٰ عَلَيْهِ مِرَقَالُواْءَامَنَا يِهِ عَإِنَّهُ ٱلْحَقُّ مِن رَبِّنَا إِنَّا كَانُواْءَ مُسْلِمِينَ ﴿

ٱلْوَلَتِيكَ يُؤْقَونَ أَجْرَهُم مَّرَقَيْنِ بِمَاصَبَرُولُا وَيَدْرَءُونَ بِٱلْحُسَنَةِ ٱلسَّيَةِ مَهُ مَا رَزَفَتْهُ مُهُنِيْفِقُونَ ۞

وَإِذَا سَمِعُواْ ٱللَّغُوَا أَعْرَضُواْ عَنْهُ وَقَالُواْ لِنَآ أَعْمَلُنَا وَلَكُواْ أَعْمَلُكُمْ سَلَمُ عَلَيْكُمْ لَانَبْتَغِي ٱلْجَهِلِينَ ۞

إِنَّكَ لَاتَهْدِي مَنْ أَخْبَنْتَ وَلَاكِنَّ ٱللَّهَ يَهْدِي

<sup>&</sup>lt;sup>[1]</sup> (V.28:53): See the footnote of (V.5:66).

said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad صلى الله عليه وسلم too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allah), will (also) get a double reward." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.20).

b) See the footnote of (V.3:85).

عليه وسلم) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.[1]

- 57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not. [2]
- **58.** And many a town (population) We have destroyed, which was thankless for its means of livelihood (disobeyed Allâh, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritor.
- 59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zâlimûn* (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, oppressors and tyrants).

مَن يَشَآءُ وَهُوَأَعْلَمُ بِٱلْمُهْ تَدِينَ ٢

وَقَالُوٓاْ إِن نَنَيِّعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِن أَرْضِتَأَ أَوَلَوْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنَا يُجَبَّىَ إِلَيْهِ ثَمَرَتُ كُلِّ شَيْءِ رِّزْقَا مِن لَدُنَا وَلَاكِنَّ أَكْثَرُهُمُ لَا يَعْلَمُونَ ۞

ٷۘڴڗٲ۫ۿڵؘٮػؘٵڡڹۊۜڗۑۼٙؠٙڟۣۯؾٞڡؘڡۣۺؘؾۿؖۜٲڣؘؽڬ ڡۜڛؘڮٮؙۿؙ؞ٞڵڗۺۘڞػڹؿڹٛۼڍۿؚ؞ٳڵۜٲڣٙڸڵؖ ۅٙۘڝؙؙڹۜٲۼؙڽؙٲڵۅڔؿؚڽؘ۞

وَمَاكَانَ رَبُكَ مُهْلِكَ الْقُرَىٰ حَتَىٰ يَبْعَثَ فِت أَيِّهَا رَسُولَا يَتْنُواْعَلَيْهِمْ ءَايَئِنَاْ وَمَاكُنَّا مُهْلِكِى الْقُرَكَ إِلَّاوَأَهْلُهَاظَلِمُونَ ۞

الله وسلم went to him while Abû Jahl was sitting beside him. The Prophet صلى الله عليه وسلم went to him while Abû Jahl was sitting beside him. The Prophet صلى الله عليه وسلم went to him while Abû Jahl was sitting beside him. The Prophet صلى الله عليه وسلم said: "O my uncle! Say: Lâ ilâha illallâh (none has the right to be worshipped but Allah), an expression with which I will defend your case, before Allah." Abû Jahl and 'Abdullâh bin Umayyah said: "O Abû Tâlib! Will you leave the religion of 'Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul Muttalib." Then the Prophet صلى الله عليه وسلم said: "I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: "It is not proper for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikûn even though they be of kin, after it has become clear to them that they are the dwellers of the (Hell) Fire (because they died in a state of disbelief)." (V.9:113).

The other Verse was also revealed: "Verily, you (O Muhammad صلى الله عليه وسلم guide not whom you like, but Allah guides whom He wills." (V.28:56). (Sahîh Al-Bukhârî, Vol.5, Hadîth No.223).

<sup>[2] (</sup>V.28:57) a) Narrated Ibn 'Abbâs رضى الله عنهما: On the day of the conquest of Makkah, Allâh's Messenger صلى الله عنه said: "Allâh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.657).

b) See the footnote of (V.2:191).

- 60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense?
- 61. Is he whom We have promised an excellent promise (Paradise) which he will find true like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?
- **62.** And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?"
- 63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped."
- **64.** And it will be said (to them): "Call upon your (so-called) partners (of Allâh)", and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!
- **65.** And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?"
- **66.** Then the news (of a good answer) will be obscured to them on that day, and they will not be able to ask one another.
- 67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allâh, and in His Messenger Muhammad معليه الله عليه وسلم), and did righteous deeds (in the life of this world), then he will be among those who are successful.

وَمَآ أُوۡيِسَـُومِّن شَيْءِ فَمَتَـُهُ ٱلْحَيَوْةِ ٱلدُّنْيَا وَزِينَتُهُاۚ وَمَاعِندَ ٱلنَّهِ خَيْرٌ وَأَبْقَىُّ أَفَلاَ تَعَقِلُونَ ۞

أَفَّنَ وَعَدْنَهُ وَعَدَّاحَسَنَا فَهُوَلِقِيهِ كَمَن مَّتَّعَنْهُ مَتَعَ ٱلْحَيَوْوَالدُّنْيَا ثُمَّهُوَ يَوْمَ الْقِينَمَةِ مِنَ الْمُحْضَرِينَ ۞

وَيَوْمَ يُنَادِيهِمْ فَيَـُقُولُ أَيْنَ شُرَكَآءِ يَ ٱلَّذِينَ كُنتُمْ نَرْعُمُونَ ۞

قَالَالَّذِينِ جَقَّ عَلَيْهِهُ الْفَوْلُ رَبَّنَا هَنَوُلاَ الَّذِينَ أَغْوِيْنَآ أَغْوَيْنَاهُمْ كَمَا غَوْيَنَّا تَبَرَّأْنَا إِلَيْكَ مَا كَانُواْ إِنَّانَا يَعْبُدُونَ ۞

وَقِيلَٱدْعُواْشُرَكَآءَ كُوْفَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُواْلَهُمْ وَرَأُوْاْ الْعَذَابَّ لَوَّاْنَهُمْ كَانُواْيَهْ سَدُونَ ۞

> وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَاۤ أَجَبْتُمُ ٱلْمُرْسَلِينَ ۞

فَعَمِيتَ عَلَيْهِمُ ٱلْأَنْبَآءُ يُوَمَ إِفَهُمْ لَا يَسَاءَ لُونَ ۞

فَأَمَّامَنَ ثَابَ وَءَامَنَ وَعَمِلَ صَلِيحًا فَعَسَىٰٓ أَن يَكُونَ مِنَالْمُغْلِمِينَ ۞

- **68.** And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate (as partners with Him).
- **69.** And your Lord knows what their breasts conceal, and what they reveal.
- 70. And He is Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He), His are all praise and thanks (both) in the first (i.e. in this world) and in the last (i.e.in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.
- 71. Say (O Muhammad صليه وسلم): (صلى الله عليه وسلم): "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which ilâh (god) besides Allâh could bring you light? Will you not then hear?"
- 72. Say (O Muhammad صليه وسلم): (صلى الله عليه وسلم): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which ilâh (god) besides Allâh could bring you night wherein you rest? Will you not then see?"
- 73. It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) and in order that you may be grateful.
- 74. And (remember) the Day when He (your Lord Allâh) will call to them (those who worshipped others along with Allâh), and will say: "Where are My (so-called) partners, whom you used to assert?"
- 75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies (false gods) which they invented will disappear from them.

وَرَبُّكَ يَغَلُقُ مَايِشَآ لَهُ وَيَخْتَازُّمَا كَانَ لَهُـ وُٱلْخِيرَةُ سُبْحَنَ ٱللَّهِ وَتَعَلَىٰعَمَّا يُشْرِكُونَ ۞

وَرَبُكَ يَعْـاَمُمَانُكِـنُ صُـدُورُهُـمْ وَمَايُعْـلِنُوتَ ۞ وَهُوَاللّهُ لَآ إِلَىهَ إِلَّاهُوِّلَهُ الْخَمْدُ فِٱلْأُولَىٰ وَٱلْآخِرَةِّ وَلَهُ الْفَكُرُ وَإِلَيْهِ اِتَّرْجَعُونَ ۞

قُلْ أَرَءَيْتُمْ إِن جَمَلَ اللهُ عَلَيْكُمُ اَلَيْلَ سَرْمَدًا إِلَىٰ مِنْ مِ الْقِينَمَةِ مَنْ إِلَهُ عَيْرُ اللّهِ يَأْتِيكُم بِضِياءً اَلْلاَتَسْمَعُونَ ۞

فُلْ أَرَة يَنْمُ إِن جَعَلَ اللّهُ عَلَيْكُمُ النّهَ ارَسَرْمَدًا إِلَى مَوْمِ الْقِيدَمَةِ مَنْ إِلَهُ عَيْرُ اللّهِ يَأْتِيكُم بِلَيْلِ تَسْكُنُونَ فِيهُ أَفَلَا تُبْقِمُ ورَتَ ۞

وَمِن زَمْمَتِهِ عَمَلَ لَكُوُالَيْلَ وَالنَّهَارَ لِتَسَّكُنُولِنِهِ وَلِتَبْتَغُوا مِن فَضَّلِهِ ، وَلَعَلَّكُمْ تَشْكُرُونِ ۞

وَيَوْمَ يُنَادِيهِ مْ فَيَقُولُ أَيْنَ شُرَكَآءِى ٱلَّذِينَ كُنتُمْ تَرْعُمُونَ ۞

وَيَنَوَعْنَامِن كُلِّ أُمَّةٍ شَعِيدًافَقُلْنَاهَاتُواْ بُرْهِننَكُمْ فِعَلِمُوَاْأَتَّ ٱلْحَقَّ يَلَةٍ وَضَلَّعَنْهُم مَّاكَانُواْ يَفْتَرُونَ ۞ 76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allâh). Verily, Allâh likes not those who exult (with riches, being ungrateful to Allâh).

77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the Mujrimûn (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allâh knows them well, so they will be punished without being called to account).

79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn (Korah) has been given! Verily, he is the owner of a great fortune."

**80.** But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sâbirûn* (the patient in following the truth)."

﴿إِنَّ قَدُونَ كَاتَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمَّ وَءَاتَيْنَهُ مِنَ ٱلْكُنُونِ مَا إِنَّ مَفَالِحَهُ التَّنُواُ بِٱلْمُصْبَدَةِ أُولِي ٱلْقُوَةِ إِذْ قَالَ لَهُ الْقَوْمُهُ وَلَا تَفْرَحُ إِنَّ ٱللَّهَ لَا يُحِبُ ٱلْفَرِحِينَ ۞

وَٱبْتَغِ فِيمَاءَاتَىكَ اللّهُ الدَّارَاُلَاخِرَةً وَلاَ تَنسَ نَصِيبَكَ مِنَ الدُّنْيَاً وَأَخسِن كَمَاۤ أَخْسَنَ اللّهُ إِلَيْكً وَلاَ نَبْغِ الْفَسَادَ فِي ٱلْأَرْضِّ إِنَّ اللّهَ لَا يُحِبُ ٱلْمُفْسِدِينَ ۞

قَالَ إِنَّمَآ أُوتِيئُهُ وَعَلَيْعِلْمِ عِندِئَ أَوَّلَرَ يَعْلَمُ أَنَّ اللَّهَ فَدَأَهْ لَكَ مِن قَبْلِهِ عِن الْقُرُونِ مَنْ هُوَأَشَدُّمِنَهُ فُوَّةً وَلَّفَئْرُ جَمَّعًا وَلَا يُسْئَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ ۞

فَخَرَجَ عَلَىٰ قَوْمِهِ ۽ فِي زِينَتِيَّةً ۚ قَالَ ٱلَّذِيرَ ـ بُرِيدُونَ ٱلْحَبَوْقَ ٱلدُّنْيَا يَكَيِّتَ لَنَا مِثْلَ مَاۤ أُوْفِ قَدُونُ إِنَّهُۥلَدُوحَظٍ عَظِيمٍ ۞

وَقَالَ الَّذِينَ أُوثُواْ الْمِيلُمَ وَيَاكَتُ وَقَابُ اللَّهِ خَيْرٌ لِمَنَّ ءَامَنَ وَعَمِلَ صَلِحًا وَلَا يُلَقَّلُهَاۤ إِلَّا اَلصَّدِيرُونَ ۞

81. So We caused the earth to swallow him<sup>11</sup> and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us. He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful."

83. That home of the Hereafter Paradise), We shall assign to those who rebel not against the truth with pride<sup>[2]</sup> oppression in the land nor do mischief (by committing crimes). And the good end is for the Muttaqûn (the pious — See V.2:2).

84. Whosoever brings good (Islâmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do.

85. Verily, He Who has given you (O Muhammad صلى الله عليه وسلم) the Qur'an (i.e. فَخَسَفْنَابِهِ ء وَبِدَارِهِ ٱلْأَرْضَ فَمَاكَانَ لَهُرمِن فِئَةِ يَنْصُرُونَهُ مِن دُونِ ٱللَّهِ وَمَاكَانَ مِنَ ٱلْمُنتَصِرِينَ ١

وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْاْ مَكَانَهُ مِيٱلْأَمْسِ يَقُولُونَ وَيْكُأُنَّ ٱللَّهَ يَنْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِنَادِهِ ع وَ مَقْدِزُّ لَوْ لَا أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَاَّ وَيْكَأَنَّهُ و لَايُفَلِهُ ٱلْكَفِرُونَ ٢

يَلْكَ ٱلدَّارُ ٱلْآخِرَةُ خَعَلُهَا لِلَّذِينَ لَايُريدُونَ عُلُوَّا فِي ٱلْأَرْضِ وَلَافَسَادًا وَٱلْعَقِيمَةُ لِلْمُتَّقِينَ ٢

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُ رِخَيْرٌ يِنْهَا وَمَن جَآءَ بِٱلسَّتَعَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُواْ ٱلسَّيِّئَاتِ إِلَّا مَاكَانُواْ بَعْمَلُونَ ١

إِنَّ ٱلَّذِي فَرَضَ عَلَيْكَ ٱلْقُرْءَ ال َ لَرَاذُكَ إِلَى مَعَادٍّ

<sup>(</sup>V.28:81) Chapter 5. Whoever drags his garment out of pride and arrogance (conceit).

a) Narrated Abû Hurairah رضي الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said, "Allâh will not look, on the Day of Resurrection, at a person who drags his Izâr\* (behind him) out of pride and arrogance." [See the footnote of (V.22:9)]

صلى الله عليه (or Abul-Qasim صلى الله عليه وسلم The Prophet :رضى الله عنه (or Abul-Qasim) وسلم) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

c) Narrated 'Abdullah (ibn 'Umar صلى الله عليه وسلم ): Allah's Messenger صلى الله عليه وسلم said, "While a man was dragging his Izâr\* on the ground (behind him), suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection." (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 679, 680, 681).

<sup>\*</sup> Izâr. Lower-half bodycover.

<sup>[2] (</sup>V.28:83) See the footnote of (V.22:9)

ordered you to act on its laws and to preach it to others) will surely bring you back to Ma'âd (place of return, either to Makkah or to Paradise after your death). Say (O Muhammad صلى الله عليه وسلم): "My Lord is Aware of him who brings guidance, and of him who is in manifest error."

86. And you were not expecting that the Book (this Qur'an) would be sent down to you, but it is mercy from your Lord. So never be a supporter of the disbelievers.

87. And let them not turn you (O Muhammad صلى الله عليه وسلم) away from (preaching) the Ayât (revelations and verses) of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord[1] and be not of Al-Mushrikûn (those who associate partners with Allah, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allah and denv the Prophethood of Messenger Muhammad (صلى الله عليه وسلم

88. And invoke not any other ilâh (god) along with Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He). Everything will perish except His Face. His is the Decision, and to Him you (all) shall be returned.

> Sûrat Al-'Ankabût (The Spider) XXIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]

قُل زَيّ أَعْلَوُمَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَفِ ضَلَالِ مُبِينِ ٥

وَمَاكُنتَ تَدْجُواْ أَن يُلْقَن إِلَيْكَ ٱلْكِتَبُ إِلَّا رَحْمَةً مِن رَّبِكُّ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَيْفِرِينَ 🗗

وَلَا يَصُدُّنَكَ عَنْ ءَايَنتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكُ وَأَدْءُ إِلَىٰ رَبِّكَ ۚ وَلَا تَكُونَتَ مِنَ ٱلْمُشْرِكِينَ ٢

وَلَاتَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرُلَا إِلَهَ إِلَّا هُو عُكُلُ شَيْءٍ هَالِكُ إِلَّا وَحْهَدُ لِهُ ٱلْحُكُمُ وَإِلَيْهِ تُرْجَعُونَ ٢



ه ٱللَّه ٱلرَّحْمَازُ ٱلرَّحِيمِ

الّة ١

<sup>(</sup>V.28:87) i.e: in the Oneness (Tauhîd) of Allâh — (1) Oneness of the Lordship of Allâh; (2) Oneness of the worship of Allah; (3) Oneness of the Names and Qualities of Allah.

- 2. Do people think that they will be left alone because they say: "We believe," and will not be tested?
- 3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test).
- **4.** Or think those who do evil deeds that they can outstrip Us (i.e. escape Our punishment)? Evil is that which they judge!
- 5. Whoever hopes for the Meeting<sup>[1]</sup> with Allâh, then Allâh's Term is surely coming and He is the All-Hearer, the All-Knower.
- 6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the 'Âlamîn (mankind, jinn, and all that exists).
- 7. Those who believe [in the Oneness of Allâh (Monotheism) and in Messenger Muhammad صلى الله عليه وسلم, and do not give up their faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do.
- 8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. To Me is your return and I shall tell you what you used to do.
- 9. And for those who believe (in the Oneness of Allâh and the other articles of

أَحَسِبَ النَّاسُ أَن يُتَّرَكُواْ أَن يَقُولُواْ ءَامَنَا وَهُرُ لَا يُفْتَنُونَ ۞

وَلَقَدْفَتَنَّا ٱلَّذِينَ مِن قَبْلِهِ ۚ فَلَيَعْلَمَنَ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعْلَمَنَّ ٱلْكَذِينَ ۞

أَمْحَيِيبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّعَاتِ أَن يَسَيِقُونَا سَآءَ مَا يَحَكُمُونَ ٢

مَنكَانَ يَرْجُواْ لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتِ وَهُوَ السَّمِيعُ الْعَلِيمُ ۞

وَمَن جَهَدَ فَإِنَّمَا يُجَهِدُ لِنَفْسِهُ ۚ إِنَّ أَلَنَّهَ لَغَيُّ عَنِ ٱلْمَالَمِينَ ۞

ۅؘٲڵؘؚؽڹٙٵٙڡٮؙۅ۬ٲۅٙڝؘؠڶۅ۠ٲڶڞٙڹڸػٮڗڶڬٛڲڣۧۯڹؘۜڠۿۿڒ ڛٙؾؚٵؾۿؚڡ۫ۅۊڶڹۧڿڔؘۣؾۜۿڂۯٞڂڛؘۯٲڵٙؽػٵٮؙۅؙڶؿڠۛڡڶؙۅڹ۞

> وَوَصَّيْنَاٱلْإِسَنَ يَوَلِدَيْهِ حُسِّنَاٞۗ وَإِنجَهَدَاكَ لِتُشْرِكَيِ مَالَئِسَ لَكَ بِهِ عِلْهٌ فَلَاتُطِعْهُ مَأَّ إِلَّتَ مَرْجِعُكُمْ فَأَنْبِكُكُرِيمًا كُنْتُمْ تَعْ مَلُوتَ ۞

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواٱلصَّالِحَتِ لَنُدْخِلَنَهُرُ فِي الصَّالِحِينَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.29:5) See (V.6:31) and its footnote.

<sup>[2] (</sup>V.29:7) See the footnote of (V.9:121).

Faith)<sup>[1]</sup> and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).

- 10. Of mankind are some who say: "We believe in Allâh." But if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily, we were with you (helping you)." Is not Allâh Best Aware of what is in the breasts of the 'Âlamîn (mankind and jinn).
- 11. Verily, Allâh knows those who believe, and verily, He knows the hypocrites [i.e. Allâh will test the people with good and hard days to discriminate the good from the wicked, although Allâh knows all that before putting them to test].
- 12. And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins." Never will they bear anything of their sins. Surely, they are liars.
- 13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.
- 14. And indeed, We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allâh (Monotheism), and discard the false gods and other deities]; so the Deluge overtook them while they were Zâlimûn (wrong-doers, polytheists, disbelievers).
- 15. Then We saved him and those with him in the ship, and made it (the ship) an Ayâh (a lesson, a warning) for the 'Âlamîn (mankind, jinn).

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَاۤ أُوْذِى فِ اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَمِن جَمَاءَ ضَرُّقِن زَيِكَ لَيَقُولُنَّ إِنَّاكُنَا مَعَكُمُ أُوَّلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِصُدُودِ الْعَلَمِينَ ۞

> وَلَيَعْلَمَنَ اللَّهُ الَّذِيرَتَ ءَامَنُواْ وَلَيَعْلَمَنَ اللَّهُ الَّذِيرَتَ ءَامَنُواْ وَلَيَعْلَمَنَ اللّ الْمُنَفِقِينَ ۞

وَقَالَ اَلَذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ اَتَّبِعُواْ سَيِيلَنَا وَلْنَحْمِلْ خَطْلِيكُمُّ وَمَاهُم يَحْمِلِينَ مِنْ خَطَلِيَهُمِّ مِنْ شَيْءً إِنَّهُمْ لَكَلْدِبُونَ هَ وَلَيَحْمِلُنَ أَنْفَا لَهُمْ وَأَثْفَا لَامْعَ أَنْفَا لِهِمُّ وَلَيْسَعُلُنَ يَوْمَ الْقِيدَمَةِ عَمَّاكَ انُولَيْقَ رُونِ هَ

وَلَقَدْأَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ وَفَلِينَ فِيهِمْ أَلْفَ سَنَةٍ إِلَاحَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَاتُ وَهُرَظَايُونَ ۞

فَأَنَحِيْنَهُ وَأَصْحَبَ السَّفِينَةِ وَجَعَلْنَهَآءَايَةً لِلْعَلَمِينَ ۞

<sup>[1] (</sup>V.29:9) See the footnote (b) of (V.3:85)

- 16. And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.
- 17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.
- 18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."
- 19. See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.
- 20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allâh is Able to do all things."
- 21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.
- 22. And you cannot escape in the earth or in the heaven (from Allah). And besides Allâh you have neither any Walî (Protector or Guardian) nor any Helper.
- 23. And those who disbelieve in the Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment.
- 24. So nothing was the answer of [Ibrahîm's (Abraham)] people except that they said: "Kill him or burn him." Then Allâh

وَإِبْرَهِ عِمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُواْ ٱللَّهَ وَأَتَّقُوُّهُ ذَالِكُمْ خَيْرٌ لِلَّكُمْ إِن كُنتُمْ تَعَامُونَ ١

إِنَّمَا تَعْبُدُونِ مِن دُونِ ٱللَّهِ أَوْثَنَنَا وَيَخْلُقُونِ إِفْكًا إِنَّ ٱلَّذِينَ تَعَبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمُ رِزْقًا فَٱبْتَعُواْ عِندَاللَّهِ ٱلرِّزْقَ وَأَعْبُدُوهُ وَأَشْكُرُ وَأَلَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهِ تُرْجَعُونَ ٢

وَإِن تُكَذِّبُواْ فَقَدْ كَذَبَ أُمَّةٌ مِن قَبْلِكُمُّ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَّةُ ٱلْمُبِينِ ١

أُوَلَةٍ يَرَوْاْ كَنْفَ يُسْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥۗ إِنَّ ذَلِكَ عَلَى أَلَّهُ يَسِيرٌ ١

قُلْ سِيرُواْ فِي ٱلْأَرْضِ فَٱنظُارُواْ كَيْفَ بِيَدَأَ ٱلْخَلَقَّ ثُرَّ اللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْآخِرَةَ إِنَّ ٱللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۞

> يُعَذِّبُ مَن يَشَاآهُ وَيَرْجَوُ مَن يَشَاآهٌ وَبَالَتِه ثُقِّلَهُونَ ۞

وَمَآأَنتُم بِمُعْجِزِينَ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءُ وَمَالَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيَّ وَلَانَصِيرِ ۞

وَٱلَّذِينَ كَفَرُواْ بِعَايَنتِ ٱللَّهِ وَلِقَاآبِهِ ۚ أُوْلَتِكَ يَبِسُواْ مِن رِّحْمَتِي وَأُوْلَنَيكَ لَهُمْ عَذَاكُ أَلَيْ اللهُ ١

فَمَاكَانَ جَوَابَ قَوْمِهِ عِ إِلَّا أَن قَالُواْ ٱقْتُلُوهُ أَوْحَرَقُوهُ فَأَنْجَىٰهُ أَلْلَهُ مِنَ ٱلنَّارُّ إِنَّ فِي ذَلِكَ saved him from the fire. Verily, in this are indeed signs for a people who believe.[1]

25. And [Ibrâhîm (Abraham)] said: "You have taken (for worship) idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helpers."

Lût (Lot) believed **26.** So in him [Ibrâhîm's (Abraham) Message of Islâmic Monotheism]. He [Ibrâhîm (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise. [2],

27. And We bestowed on him [lbrahîm (Abraham)], Ishâq (Isaac) and Ya'qûb and We ordained (Jacob). among his offspring Prophethood and the Book [i.e. the Taurât (Torah) (to Mûsâ - Moses), the Injeel (Gospel) (to 'Îsâ - Jesus), and the Our'an (to Muhammad صلى الله عليه وسلم), all from the offspring of Ibrâhîm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.

- 28. And (remember) Lût (Lot), when he said to his people: "You commit Al-Fâhishah (sodomy - the worst sin) which none has preceded you in (committing) it in the 'Alamîn (mankind and jinn)."
- 29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

لَايَكَتِ لِفَوْمِ يُوْمِنُونَ ١

وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أُوْثِنَنَا مَّوَدَّةَ بين المحمد والمحمودة الدُنْسَ أَنْمَ يَوْمَرُ الْقِيدَمَةِ يَكَفُرُ بَعَضُكُم بِبَعْضِ وَيَلْعَنُ بَعْضُكُم تَعْضَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَالَكُم قِن نَّصرينَ 🕲

«فَعَامَرَ - لَهُ لُوكُ وَقَالَ إِنِّي مُهَاجِرُ إِلَىٰ رَبِّتَ إِنَّهُ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١

وَوَهَبْنَالَهُ وَإِسْحَلَقَ وَيَعْفُونِ وَجَعَلْنَا فِي ذُرِّبَتِهِ ٱلنُّهُوَّةَ وَٱلْكِتَبَ وَءَاتَيْنَهُ أَجْرَهُ فِي الدُّنْيَأُ وَإِنَّهُ وِ فِ ٱلْآخِرَةِ لَمِنَ ٱلصَّالِحِينَ ٢

> وَلُوطًا إِذْ قَالَ لِقَوْمِهِ ۚ إِنَّكُمْ لَتَأْتُونِ ٱلْفَاحِشَةَ مَاسَعَكُمُ بِهَامِنْ أَحَدِيِّنَ ٱلْعَلَمِينِ ١

أَيَّنَكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقَطَّعُونَ ٱلسَّبِلَ وَتَأْتُونَ فِي نَادِيكُمُ ٱلْمُنكِّرِ فَمَا كَانَجَوَابَ قَوْمِهِ } إِلَّا أَن قَالُواْ ٱغْيَنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّادِقِينَ ١٠٠٠

<sup>&</sup>lt;sup>[1]</sup> (V.29:24) See the footnote of (V.3:173).

<sup>[2] (</sup>V.29:26) See the footnote of (V.9:121).

- **30.** He said: "My Lord! Give me victory over the people who are *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).
- 31. And when Our Messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lût (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been Zâlimûn [wrong-doers, polytheists disobedient to Allâh, and who belied their Messenger Lût (Lot)]."
- 32. Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said: "We know better who is there. We will verily save him [Lût (Lot)] and his family except his wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."
- 33. And when Our Messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).
- 34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allâh's Command)."
- 35. And indeed We have left thereof an evident  $Ay\hat{a}h$  (a lesson and a warning and a sign the place where the Dead Sea is now in Palestine)<sup>11</sup> for folk who understand.
- 36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O

قَالَ رَبِّ أَنصُرْ فِي عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ٢

وَلَتَاجَآءَتْرُسُلُنَآإِبْرَهِيمَ بِٱلْبُشْرَىٰ قَالُوٓاْإِنَّا مُهۡلِكُوۡاْاۡهۡلِهَادِهِ الْقَرْيَةِ ۚإِنَّ اَهۡلَهَاكَانُواْ طَلِمِيرِت

قَالَإِنَّ فِيهَا لُوطَأَقَا لُواْخَنُ أَعَلَمُ بِمَن فِيهَا لَنْنَجِيَنَهُ وَأَهْلَهُ وَإِلَّا ٱمْرَأَتَهُ وكَانَتْ مِنَ الْغَيْرِينَ ۞

وَلَمَّاَ أَنْجَآ مَنْ رُسُلُنَا لُوطَايِحَ ۽ بِهِ مُ وَصَافَ بِهِمْ ذَرَعًا وَقَالُواْ لَا تَخَفْ وَلَا تَخْرَنْ إِنَّا مُنْجُوكَ وَأَهْلَكَ إِلَّا أَمْرَأَتُكَ كَانَتْ مِنَ ٱلْغَيْمِرِينَ ۞

إِنَّامُنزِلُونَ عَلَىٓ أَهْلِ هَاذِهِ ٱلْقَرْيَةِ رِجْزَاقِرَ. ٱلسَّمَآءِ بِمَاكَانُواْيَفْسُقُونَ ۞

> وَلَفَدَ تَرَكَنَامِنْهَآءَالِيَةُ بَيِنَةَ لِقَوْمِ يَعْفِولُونَ ۞

وَإِلَىٰ مَدْيَرَتَ أَخَاهُمْ شُعَيْبُافَقَالَ يَكَوْمِ

<sup>(</sup>V.29:35) See the book of history كتاب التاريخ لابن كثير "Stories of the Prophets" by Ibn Kathîr (رحمه الله)

my people! Worship Allâh (Alone) and hope for (the reward of good deeds by worshipping Allâh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidûn* (those who commit great crimes, oppressors, tyrants, mischief-makers, orrupters). [*Tafsîr At-Tabarî*]

- 37. And they denied him [Shu'aib]: so the earthquake seized them, and they lay (dead), prostrate in their dwellings.
- 38. And 'Âd and Thamûd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. *Shaitân* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.
- **39.** And (We destroyed also) Qârûn (Korah), Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).
- 40. So We punished each (of them) for his sins; of them were some on whom We sent Hâsib (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by As-Saihah [torment awful cry. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves.
- 41. The likeness of those who take (false deities as) Auliyâ' (protectors, helpers) other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the

ٱعْبُدُواْٱللَّهَ وَٱرْجُواْ ٱلْيُوْمَ ٱلْآخِرَ وَلَانَعَ ثَوَاْ فِ ٱلْأَرْضِ مُفْسِدِينَ ۞

فَكَذَّبُوهُ فَأَخَذَتْهُ مُالرَّجْفَةُ فَأَصْبَحُواْ فِي دَارِهِمْ جَرْثِمِينَ ۞

وَعَادًاوَتُمُودًاوَقَدَتَّبَآتِ لَكُم ِفِن مَسَكِنِهِمُّ وَنَيْنَ لَهُ مُالشَّيْطُنُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُواْ مُسْتَبْصِرِينَ ۞ مُسْتَبْصِرِينَ ۞

وَقَرُونَ وَفِرْعَوْتَ وَهَمَنَنَّ وَلَقَدْ جَآءَ هُر مُّوسَىٰ بِالْبَيِّنَتِ فَاسِّمَ صَبِّبُرُواْ فِي ٱلْأَرْضِ وَمَا كَانُواْسَامِقِينَ ۞

فَكُلَّ أَخَذْنَا بِذَنْ إِذَ فِينَهُ مِثَنْ أَرْسَلْنَا عَلَيْهِ خاصِبَا وَمِنْهُ مِثَنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُ مِثَنْ أَغُرَقْنَا وَمَا كَانَ اللهُ لِيَظْلِمَهُمْ وَلَكِن كَانُواْ أَنفُسَهُمْ مَنْ يَظْلِمُونَ عَلَى مَا لَوَا أَنفُسَهُمْ مَا يَظْلِمُونَ عَلَى الْمَالِمَةُمْ وَلَكِن كَانُواْ أَنفُسَهُمْ مَا يَظْلِمُونَ عَلَى الْمَالِمَةُ مَا اللهِ اللهُ اللهِ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ الللهُ اللهُ اللهُ ال

مَثَلُ الَّذِينَ اتَّخَذُواْ مِن دُونِ اللَّهِ أَوْلِيَا آ كَمَثَلِ الْمَنكَبُوتِ اتَّخَذَتْ بَيْتًا أَوْلَنَ أَوْهَنَ الْمُنُوتِ لَبَيْتُ الْمَسْكَبُونَ ۖ لَوَكَ الْوُا frailest (weakest) of houses is the spider's house — if they but knew.

- **42.** Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. [1]
- **43.** And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allâh and His Signs).
- **44.** (Allâh says to His Prophet Muhammad عليه وسلم): "Allâh (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily, therein is surely a sign for those who believe.
- what has been revealed to you of the Book (the Qur'ân), and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)<sup>[2]</sup> and the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers]. And Allâh knows what you do.
- 46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed

يَعْلَمُونَ ١

إِنَّ ٱللَّهَ يَعْ لَمُ مَا يَدْعُونَ مِن دُونِهِ مِن شَيْءٍ وَهُوَ ٱلْمَازِيرُ ٱلْحَكِيمُ ۞

وَيَلْكَ ٱلْأَمَّنَالُ نَضْرِيُهَالِلنَّاسِّ وَمَايَعْقِ لُهَآ إِلَّا ٱلْعَدَلِمُونَ ۞

خَلَقَ اللّهُ ٱلسَّمَلَوتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَلِكَ لَاَيَتَ لِلْمُؤْمِنِينَ ۞

ٱتْلُمَآ أُوْحِىَ إِلَيْكَ مِنَ ٱلْكِتَبِ وَأَقِيرِ ٱلصَّـلَوَةً إِنَّ ٱلصَّـلَوَةَ تَنْهَى عَنِ ٱلْفَحْشَـآءِ وَٱلْمُنكَّرُّ وَلَذِكْرُ ٱللَّهِ أَكْـبَرُّ وَاللَّهُ يُعْلَمُ مَاتَصْتُمُونَ ۞

\* وَلَاتَجُدِلُوَّا أَهْلَ الْكِتَبِ إِلَّا بِالَّتِي هِى أَخْسَنُ إِلَّا الَّذِينَ ظَلَمُواْ مِنْهُ مِّرُّوَقُولُوَّا ءَامَنَا بِالَّذِيَ أُنْزِلَ إِلَيْنَا وَأَنْزِلَ إِلَيْكُمْ وَاللَّهُنَا وَإِلَهُكُمْ وَجِدٌ وَخَنُ لُدُومُسْلِمُونَ ۞

<sup>[1] (</sup>V.29:42) See the footnote of (V.2:165).

<sup>[2] (</sup>V.29:45) It is said by ibn 'Abbâs and 'Abdullâh ibn Mas'ûd نضى الله عليها ft the Salât (prayer) of anyone does not prevent him from Al-Fahshâ' and Al-Munkar (all kinds of evil, illegal and sinful deeds), then his Salât (prayer) increases him in nothing but loss, and to be far away from his Lord (Allah) [Tafsîr Al-Qurtubî].

<sup>(</sup>V.29:45) See the footnotes of (V.13:28) and also (B) of (V.2:152).

to us and revealed to you; our *Ilâh* (God) and your Ilâh (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)."

- 47. And thus We have sent down the Book (i.e. this Qur'an) to you (O Muhammad and those whom We gave), and the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullah ibn Salam)[1] and none but the disbelievers reject Our Ayât [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Oualities: i.e. Islâmic Monotheisml.
- صلى Neither did you (O Muhammad) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.
- 49. Nay, but they, the clear Ayât [i.e. the description and the qualities of Prophet written in the صلى الله عليه وسلم Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the Zâlimûn (polytheists and wrongdoers) deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).[2]
- 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."
- 51. Is it not sufficient for them that We have sent down to you the Book (the Our'an) which is recited to them? Verily, herein is

وَكَذَالِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَابُ فَٱلَّذِينَ ءَاتَيْنَاهُمُ ٱلْكِتَابُ يُؤْمِنُونَ بِيِّءً وَمِنْ هَآؤُلَاءٍ مَن يُؤْمِنُ بِفِي وَمَا يَجْحَدُ بِعَالِيْتِنَآ إِلَّا ٱلۡكَفرُونَ ۞

وَمَاكُنتَ تَشْلُواْمِن فَبَلِهِ عَيْن كِتَبٍ وَلَا عَظُلُهُ مِيتِمِينِ إِكَّ إِذَا لَآ رَتَابَ الْمُبْطِلُونَ ۞

بَلۡهُوَ ءَاٰيَكُ بَيِّنَكُ فِي صُدُورِ ٱلَّذِينَ أُوتُولُ ٱلْعِلْمُ وَمَا يَجْحَدُ بِعَايَنِيْنَا إِلَّا الظَّلِيمُونَ ٥

وَقَالُواْ لَوْ لَآ أُنزلَ عَلَيْهِ ءَ لِيَكُ مِن رَّبِهِ ۚ قُلْ إِنَّمَا ٱلْآيِكَ عِندَاللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّسر م إِنَّ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّسر م

أَوَلَهُ يَصِفِهِمْ أَنَّا أَنَّ لَنَاعَلَتُكُ ٱلْكِتَكَ يُثَّلَ عَلَيْهِ مَمَّ إِنَّ فِي ذَالِكَ لَرَحْ مَةً وَذِكْرَيْ لِقَوْمِ

<sup>[1] (</sup>V.29:47) See the footnote of (V.5:66).

<sup>[2] (</sup>V.29:49) See the footnote of (V.2:76)

mercy and a reminder (or an admonition) for a people who believe[1]

- صلى الله S2. Say (to them O Muhammad اعليه وسلم): "Sufficient is Allah for a witness between me and vou. He knows what is in the heavens and on earth." And those who believe in Bâtil (all false deities other than Allâh), and disbelieve in Allâh (and in His Oneness), it is they who are the losers.
- 53. And they ask you to hasten on the torment (for them): and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!
- **54.** They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.
- **55.** On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."
- 56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone)[2].

قُلْكَ فَيْ بِٱللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدَّأَيْعُ لَمُ مَافِي ٱلسَّمَوَاتِ وَٱلْأَرْضِّ وَٱلَّذِينِ ءَامَنُواْ بِٱلْبَطِل وَكَفَرُواْ بِٱللَّهِ أُوْلِنَهِكَ هُمُ ٱلْخَلِيرُونَ ٥

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَوْ لَآ أَجَلٌ مُسَمَّى لَجَآءَهُمُ ٱلْعَذَاكُ وَلَيَأْتِلَنَّهُ مَغْيَّةً وَهُوْ لَانَشْعُوُونَ ٥

> يَسْتَعْجِلُونَكَ بِٱلْعَـٰذَابِ وَإِنَّ جَهَنَّمَ لَمُحَطَّةٌ بِٱلْكَفِرِينَ ٥

يَوْمَ يَغْشَاهُ مُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلهِ مْ وَيَقُولُ ذُوقُواْ مَاكُنتُ مْ تَعَمَالُونَ ٥

يَعِنَادِيَ ٱلَّذِينَ ءَامَنُواْ إِنَّ أَرْضِي وَاسِعَةٌ فَايِّلَى فَأَعْدُونِ ١

said, "Allah صلى الله عليه وسلم The Prophet : رضى الله عنه Narrated Abû Hurairah (V.29:51): a) Narrated كالم does not listen to anything as He listens to the Prophet reciting the Qur'an in a nice, loud and pleasant tone." Sufyan said, "This saying means: The Prophet regards the Qur'an as something that makes him dispense with much worldly pleasure." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.542.).

said, "Not to wish to صلى الله عليه وسلم Allah's Messenger رضي الله عليه وسلم said, "Not to wish to be the like of except two men: A man whom Allah has taught the Qur'ân and he recites it during some hours of the night and during some hours of the day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does': and a man whom Allah has given wealth and he spends it (according to what Allâh has ordained) in a just and right manner, whereupon another man may say,'I wish I had been given what so-and-so has been given, for then I would do what he does.' (Sahîh Al-Bukhârî, Vol.6, Hadîth No.544).

صلى الله عليه While I was riding behind the Prophet زضي الله عنه (V.29:56) Narrated Muʿâdh صلى الله عليه as a companion rider, he said, "O Mu'âdh!" I replied, Labbaik wa Sa'daik (I respond to your call and I am obedient to your orders). He repeated this call three times and then said, "Do you know what Allah's Right on His slaves is?" I replied "No." He said, "Allah's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He proceeded for a while and then said, "O Mu'adh!", I replied, "Labbaik wa

- 57. Everyone shall taste death. Then to Us you shall be returned.
- **58.** And those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers
- 59. Those who are patient, and put their trust (only) in their Lord (Allâh).[1]
- 60. And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.
- **61.** And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)?
- **62.** Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is All-Knower of everything.
- 63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All praise and thanks are Allâh's!" Nay, most of them have no sense.
- **64.** And this life of the world is only amusement and play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew<sup>[2]</sup>

كُلُّ نَفْسِ ذَابَقَهُ ٱلْمَوْتُ ثُمَّ إِلَيْنَاتُرْجَعُونَ ٥

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ لَنُبَوَثَنَّهُ مِينَ ٱلْجَنَّةِ غُرَفَا تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَلِايِنَ فِيهَا أَيْعَوَ أَجُرُ ٱلْعَمِلِينَ ٢

ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِ مْرِيَوَكُمُونَ ٥

وَكَأَيِّن مِّن دَآتَةِ لَّا تَخْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُوْ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۞

وَ لَين سَأَلْتَهُم مِّنْ خَلَقَ ٱلسَّكَوَ تِ وَٱلْأَرْضَ وَسَخَرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ فَأَنَّى يُوْفَكُهُ نَ ١

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُلَهُ وَ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ١٠٠٠

وَلِين سَأَلْتَهُم مَّن نَّزَّلَ مِن ٱلسَّمَاءَ مَآءً فَأَحْبَابِهِ ٱلْأَرْضَمِنْ بَعْدِمَوْتِهَالَيَقُولُنَّ ٱللَّهُ قُلِ ٱلْحَمْدُ يِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ 👚

وَمَاهَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهَوٌ وَلَعِثٌ وَإِنَّ ٱلدَّارَ ٱلْآخِرَةَ لَهِيَ ٱلْحَبَوَانُ لَوْ كَانُواْ يَعْلَمُونَ 📆

Sa'daik (I respond to your call and I am obedient to your orders)." He said, "Do you know what the right of (Allah's) slaves on Allah is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.283). (V.29:59) See the footnote (A) of (V.12:67).

said,"The صلى الله عليه وسلم Allah's Messenger رضى الله عنه Said,"The مسلى الله عليه وسلم first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein, nor blow their noses therein nor relieve nature. Their

- **65.** And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others[1]
- 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.
- 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in Bâtil (falsehood polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allah?
- 68. And who does more wrong than he who invents a lie against Allâh or denies the and his صلى الله عليه وسلم and his doctrine of Islâmic Monotheism and this Our'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه و سلم إاكار (صلى الله عليه و سلم
- 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion — Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."[3]

فَإِذَا رَكِبُواْ فِي ٱلْفُلْكِ دَعَوُاْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا يَجَدُهُمْ إِلَى ٱلْبَرِ إِذَا هُمْ يُشْرِكُونَ ٥

لتَكْفُرُواْ بِمَآءَاتَنْكُمُ وَلِيَتَمَتَّعُواْ فَسَوْفَ يَعْلَمُونَ 📆

أَوَلَهُ يَرَوُاْ أَنَّا جَعَلْنَا حَرَمًا ءَامِنَا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِ مَّ أَفَيَٱلْبَطِلِ يُؤْمِنُونَ وَمِنِعْمَةِ أللّه تَكُفُّ ونَ 🕲

وَمَنْ أَظْلَهُ مِتَن أَفْتَرَىٰ عَلَى ٱللَّه كَذِبًا أَوْكَذَب بِٱلْحَقِّ لَقَاجَاءَهُۥ أَلْيُسَ فِي جَهَنَّمَ مَثْوَى لِلْكَفِرِينَ ١

وَٱلَّذِينَ جَهَدُواْ فِينَالْنَهَ دِينَّهُمْ سُمُلَنَّأُوَإِنَّ اللهَ لَمَعَ الْمُحْسِنِينَ ١

utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' leas will be seen through the flesh out of excessive beauty. They (the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No.468).

<sup>&</sup>lt;sup>[1]</sup> (V.29:65) See (V.17:67) and its footnote.

<sup>[2] (</sup>V.29:68) See the footnote of (V.3:85).

<sup>[3] (</sup>V.29:69) See the footnote of (V.9:120).

## Sûrat Ar-Rûm (The Romans) XXX

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings].

- 2. The Romans have been defeated.
- 3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious
- 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) —
- 5. With the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.
- 6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.
- 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.
- 8. Do they not think deeply (in their ownselves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allah has created not the heavens and the earth, and all that is between them, except with truth and for an



وأللّه ألزّخَز الرَّحِيمِ

الِّقر 🛈

غُلِيَتِ ٱلرُّومُ ۞ فِىٰ أَذْفَ الْأَرْضِ وَهُم مِنْ بَعْدِ غَلِيَهِمْ سَيَغْلِمُونَ ۞

فِيضِع سِنِينَ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنْ بَعْدُ وَيَوْمَهِ ذِيَفْرَحُ ٱلْمُؤْمِنُونَ ٥

بِنَصْرِ ٱللَّهَ يُنصُرُمَن يَشَآةً وَهُوَ ٱلْمَذِينُ ٱلرَّحِيمُ ٥

وَعْدَالُلَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلِيكِنَّ أَحْتَرَالْنَاسِ لَانَعْلَمُونَ 🕤

يَعْلَمُونَ ظَلِهِ رَامِّنَ ٱلْحَيَوْةِ ٱلدُّنْيَ اوَهُـمْ عَنِ ٱلْآخِيرَةِ هُمْ غَلْفُلُونَ ۞

أُوَلَمْ يَتَفَكَّرُواْ فِيَ أَنْفُسِهِمْ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَمَابَيْنَهُمَاۤ إِلَّا بِٱلْحَقِّ وَأَجَلِمُّسَكَّىُ وَإِنَّ كَثِيرًا مِنَ ٱلنَّاسِ بِلِقَاآي رَبِّهِ مْ

الجزء ٢٩

appointed term. And indeed many of mankind deny the Meeting with their Lord. [Tafsîr At-Tabarî].

- 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done: and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.
- 10. Then evil was the end of those who did evil, because they denied the Ayât (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allah and mockery of them.
- 11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.
- 12. And on the Day when the Hour will be established, the Mujrimûn (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair.
- 13. No intercessors will they have from those whom they made equal with Allâh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.
- 14. And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).
- 15. Then as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise).
- 16. And as for those who disbelieved and denied Our Avât (proofs, evidences, verses,

أَوَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَـنظُارُواْ كَيْفَ كَانَ عَلِقِبَةُ ٱلَّذِينَ مِن قَيْلِهِ مِّكَانُوٓا أَشَدَّ مِنْهُ مْ قُوَّةٌ وَأَثَارُواْ ٱلْأَرْضَ وَعَمَرُوهِآ أَكُثْرَمِمَّاعَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيْنَاتُ فَمَاكَاتَ اللَّهُ لِتَظْلِمَهُمْ وَلَكِينَ كَانُوٓاْ أَنفُسَهُمْ يَظْلِمُونَ ٥

ثُمُّكَاتَ عَقِبَةَ ٱلَّذِينَ أَسَنَهُواْ ٱلسُّوَأَىٰٓ أَن كَذَّبُواْ بِعَايِنتِ ٱللَّهِ وَكَانُواْ بِهَا يَسْتَهْزُءُونَ ١٠

ٱللَّهُ يَبْدَ قُلْ ٱلْخَلْقَ ثُرَّيْعِيدُهُ وَثُمَّ إِلَيْهِ تُرْجَعُونَ ١

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ١

وَلَمْ يَكُنْ لَّهُ مِينَ شُرِّكَا إِيهِ مْرَشُفَعَـٰ وَأُ وَكَانُواْ بِشُرَكَ آبِهِ مُ كَافِرِينَ ١

وَيَوْمِرَ تَقُومُ ٱلسَّاعَةُ يَوْمَهِ إِي يَتَفَرَّقُونَ ١

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ فَهُمْ في رَوْضَة يُحْبَرُونَ ٦

وَأَمَّا ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْبِعَايَدِيْنَا وَلِقَـآي

lessons, signs, revelations, Allâh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

- 17. So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishâ') night prayers], and when you enter the morning [i.e offer the (Fajr) morning prayer].
- 18. And His are all praise and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zuhr prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)." [Tafsîr At-Tabarî]
- 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).
- 20. And among His Signs is that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] behold you are human beings scattered!
- 21. And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.
- 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.
  - 23. And among His Signs is your sleep<sup>[1]</sup>

ٱلْآخِرَةِ فَأُولَتِهِكَ فِي ٱلْعَذَابِ مُحْضَرُونَ ١

فَسُبْحَنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ٧

وَلَهُ الْحَمْدُ فِى ٱلسَّـمَوَ تِ وَٱلْأَرْضِ وَعَشِيَّا وَجِينَ تُظْهِرُونَ ۞

يُخْرِجُ ٱلْخَنَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ وَيُخْيِ ٱلْأَرْضَ بَعْدَ مَوْنِهَ أُوكَذَاكِ تُخْرَجُونَ ۞

وَمِنْ ءَايَندِهِ عَأَنْ خَلَقَكُم مِّن ثُرَابٍ ثُمَّ إِذَا أَنتُهِ بَشَرٌ تَنتَيْرُونَ ۞

وَمِنْ اَلِيَنِهِ اَنْ خَلَقَ لَكُم مِّنْ أَنْفُسِكُو أَزْوَجَالِتَشَكُنُولَ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةَ وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَكِ لِقَوْمِ يَتَفَكَّرُونَ ۞

وَمِنْ اَلِنَتِهِ عَلَقُ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَفُ أَلْسِنَتِكُمُ وَأَلْوَيْكُمُّ إِنَّافِ ذَلِكَ لَآيَئِتِ لِلْعَلِمِينِ ۞

وَمِنْءَ ايَنتِهِ عَمَنَامُكُمْ بِٱلَّيْلِ وَٱلنَّهَارِ

<sup>(</sup>V.30:23) It is a sign from among the Signs of Allah that a person goes to sleep; the medical world up to now does not know exactly why a person goes to sleep. There are only

by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.

- 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.
- 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).
- 26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.
- 27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable to Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.
- 28. He sets forth for you a parable from your ownselves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense. [1]
- 29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers.

وَآبْتِغَآ أَوُّكُم مِّن فَضْلِهُ عَإِنَّ فِ ذَالِكَ لَآيَاتِ لِْقَوْمِ يَسْمَعُونَ ٢

وَمِنْءَ ايَليتِهِ ءِبُرُ سِكُهُ ٱلْبَرْقَ حَوْفًا وَطَمَعًا وَيُنزَلُ مِنَ ٱلسَّمَآءِ مَآءَ فَيُحْيء بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ إِنَّ فِي ذَالِكَ لَآيِكَ لِقَوْمِ يَعْقِلُونَ ٥

وَمِنْ ءَايِكِيهِ مِنْ أَن تَقُومَ ٱلسَّمَاءُ وَٱلْأَرْضُ بِأَمْرِهِ مُثَوِّإِذَا دَعَاكُوْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ۞

> وَلَهُرْمَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضُ كُلُّآهُر قَائِتُونَ 🗇

وَهُوَ الَّذِي يَبْدَؤُاْ الْخَلْقَ ثُمَّ يُعِيدُهُ، وَهُوَ أَهُونُ عَلَيْهُ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِٱلسَّمَوَتِ وَٱلْأَرْضِ وَهُوَالْعَزِيزُ الْحَكِيمُ ١

ضَرَبَ لَكُم مَّثَلَا مِّنْ أَنفُسكُمُّ مَل لَكُم مِّن مَّامَلَكَتُ أَيْمَنُكُمُ مِّن شُرَكَآءَ في مَارَزَقْنَكُمْ فَأَنْتُمْ فِيهِ سَوَآةٌ تَخَافُونَهُمْ كَخِيفَيْكُمْ أَنفُسَكُمْ كُذَاكِ نُفَصِّلُ ٱلْآيِكَتِ لِقَوْمِ يَعْقِلُونَ ٥

بَلُ أَتَّبَعَ الَّذِينَ ظَلَمُوٓا أَهْوَآءَ هُم بِغَيْرِ عِلْمُ ۗ فَمَن يَهْدِي مَنْ أَضَلَ اللَّهُ وَمَالَهُ مِن نَّصِرِينَ ٢

theories. So this Qur'an is a miracle from Allah, and not an invented tale as the disbelievers (in the Oneness of Allah) argue.

<sup>[1] (</sup>V.30:28) That is: How do you join to Us partners of that which We created, while you for yourselves will not accept partners from your slaves?.

Sûrah 30. Ar-Rûm

- عملی الله علیه علیه علیه علیه ) your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in Khalq-illâh (i.e. the religion of Allâh Islâmic Monotheism): that is the straight religion, but most of men know not. [11] [Tafsîr At-Tabarî]
- 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salât (Iqâmat-as-Salât) and be not of Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allah).
- **32.** Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it. [2]
- 33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.
- 34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.
- 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him?
- 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and

فَأَقِرْ وَجْهَكَ لِلِدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهَ ذَلِكَ الدِّينُ الْقَيْدُمْ وَلَكِزَّ أَحْتُرَ النَّاسِ لَا يَعْ لَمُونَ ۞

\*مُنِيبِينَ إِلَيْهِ وَأَنَّقُوهُ وَأَقِيمُواْ ٱلصَّلَوةَ وَلَا تَكُونُواْ مِنَ ٱلْمُشْرِكِينَ ۞

مِنَ ٱلَّذِينَ فَرَقُواْ دِينَهُ مْرَوَكَا فُواْشِيَعَاً كُلُ حِزْبٍ بِمَالَدَيْهِ مَوْرِحُونَ ۞

ٷڵٵڡۜۺؘٲڵٮؘٚٲۺۻٛڗٞۮٷۯڒٙۿؙڡۯؿؙۑؠۣڹ ٳڵؾٷٮٛ۫ۏٙٳۮٚٲٲۮؘڶڡٞۿڔؾٮ۫ۿڒڿڡٙڐٞٳۮؘٵڡؘڔۣڨٞڝؘڹۿؠ ؠؚڗٟڽۣۼؿؽٚڔۘۘۯؙڹ۞

لِتَكُفُرُواْ بِمَآ ءَاتَيْنَكُوُّ فَتَمَتَّعُواْ فَسَوْفَ تَعْلَمُونَ ۞

أَمْ أَنزَلْنَاعَلَيْهِ مُسُلطَنَافَهُوَيَتَكُلَّمُ بِمَاكَافُواْ بِهِ ع يُشْرِكُونَ ۞

ۅٙٳۮؘٲٲؙۮ۬ڡٞ۬ٵڷڶٵٙڛٙۯڞؾؘۏڿۅؙٳڽۿؖٲۅٙٳڹؾؙڝڹۿڗ ڛٙؾؚٮؘڠؙؙؙۣؿؠٲڡٚۮٙڡٙٵٞؽؚڍۑڣڒٳۮٵۿؠٞؽڨٙٮڟۅڹٙ۞

<sup>[1] (</sup>V.30:30) See the footnote of (V.10:19).

<sup>[2] (</sup>V.30:32) See the footnote of (V.3:103).

sins) that their (own) hands have sent forth, behold, they are in despair!

- 37. Do they not see that Allâh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.
- 38. So give to the kindred his due, and to Al-Miskîn (the neddy) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful.
- 39. And that which you give in gift<sup>[1]</sup> (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in Zakât ( sadaqa, charity, etc. ) seeking Allâh's Countenance, then those, they shall have manifold increase.
- 40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glorified is He! And Exalted is He above all that (evil) they associate (with Him).
- 41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).
- 42. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allah)."

أَوَلَمْ يَرَوْاْ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّ فِي ذَالِكَ لَايِئَتِ لِقَوْمِ يُؤْمِنُونَ ٢

فَعَاتِ ذَا ٱلْقُرْ بَلِي حَقَّهُ رِوَ ٱلْمِسْكِينَ وَٱبْنَ ٱلسَّيِيلُ ذَيْكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ وَأُولَتِيكَ هُمُ ٱلْمُفْلَحُونَ (٢٠)

وَمَآءَاتَتِتُ مُن زَبَالَيْزَ بُواْ فِيَ أَمْوَالِ ٱلنَّاسِ فَلَا يَرْبُولْ عِندَاللَّهُ وَمَاءَاتَتُ مُ مِن َكُوهِ تُريدُونَ وَجْهَ ٱللَّهِ فَأُوْلَتِهِكَ هُمُ ٱلْمُضْعِفُونَ ٢

ٱللَّهُ ٱلَّذِي خَلَقَكُمْ ثُرُّ زَزَقَكُمْ ثُرَّيُمِيتُكُمْ ثُرُّيُعِيكُمُّ هَلْ مِن شُرَكَ آبِكُمْ مَّن يَفْعَلُ مِن ذَالِكُمْ مِن شَيْءٍ سُتْحَنَّهُ وَتَعَالَ عَمَّا نُشْرِكُونَ ٥

ظَهَرًا لَفَسَادُ فِي ٱلْبَرِّوَ ٱلْبَحْرِبِمَا كَسَبَتْ أَيْدِي ٱلنَّاسِ لِهُذِيقَهُ مِ بَعْضَ ٱلَّذِي عَمِلُواْ لَعَلَّهُمْ يرَّجعُونَ 🗓

قُلْ سِيرُواْ فِي ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَ كَانَ عَلِقِيَةُ ٱلَّذِينَ مِن قَتُلُ كَانَ أَكْ تَرُهُم مُّشْهِ كِينَ ١

<sup>[1] (</sup>V.30:39) See Tafsîr Ibn Kathîr.

- 43. So set you (O Muhammad مسلى الله عليه) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].
- 44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment).
- **45.** That He may reward those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.
- 46. And among His Signs is that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.
- 47. And indeed We did send Messengers before you (O Muhammad صلى الله عليه وسلم) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins); and (as for) the believers, it was incumbent upon Us to help (them).
- 48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice!

ڡؘؙٲؿڒۅؘڿۿڬڸڶؿڽٵڷڡۧؾؚ؞ڡۣڹۊؿڸٲڹؽڶ۠ؿٙٵٚؿؘڮؘۯؙ ڵٙٲڡٞۯڎۜٙڶهؙڔڝؘٲڶڷؖۼۣؖؽٚڡؠؚٙڶؚؽڝۜٙڐؘٷڹٙ۞

مَنكَنَرَفَعَلَيْهِ كُفُرُهُ وَمَنْ عَمِلَ صَلِحًا فَلأَنفُسِهِمْ يَمْهَدُونَ ۞

لِيَجْزِىَ الَّذِينَ اَمَنُواْ وَعَيلُواْ الصَّلِحَتِ مِن فَضْلِوْة إِنَّهُ لِلَّيُحِبُ ٱلْكَفِرِينَ ۞

وَمِنْ َ اَيَنتِهِ َأَن يُرْسِلَ ٱلرَيَاحَ مُبَشِّرَتِ وَلِيُذِيفَكُمُ مِّن رَّحْمَتِهِ ءَوَلِتَجْرِيَ ٱلْفُلْكُ بِأَمْرِهِ ءَوَلِتَبْتَعُواْمِن فَضْلِهِ ء وَلَمَلَكُمُ نَشْكُرُونَ ۞

وَلَقَدْ أَنْسَلْنَامِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُمِ بِٱلْبَيِّنَاتِ فَٱنتَقَمْنَامِنَ ٱلَّذِينَ ٱجْرَمُولُّ وَكَانَحَقًا عَلَيْمَانَصُرُ ٱلْمُؤْمِدِينَ ۞

اللّهُ اللّهَى يُرْسِلُ الرَيْحَ فَنْتِيْرُسَحَابَا فَيَبْسُطُهُ وَفِي السَّمَآءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفَا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَلِهِ عَ فِإِذَا أَصَابَ بِدِهِ مَن يَشَآءُ مِنْ عِبَادِمِةِإِذَا هُرْ يَسْتَنْشِرُونَ ۞

- 49. And verily, before that (rain) just before it was sent down upon them they were in despair!
- **50.** Look then at the effects (results) of Allâh's Mercy: how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.
- 51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow behold, they then (after their being glad,) would become unthankful (to their Lord Allâh as) disbelievers. [Tafsîr At-Tabarî]
- 52. So verily, you (O Muhammad عليه وسلم) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away.
- cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).
- **54.** Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knower, the All-Powerful (i.e. Able to do all things).
- **55.** And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]

وَإِن كَانُواْ مِن قَبْلِ أَن يُنزَلَ عَلَيْهِ مِين قَبْلِهِ عَ لَمُبْلِسِيدِت ۞

فَأَنظُرُ إِلَى النَّرِرَحْمَتِ ٱللَّهِ كَيْفَ نُحِي ٱلْأَرْضَ بَعْدَ مَوْتِهَأُ إِنَّ ذَلِكَ لَمُحْي ٱلْمَوْقِنَّ وَهُوَ عَلَى كُلِ شَىٰءِ قَدِيرٌ ۞

وَلَيِنْ أَرْسَلْنَارِيحَافَرَأَوْهُ مُصْفَرًّا لَظَلُواْ مِنْ بَعْدِهِ. يَكُفُرُونَ ۞

فَإِنَّكَ لَا نُشْعِعُ الْمُوْنَى وَلَا تُشْعِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَوْ اُمُدْبِرِينَ ۞

وَمَآ أَنتَ بِهَادِٱلْعُمْءِعَن ضَلَاَتِهِمُّ إِن تُسْعِعُ إِلَّا مَن يُؤْمِنُ مِايَدِينَا فَهُم مُّسْلِمُونَ ۞

\*اللّهُ الَّذِي خَلَقَكُمْ مِن ضَعْفِ ثُوَّجَعَلَ مِنْ بَعْدِ صَعْفِ قُوَّةُ ثُرُّجَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفَا وَشَيْبَةً يَخْلُقُ مَا يَشَآءً \* وَهُوَ الْعَلِيهُ ٱلْقَدِيرُ ۞

وَيَوَمَ تَقُومُ ٱلسَّاعَةُ يُقْسِءُ ٱلْمُجْرِمُونَ مَالَيِثُواْ غَيْرَسَاعَةٍ كَنْلِكَ كَانُواْ يُوْفَكُونَ ۞

- 56. And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection: so this is the Day of Resurrection, but you knew not."
- 57. So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return (to this world) to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).
- **58.** And indeed We have set forth for mankind, in this Qur'ân every kind of parable. But if you (O Muhammad عليه وسلم) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."
- 59. Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad صلى الله عليه وسلم) have brought to them].
- 60. So be patient (O Muhammad عليه وسلم). Verily, the Promise of Allâh is true; and let not those who have no certainty of faith discourage you (from conveying Allâh's Message which you are obliged to convey).

وَقَالَ الَّذِينَ أُوتُواْ الْمِـلْمَ وَالْإِيمَنَ لَقَدْ لَيِشْتُهُ فِيكِتَبِ اللَّهِ إِلَى يَوْمِ الْبَغْنِّ فَهَاذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمُ كُنُتُولَا يَعَامُونَ ﴿

ڡؘؿٙۅٛمَٮٟ۪ۮؚڵؖٙۑڹؘڡؘۼؙٲڶۧڍؚۑنَ ظلمُواْ مَعۡدْرَدُهُمُر وَلَاهُمْ يُسۡتَعۡتَبُونَ۞

وَلَقَدْضَرَيْنَالِلنَّاسِ فِي هَنَا ٱلْقُرْوَانِ مِنكُلِّ مَثَلٍّ وَلَبِن حِنْمَهُم بِعَايَةِ لِلَّقُولَنَّ ٱلَّذِينَ كَفَرُواْ إِنْ أَنتُمْ إِلَّا مُنْطِلُونَ

كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَى قُلُوبِٱلَّذِينَ لَا يَعْلَمُونَ ۞

فَأَصْدِ إِنَّ وَعْدَاللَّهِ حَقُّ وَلَايَسَتَخِفَّنَكَ الَّذِينَ لَايُوقِئُونَ ۞

## Sûrat Luqmân (Luqmân) XXXI

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. These are the Verses of the Wise Book (the Qur'an).
- 3. A guide and mercy for the *Muhsinûn* (good-doers). [1]
- **4.** Those who perform *As-Salât* (*Iqamat-as-Salât*) and give *Zakât* and they have faith in the Hereafter with certainty.
- 5. Such are on guidance from their Lord, and such are the successful.
- 6. And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). [12]
- 7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, [3] as if he heard them not as if there



بِنَـــــِهِ

الَّةِ أَنَّ

تِلْكَ ءَايَتُ ٱلْكِتَبِ ٱلْحَكِيمِ

هُدًى وَرَحْمَةً لِلْمُحْسِنِينَ ٢

ٱلَّذِينَ يُقِيمُونَ الصَّلَوَةَ وَيُؤْتُونَ الزَّكُوةَ وَهُم يِٱلْآخِرَةِ هُمْيُوقِتُونَ ۞

> ٲؙۉؘڵؾٟڮؘعَڵۿۮؽۺڗٙؾؚۼ۪ڿۧۜۊڶ۫ۉڵٙؾڸٟڬۿؙۄؙ ٱڵڡؙٛڡ۬ٚڸڂؙۅٮؘ۞

وَمِنَ النَّاسِ مَن يَشْتَرِى لَهُوَا لَحَدِيثِ لِيُضِلَّعَن سَبِيلِ اللَّهِ بِغَيْرِعِلْرِوَيَتَّخِذَهَا هُزُوَّا أَوْلَتَهِكَ لَهُمْ عَذَابٌ مُهِينٌ ۞

ۅٙٳۮٙٳٮؙؾ۫ڸؘ؏ٙێؾؠٵۑؿؙٵۅٙڬؙؙٙ٥ۺؾٙڝٛؠؚڒػٲڹ ڵؖڔؠۜۺٮۼۿٵػٲؘڎٙڣٲڎؙڹؿٷۊٞۯؖؖڣؠؿۜؿۉؙ

Narrated Abu 'Âmir or Abu Malik Al-Ash'ari that he heard the Prophet صلى الله عليه وسلم saying: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs; and they will remain so till the Day of Resurrection." (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 494B)

<sup>&</sup>lt;sup>[1]</sup> (V.31:3) See the footnote of (V.9:120).

<sup>&</sup>lt;sup>[2]</sup> (V.31:6) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

<sup>[3] (</sup>V.31:7): See the footnote of (V.22:9).

were deafness in his ears. So announce to him a painful torment.

- 8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).
- 9. To abide therein forever. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise
- 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.
- 11. This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created. Nay, the Zâlimûn (polytheists, wrong-doers and those who do not believe in the Oneness of Allâh) are in plain error.
- 12. And indeed We bestowed upon Luqmân Al-Hikmah (wisdom and religious understanding, saying): "Give thanks to Allâh." And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise.
- 13. And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great Zûlm (wrong) indeed.[1]
- 14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in

بعَذَابِأَلِيمِ ٧

إِنَّ ٱلَّذِينَ ءَامَنُهُ أُوعَمِلُهِ ٱلصَّالِحَاتِ لَهُمْ جَنَّتُ ٱلنَّعبر 🖎

خَلِدِينَ فِيهَا ۚ وَعْدَ أَلْتَهِ حَقَّا ۚ وَهُوَ ٱلْعَـزِيرُ

خَلَقَٱلسَّمَوَتِ بِغَيْرِعَمَدِ تَرَوْنَهَا وَأَلْقَىٰ فِٱلْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُوْ وَيَتَّ فِيهَا مِن كُلِّ دَآبَةٍ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءُ فَأَنْبَتَنَا فِيهَا مِن كُلِّ زَوْجٍ كريم 💮

هَنذَاخَلْقُ ٱللَّهِ فَأَرُونِي مَاذَاخَلَقَ ٱلَّذِيرِ َ مِن دُونِيُّهِ ـ بَلَ ٱلظَّالِمُونَ فِي ضَلَالِمُينِ ١

وَلَقَذَ ءَاتَيْنَا لُقْمَنَ ٱلْحُكُمَةَ أَن أَشَكُو يِلَّهَ وَمَن يَشْكُرُ فَإِنَّمَا يَشْكُرُ لِنَفْسِيِّةً - وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنيُّ حَميدٌ ١

وَإِذْ قَالَ لُقْمَنُ لِآبَنهِ ء وَهُوَ يَعِظُهُ وِيَابُنَيَّ لَا تُشْرِكِ بأُللَّهُ إِنَّ ٱللَّهُ لَكُ لَظُلْمُ عَظِيرٌ ﴿

وَوَصِّيْنَا ٱلْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَّا عَلَىٰ وَهْنِ وَفِصَالُهُ مِنِي عَامَيْنِ أَن ٱشْكُرْ لِي وَلِوَلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ١

<sup>&</sup>lt;sup>[1]</sup> (V.31:13) a) See the footnote (C) of (V.27:59).

b) See the footnote of (V.2:22).

two years — give thanks to Me and to your parents. To Me is the final destination. [1]

- 15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.
- 16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Acquainted (with its place).
- 17. "O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).
- 18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster. [2]
- 19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."

وَإِنجَهَدَاكَ عَلَىٰٓ أَن نُشْرِكَ بِ مَالَيْسَ لَكَ بِدِ عَلَيْسَ لَكَ بِدِ عَ عِلْمُوْلَا نُطِعْهُ مَّأُ وَصَاحِبَهُمَا فِ ٱلدُّنْبَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِنَّ ثُمَّ إِلَىٰٓ مَرْجِعُكُمْ فَأَنْبِئُكُمْ يِمَاكُنهُ تَعْمَلُونَ ۞

يَبُنَىٓ إِنَّهَۤ إِن تَكُ مِنْقَالَ حَنَةِ مِنْ خَرَدَلِ مَتَكُن فِي صَخْرَةِ أَوْفِ ٱلسَّمَوَتِ أَوْفِ ٱلأَرْضِ يَأْتِ بِهَا ٱللَّهُ إِنَّ ٱللَّهَ لَطِيفُ حَبِيرٌ ۞

يَهُنَّ أَقِيرِ الصَّلَوْةَ وَأَمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكِرِ وَٱصْبِرْ عَلَى مَاۤ أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ عَنْمِ ٱلْأَمُورِ ۞

وَلَانُصَغِرْخَدَكَ لِلنَّاسِ وَلِانَتِشِ فِي ٱلْأَرْضِ مَرَجًّا إِنَّ ٱللَّهَ لَايُحِبُّ كُلِّ مُخْتَالِ فَخُورِ ۞

> وَٱقْصِدُ فِي مَشْيِكَ وَٱعْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرُٱلْأَصُّوَاتِ لَصَوْتُ ٱلْحَيِيرِ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.31:14).

a) See the footnote of (V.17:13).

b) Narrated 'Âishah رضى الله : (that she said), "O Allah's Messenger! We consider Jihâd as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihâd (for women) is Hajj-Mabrur [i.e. Hajj (pilgrimage to Makkah) which is performed according to the Prophet's Sunnah (legal ways), and is accepted by Allah]." (See Sahîh Al-Bukhârî, Vol.3, Hadîth No.84." and Sahîh Al-Bukhârî, Vol.4, Hadîth No.43).

<sup>&</sup>lt;sup>[2]</sup> (V.31:18): See the footnote of (V.22:9).

20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light!

- 21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitân* (Satan) invites them to the torment of the Fire?
- 22. And whosoever submits his face (himself) to Allâh, <sup>III</sup> while he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allâh's sake without any show off or to gain praise or fame and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad معلوه وسلم), then he has grasped the most trustworthy hand-hold [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision.
- 23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad صلی اشه کاله و الله  - 24. We let them enjoy for a little while,

ٱلْوَتَرَوْاْ أَنَّ اللَّهَ سَخَرَلَكُمُ مَّافِ السَّمَوَّتِ وَعَافِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُوْنِعَمُهُ, طَلِهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَدِلُ فِي اللَّهِ بِعَيْرِعِلْهِ وَلَاهُدَى وَلَاكِنَبِ مُنيرٍ ۞ مُنيرٍ ۞

> وَإِذَاقِيلَ لَهُمُ أَتَّدِعُواْ مَا أَنْزَلَ اللّهُ قَالُواْ بَلْ نَتَّيِعُ مَا وَجَدَدُنَا عَلَيْهِ ءَاجَاءً نَأْ أَوْلُوْ كَانَ ٱلشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ ٱلسَّعِيرِ ۞

\* وَمَن يُسْلِمْ وَجْهَهُ مِّ إِلَى اللَّهِ وَهُوَ مُخْسِنٌ فَقَدِ اَسْتَمْسَكَ بِالْغُرُوةِ الْوُثْقُّ وإِلَى اللَّهِ عَلِقِبَهُ اَلْأُمُورِ ۞

وَمَن كَفَرَفَلَا يَحَوُنكَ كُفُرُهُۥ إِلَيْنَا مَرْجِعُهُمْ فَنُيْبَتُهُمُ مِمَا عَمِلُوْأَ إِنَّ ٱللَّهَ عَلِيْهِذَاتِ ٱلصُّدُورِ ۞

نُمَيَّعُهُمْ قَلِيلًا ثُمَّ نَضَطَرُهُمْ إِلَى

<sup>&</sup>lt;sup>[1]</sup> (V.31;22) his face to Allah i.e. follows Allah's religion of Islamic Monotheism, worships Allah (Alone) with sincere Faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities.

then in the end We shall oblige them to (enter) a great torment.

- 25. And if you (O Muhammad صلى الله عليه) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All praise and thanks are Allâh's!" But most of them know not.
- **26.** To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghanî* (the Rich, Free of all needs), the Worthy of all praise.
- 27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise.
- 28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer.
- 29. See you not (O Muhammad عليه وسلم) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is Well-Acquainted with what you do.
- **30.** That is because Allâh, He is the Truth, and that which they invoke besides Him<sup>[1]</sup> is *Al-Bâtil* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great.
- 31. See you not that the ships sail through the sea by Allâh's Grace that He may show

عَذَابٍ غَلِيظٍ ١

وَلِينِ سَأَلْتَهُمُ مِّنْخَلَقَ السَّمَوْتِ وَالْأَرْضَ لَيَقُولُنَّ ٱللَّهُ قُلِ الْخَمْدُ لِلَّهِ عِلْ أَحْتُرُ فُمِرٌ لَا يَعْ اَمُونَ ۞

> يَّهَ مَا فِي ٱلسَّنَوَاتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَٱلْغَنِيُّ ٱلْحَمِيدُ ۞

ۅؘڷۊٙٲنَمَافِٱلأَرْضِ مِن شَجَرَةِ أَقَلَمٌ وَٱلْبَحْرُيَمُدُّهُۥ مِنْ بَعِّدِهِ، سَبْعَةُ أَبْحُرِ مَّانَفِّدَتْ كَلِمَنتُ ٱلنَّهِ إِنَّ ٱللَّهَ عَزِيزْحَكِيرٌ ۞

مَّاخَلْفُكُو وَلَابَعْثُكُو إِلَّاكَنَفْسِ وَحِدَةً إِنَّ اللَّهَ سَمِيعُ بَصِيرٌ ۞ سَمِيعُ بَصِيرٌ

ٱلْوَمَرَأَنَ ٱللَّهَ يُولِجُ ٱلنَّلَ فِٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِٱلنَّلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَّرُّكُلُّ يَجْرِئَ إِلَنَّ أَجَلِ مُسَمَّى وَأَنَّ ٱللَّهَ بِمَاتَعَمَلُونَ خَبِيرٌ ۞

> ذَلِكَ يِأَنَّ ٱللَّهَ هُوَالْخَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَطِلُ وَأَنَّ ٱللَّهَ هُوَٱلْمَاعُ ٱلْكَجِيرُ ۞

ٱلْوَتَرَأَنَّ ٱلْفُلْكَ تَجْرِي فِي ٱلْبَحْرِ بِيغْمَتِ ٱللَّهِ لِيُرِيكُمُ مِنْ ءَايَنتِيَّةٍ إِنَّ فِي ذَلِكَ لَآيَتِ لِكُلِّ

<sup>&</sup>lt;sup>[1]</sup> (V.31:30) See the footnote of (V.2:165).

you of His Signs? Verily, in this are signs for every patient, grateful (person).

- 32. And when waves cover them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.[1]
- 33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive vou about Allâh.
- 34. Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow. and no person knows in what land he will die. Verily, Allâh is All-Knower, Well-Acquainted (with things).[2]

## Sûrat As-Sajdah (The Prostration) XXXII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

2. The revelation of the Book (this Qur'an) in which there is no doubt is from the Lord of the 'Alamîn (mankind, jinn and all that exists)!

وَإِذَاغَيْسِيَهُمِمَّوْجٌ كَٱلظُّلَلِ دَعَوُاٱللَّهَ مُخْلِصِينَ لَهُ ٱلِّذِينَ فَلَمَّا نَجَّنَهُمْ إِلَى ٱلْبَرِّ فِينَهُم مُّقْتَصِدٌّ وَمَا يَجْحَدُبِ عَايَدِنَا إِلَّاكُلُ خَتَّارِكُفُور ٢

يَتَأَيُّهُا ٱلنَّاسُ ٱتَّقُواْ رَبِّكُمْ وَٱخْشَوْاْ يَوْمَالَّا يَجْزي وَالِدُّعَن وَلَدِهِ ـ وَلَامَوْلُودٌ هُوَجَازِعَن وَالِدِهِ ـ شَيْئًا إِنَّ وَغَدَ ٱللَّهِ حَقٌّ فَلَا تَغُرَّ نِكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ١

إِنَّ ٱللَّهَ عِندَهُ وعِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعَلَعُ مَافِي ٱلْأَرْحَالِمُ وَمَاتَدُرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدَّا وَمَاتَدْيِي نَفْشُ بِأَيّ أَرْضِ تَمُوثُ إِنَّ ٱللَّهَ عَلِيمٌ خَيارٌ ١٠٠٠

الَّةِ ٥

تَنزِيلُ ٱلْكِتَبِلَارَيْبَ فِيهِ مِن رَّبِ ٱلْعَالَمِينَ ٢

صَبَّارِشَكُور 🕲

<sup>&</sup>lt;sup>[1]</sup> (V.31:32) See the footnote of (V.17:67).

<sup>[2] (</sup>V.31:34) See the footnote of (V.7:187).

- 3. Or say they: "He (Muhammad صلى الله اعليه وسلم has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before vou (O Muhammad صلى الله عليه وسلم): in order that they may be guided.
- 4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawâ) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Walî (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?
- 5. He manages and regulates (every) affair from the heavens to the earth; then it (the affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).
- 6. That is He: the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.
- 7. Who made everything He has created good and He began the creation of man from clay.
- 8. Then He made his offspring from semen of despised water (male and female sexual discharge).
- 9. Then He fashioned in proportion, and breathed into him the soul (created by Allâh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!
- 10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!
- 11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."

أُمْ يَقُولُونَ أَفْتَرَاهُ بَلْ هُوَالْحَقُّ مِن رَّبِّكَ لِتُنذِرَقَوْمَا مَّا أَتَىٰهُ مِمِّن نَّذِيرِ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْمَتُدُونَ ٦

ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَمَا بَيْنَهُ مَا فِي سِسَةَةِ أَيَّامِ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ مَالَكُمْ مِن دُونِهِ ع مِن وَلِي وَلَاشَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ٥

يُدَيِّرُ ٱلْأَمْرَمِنَ ٱلسَّمَاءِ إِلَى ٱلْأَرْضِ ثُمَّيَعْنُجُ إِلَيْهِ فِي يَوْمِكَانَمِقْدَارُهُوَ أَلْفَسَنَةِ مِمَّاتَعُدُّونَ ٥

ذَالِكَ عَلِيمُ ٱلْغَيْبِ وَٱلشَّهَارَةِ ٱلْعَزِيزُ ٱلرَّحِيعُ ٥

ٱلَّذِيَّ أَحْسَنَ كُلُّ شَيْءٍ خَلَقَهُ أُو بَدَأَخَلْقَ ٱلْإِنسَان مِن طِينِ ٧

ثُمَّجَعَلَ نَسْلَهُ رمِن سُلَالَةٍ مِّن مَّآءِ مَّهِ مِن فَ

ثُرُّسَوَّنِهُ وَنَفَحَ فِيهِ مِن رُّوحِيًّا وَجَعَلَ لَكُرُ ٱلسَّمْعَ وَٱلْأَبْصَرَ وَٱلْأَفْهِدَةً قَلِيلًامَّاتَشْكُرُونَ ٥

وَقَالُوٓا أَءِذَاصَلَلْنَافِي ٱلْأَرْضِ أَءِنَّا لَفِي خَلْق جَدِيدٍ بَلْهُم بِلِقَآءِ رَبِّهِ مُركَيْفِرُونَ ٥

\* قُلْ يَتَوَفَّنَكُمْ مَّلَكُ ٱلْمَوْتِ ٱلَّذِي وُكِي لَ بِكُوثُمَّ إِلَىٰ رَبِّكُمُ تُرْجَعُونَ ١

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- 12. And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty."
- 13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.
- 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you: so taste you the abiding torment for what you used to do.
- 15. Only those believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud. [1] 1\*1
- 16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. [2]
- 17. No person knows what is kept hidden for them of joy as a reward for what they used to do<sup>13</sup>.
- 18. Is then he who is a believer like him who is a  $F\hat{a}siq$  (disbeliever and disobedient to Allâh)? Not equal are they.

وَلَوْتَرَىٰۚ إِذِالْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَافَارِّجِعْنَانَعْمَلْ صَلِحًا إِنَّا مُوقِئُونَ ۞

وَلْوَشِنْنَا لَاَتَيْنَاكُلَ نَفْسٍ هُدَىهَا وَلَكِنَ حَقَّ الْقَوْلُ مِنِي لَأَمْلَأَنَّ جَهَـنَّمِينَ ٱلْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۞

> فَذُوفُواْ بِمَانَسِيتُمْ لِقَاءَ يَوْمِكُوهَ لَذَا إِنَّا نَسِيتَ كُمُّ وَدُوفُواْ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُونَعَ مَلُونَ ۞

> إِنْمَائِوْنُ بِعَالِيَنَنَا ٱلَّذِينَ إِذَا ذُكِّرُواْ بِهَا خَرُواْ سُجَّدًا وَسَبَّحُواْ بِحَدْدِرَتِهِ مَوَّدُهُ لَا يَسْتَكِيرُونَ ۗ ۞

تَتَجَافَ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَنْعُونَ رَبَّهُمْ حَوْفَاوَطَمَعَا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۞

فَلَاتَعَلَوُنَفْشُ مَّا أُخْفِى لَهُم مِّن قُرَّةَ أَعْيُنِ جَزَآءً بِمَاكَانُواْ يَعْمَلُونَ ۞

أَفَنَ كَانَ مُؤْمِنَاكُمَنَ كَانَ فَاسِقَأَ لَّا يَسْتَوُونَ ۞

<sup>d</sup> (V.32:17) see the footnote (b) of (v.51:30).

<sup>[1] (</sup>V.32:15): See the footnote of (V.22:9).

<sup>[\*] (</sup>V.32:15): Prostration (see Appendix 1).

صلى الله Prophet (Allah's Messenger صلى الله عليه وسلم said to him: "May I show you the gates of goodness? (They are): (1) Fasting is a screen from Hell. (2) As-Sadaqâh (deeds of charity in Allah's Cause) extinguishes (removes) the sins, as the water extinguishes the fire. (3) Standing in Salât (performing of prayers) by a person during the middle (or the last third) part of a night." Then Prophet الله عليه وسلم recited: "Their sides forsake their beds." (V.32:16) (Abû Dâwûd and Tirmidhî) (Tafsîr Al-Qurtubî)

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- 19. As for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them are (Paradise) of Abode Gardens entertainment for what they used to do.
- 20. And as for those who are Fâsiqûn (disbelievers and disobedient to Allâh), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to denv."
- 21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm).
- 22. And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution on the Mujrimûn (criminals, disbelievers, polytheists, sinners).
- 23. And indeed, We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsa (Moses) during the night of Al-Isra' and Al-Mi'raj<sup>[1]</sup> over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel.
- 24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 25. Verily, your Lord will judge between them, on the Day of Resurrection, concerning

أَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالَحَاتِ فَلَهُمْ جَنَّاتُ ٱلْمَأْوَىٰ نُزُلًّا بِمَا كَانُواْ يَعْمَلُونَ ١

وَأَمَّا الَّذِينَ فَسَقُواْ فَمَأُونِهُ مُ النَّالِّ كُلَّمَا أَرَادُوٓا أ أَن يَخْرُجُواْ مِنْهَآ أَعِيدُواْ فِيهَا وَقِيلَ لَهُمْ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّذِي كُنتُم بِهِ عَنُكَذِ بُونَ ۞

وَلَنُذِيفَنَّهُ مِينَ ٱلْعَذَابِ ٱلْأَذَنَى دُونَ ٱلْعَذَابِ ٱلأَكْبَرِلْعَلَهُمْ يَرْجِعُونَ ١

وَمَنْ أَظْلَهُ مِمَّن ذُكِيِّرَيْعَا يَنتِ رَبِّهِ عِثْرً أَغْرَضَ عَنْهَأَ إِنَّامِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ١

وَلَقَدْءَ اتَنْنَامُوسَى ٱلْكَتَابُ فَلَا تَكُنُ فِي مِزْيَةٍ مِّن لِقَا بَيِّهُ وَجَعَلْنَهُ هُدَى لَبَيْ الْمُرَّدِيلَ ٢

وَجَعَلْنَامِنْهُ مَ أَبِمَّةُ يَهْدُونَ بِأَمْرِنَا لَمَّاصَبَرُوُّلُ وَكَانُواْ بِعَالِكِتِنَا يُوقِنُونَ ١

إِنَّ رَبِّكَ هُوَ يَفْصِرُ بَنْنَهُمْ يَوْمَرُ ٱلْقَسَمَةِ فِسِمَا

<sup>[11] (</sup>V.32:23): [Al-Mirâj – المعراج See the footnote of (V.53:12), Hadîth No. 429].

that wherein they used to differ.

- 26. Is it not guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?
- 27. Have they not seen how We drive water to the barren land, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?
- 28. They say: "When will this Fath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"
- 29. Say: "On the Day of Al-Fath (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted respite."
- **30.** So turn aside from them (O Muhammad صلى الله عليه وسلم and await: verily, they (too) are awaiting.

## Sûrat Al-Ahzâb (The Confederates) XXXIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O Prophet (Muhammad الصلى الله عليه وسلم الله عليه وسلم)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise.
- 2. And follow that which is revealed to you from your Lord. Verily, Allâh is Well-Acquainted with what you do.
- **3.** And put your trust in Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee or Disposer of affairs).
- 4. Allâh has not made for any man two hearts inside his body. Neither has He made

كَانُواْفِيهِ يَخْتَلِفُونَ ۞ أَوَلَمْ يَهْدِلَهُ مْرَكُمْ أَهْلَكَ نَا مِن فَيْلِهِ مِّمِنَ ٱلْفُرُونِ يَمْشُونَ فِي مَسَلِكِيْهِ مَّإِنَّ فِي ذَلِكَ لَاَيْنَةٍ أَفَلَا يَسْمَعُونَ ۞

أَوَلَمْ يَرَوُلُأَنَّا لَسُوقُ الْمَاءَ إِلَى اَلْأَرْضِ اَلَجُرُزِ فَخُوْجُ بِهِ ءِرَزَعَا تَأْكُلُ مِنْهُ أَنْعَلَهُ مُهُمْ وَأَفْسُهُ مُّ أَفَلَا يُشِرُونَ ۞ وَيَقُولُونَ مَتَى هَلَذَا الْفَتْحُ إِنْ كُنتُمْ صَدِقِينَ ۞ صَدِقِينَ ۞

قُلْ يَوْمَ ٱلْفَـنْجِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓ أَلِيمَـنُهُمْ وَلَاهُمْ يُنظَرُونَ۞

فأغرض عَنْهُمْ وَٱنتَظِرْ إِنَّهُ مِمُّن تَظِرُونَ ٥



بِسُــــــِوْلَكُوْرُ التَّحِيدِ

يَتَأَيُّهَا ٱلنِّيُّ ٱلَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَفِرِينَ وَٱلْمُنَافِقِينَ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ۞

وَٱتَّبِعْ مَايُوحَىۤ إِلَيْكَ مِن رَبِكَۚ إِنَّ ٱللَّهَ كَانَ بِمَاتَعْمَلُونَ خَبِرًا ۞

وَتَوَكَّلْعَلَىٰ اللَّهِ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ۞

مَّاجَعَلَ ٱللَّهُ لِرَجُلِ مِن قَلْمَيْنِ فِي جَوْفِهُ وَمَاجَعَلَ

your wives whom you declare to be like your mothers' backs, your real mothers [Az-Zihâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], 11 nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.

- 5. Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and *Mawâlîkum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake<sup>[2]</sup>, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.
- 6. The Prophet is closer to the believers than their ownselves, <sup>[3]</sup> and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the Muhâjirûn (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet صلى الله عليه وسلم joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees (Al-Lauh Al-Mahfūz)."
- 7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad صلى الله عليه وسلم), and from Nûh

أَزْوَجَكُمُ اللَّتِي تُطَاهِرُونَ مِنْهُنَ الْمُهَاتِكُوْ وَمَاجَعَلَ أَدْعِبَآءَكُوْ أَبْنَآءَكُوْ ذَالِكُوْ فَوَلُكُو مِأَفْوَهِكُمُّ وَاللَّهُ يَنْفُولُ الْحَقَّ وَهُويَهَ دِى الشّيبِلَ ۞

ٱدْعُوهُمْ اِلْاَبَآنِهِمْ هُوَأَقْسَطُ عِندَ ٱللَّهُ فَإِن لَٰزَتَعَلَّمُوٓاْ ءَاسَآهُمُ وَالْخَرْنُكُمُ فِي ٱلدِّينِ وَمَوَلِيكُمُّ وَلَيْسَ عَلَيْكُمُ جُنَاحٌ فِيمَا أَخْطَأْتُمُ بِهِ، وَلَاَكِن مَّا تَعَمَّدُتُ قُلُوبُكُمُ وَكِانَ ٱللَّهُ عَمُولَا وَحِيمًا ۞

ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَجُهُ وَ أُمَّهَنُهُمُّ وَأُوْلُواْ ٱلأَرْحَاهِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضِ فِى كِتَنِ اللَّهِ مِنَ ٱلْمُؤْمِنِينَ وَالْمُهَجِرِينَ إِلَّا أَن تَقْعَلُواْ إِلَىٰۤ أَوْلِيَا بِكُمْ مَعْرُوفَا كَانَ ذَلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ۞

وَإِذْ أَخَذْنَا مِنَ النَّبِيتِ مَعِنَّلَقَهُ وَمِنكَ وَمِن نُوجٍ وَإِنْهِيرَوَمُوسَىٰ وَعِيسَى أَبْنِ مَرْيَكُو وَأَخَذْنَا مِنْهُر

<sup>&</sup>lt;sup>[1]</sup> (V.33:4) See (V.58:3 & 4).

<sup>[2] (</sup>V.33:5) See the footnote of (v.18:73).

صلى الله عليه We were with the Prophet رضى الله عنه . We were with the Prophet وسلم and he was holding the hand of 'Umar ibn Al-Khattâb. 'Umar said to Him. "O Allah's Messenger! You are dearer to me than everything except my ownself." The Prophet عليه وسلم said. "No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself." Then 'Umar said to him, "Now, by Allah, you are dearer to me than my ownself." The Prophet صلى الله عليه وسلم said, "Now, O 'Umar, (now you are a believer)." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.628).

(Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Îsâ (Jesus) son of Maryam (Mary). We took from them a strong covenant. [1]

- 8. That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).
- 9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels the battle of Al-Ahzâb Confederates)]. And Allâh is Ever All-Seer of what you do.
- 10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats. and you were harbouring doubts about Allâh.
- 11. There, the believers were tried and shaken with a mighty shaking.
- 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!"
- 13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of صلی ) them ask for permission of the Prophet saying: "Truly, our homes lie" (الله عليه وسلم open (to the enemy)." And they lay not open. They but wished to flee.
- 14. And if the enemy had entered from all sides (of the city), and they had been

مِّنْقًاغَلِيظًا ﴿

لِيَسْءَلَ ٱلصَّادِ قِينَ عَن صِدْ قِهِمُّ وَأَعَدَّ لِلْكُفِرِينَ عَذَانًا أَلْمَا ٢

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُ إِذْ جَاءَتُكُوْ جُنُودٌ فَأَرْسَلْنَاعَلَيْهِ مْرِيحَا وَجُنُودًا لَهُ تَرَوْهَا وَكَانَ أَللَّهُ بِمَاتَعْمَلُونَ بَصِيرًا ٥

إِذْجَاءُ وَكُمْ مِينَ فَوْقِكُ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِٱلْأَبْصَدُرُ وَبَلَغَتِٱلْقُلُوبُ ٱلْخَنَاجِرَ وَتَظُنُّونَ باللهِ ٱلظُّنُونَا ١

هُنَالِكَ ٱبْتُلِيَ ٱلْمُؤْمِنُونَ وَزُلْزِلُواْ زِلْزَالْاسَْدِيدَا ١

وَإِذْ يَقُولُ ٱلْمُنَافِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَ إِلَّاغُرُورًا ١

وَإِذْ قَالَت ظَابَهَةٌ مِنْهُمْ يَنَأَهُلَ مَثْرَتَ لَامُقَامَ لَكُمْ فَأَرْجِعُواْ وَيَسْتَغْذِنُ فَرِيقٌ مِنْهُمُ ٱلنَّبِيَّ يَقُولُونَ إِنَّ بُيُوتِنَا عَوْرَةٌ وَمَاهِيَ بِعَوْرَةً إِن يُرِيدُونَ إِلَّا فِرَارًا ٣

وَلَوْدُخِلَتْ عَلَيْهِ مِينَ أَقْطَارِهَا ثُمَّ سُبِلُواْ ٱلْفِتْنَةَ

<sup>[1] (</sup>V.33:7) There are many Prophets and Messengers of Allah. About twenty-five of them are mentioned in the Qur'an; out of these twenty-five, only five are of strong will: namely (Muhammad مبلي وسلم , Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus), son of Maryam (Mary) عليهم السلام).

exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little.

- 15. And indeed they had already made a covenant with Allâh not to turn their backs, and the covenant with Allâh must be answered for.
- 16. Say (O Muhammad صلى الله عليه وسلم to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"
- 17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any *Walî* (protector, supporter) or any helper.
- 18. Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little,
- 19. Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allâh makes their deeds fruitless and that is ever easy for Allâh.
- **20.** They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn; and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place);

لَاَتَوْهَا وَمَا تَلَبَّثُواْ بِهَاۤ إِلَّا يَسِيرًا ۞

وَلَقَدْكَانُواْعَهَدُواْ اللّهَ مِن قِبَلُ لَا يُولُونَ ٱلْأَذَبَئِزُ وَكَانَ عَهْدُ اللّهِ مَسْعُولًا ۞

مُّل لَن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِّرَ ٱلْمُؤْتِ أُوِّالْقَتْلِ وَإِذَا لَاثُمَتَّعُونَ إِلَّا قِلِيلًا ۞

فُلْمَن ذَاالَّذِى يَعْصِمُكُمْ مِّنَ اللَّهِ إِنْ أَزَادَ بِكُوْسُوَءًا أَوَّازَادَبِكُوْرَحْمَّةً وَلَايَجِدُونَ لَهُومِّن دُونِ اللَّهِ وَلِيَّا وَلَاضِيبَرًا ۞

\*فَدَيْعَلَوُاللَّهُ الْمُعَوِقِينَ مِنكُو وَالْقَابِلِينَ لِإِخْوَزِيْهِمْ هَلُمَّ إِلَيْنَأُولَا يَأْتُونَ ٱلْبَالْسَ إِلَّا قَلِيلًا ۞

أَشِحَةً عَلَيْكُوۗ فَإِذَا جَآءَ لُغَوّفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَغَيُنكُمْ كَالَّذِى يُغْنَىٰ عَلَيْهِ مِن الْمَوْتِّ فَإِذَا ذَهَبَ الْغَوْفُ سَلَقُولُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَةً عَلَى الْغَيْرِ أُوْلِيَّكَ لَرْ يُؤْمِنُواْ فَأَحْبَطُ اللّهَ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللّهِ يَسِيرًا ۞

يَحْسَبُونَ ٱلْأَخْزَابَ لَوْيَذْهَبُوَّا وَإِن يَأْتِ ٱلْآخَزَاكِ يَوَدُّواْ لَوَأَنَّهُ مِبَادُونَ فِىٱلْأَغْرَابِ يَسْتُلُونَ عَنْ أَنْبَآيِكُوُّ وَلَوَ كَانُولْفِيكُمْ مَّاقَتَلُولُّ إِلَّاقِيلِكُ ۞

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and if they (happen) to be among you, they would not fight but little.

- 21. Indeed, in the Messenger of Allah you have a (صلى الله عليه وسلم Muhammad) good example to follow, for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allâh much.
- 22. And when the believers saw Al-Ahzâb (the Confederates), they said: "This is what صلى Allâh and His Messenger (Muhammad الله عليه وسلم ) had promised us; and Allah and (صلى الله عليه وسلم His Messenger (Muhammad had spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).
- 23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for Jihâd (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed fi.e.they never proved treacherous to their covenant which they concluded with Allahl in the least.[1]

لَّقَدَكَانَ لَكُوفِي رَسُولِ ٱللَّهِ أُسْوَةً حَسَنَةٌ لِمَن كَانَ يَرْجُواْ اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ١

وَلَمَّارَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُواْ هَلَذَا مَاوَعَدَنَا ٱللَّهُ وَرَسُولُهُۥوَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ وَمَازَادَهُمْ إِلَّا

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُواْ مَاعَهَدُواْاللَّهَ عَلَيْتُهِ فِمَنْهُ مِمَّن قَضَىٰ نَحْبَهُ وَمِنْهُ مِمَّن يَنتَظُمُّ وَمَا نَدُلُمْ أَنْدَدُلًا ٢

صلى الله عليه وسلم His sister Ar-Rubaiyi' broke a front tooth of a woman and Allah's Messenger صلى الله عليه وسلم ordered for retaliation. On that Anas (ibn An-Nadr) said, "O Allah's Messenger! By Him Who has sent you with the truth, my sister's tooth shall not be broken, then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's said, "There are some people amongst Allah's slaves whose صلى الله عليه وسلم oaths are fulfilled by Allah when they take them." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.61).

<sup>(</sup>V.33:23) Narrated Anas منه الله عنه My uncle Anas ibn An-Nadr was absent from the l was absent from the first إ (صلى الله عليه وسلم) battle of Badr. He said, "O Allah's Messenger battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologise to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa'd ibn Mu'âdh met him. He said "O Sa'd ibn Mu'âdh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud." Later on, Sa'd said, "O Allah's Messenger! I cannot achieve or do what he (i.e. Anas ibn An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah." (V.33:23).

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- 24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Ever Oft-Forgiving, Most Merciful.
- 25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty). Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.
- 26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.
- 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things.
- صلى الله عليه Muhammad صلى الله عليه وسلم! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).[1]

ِلَّيَجْزِيَ ٱللَّهُ ٱلصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَافِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحماك

وَرَدَّ ٱللَّهُٱلَّذِينَ كَفَرُواْ بِغَيْظِهِ مِّ لَرِّينَالُواْخَيْرًاْ وَكَفَى اللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ٥

وَأَنزَلَ ٱلَّذِينَ ظَلْهَرُوهُمُ مِّنْ أَهْلِ ٱلْكِتَابِ مِن صَيَاصِيهِ رَوَقَذَفَ فِي قُلُوبِهِ مُٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْمِيرُونَ فَرِيقًا 📆

وَأَوْرَثُكُو أَرْضَفُ وَدِيرَهُمْ وَأَمْوَلَهُمْ وَأَمْوَلَهُمْ وَأَرْضَالَّهُ تَطَعُوهَأُوكَانَ أَللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۞

يَتَأَيُّهُا ٱلنَّيُّ قُل لِأَزْوَجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوْةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَيِّعْكُنَّ وَأُسَرِّحْكُنَّ سَهُ اَحَاجَم لَا 🔊

When : صلى الله عليه وسلم the wife of the Prophet , رضى الله عنها Narrated 'Âishah (ن (V.33:28) والم was ordered to give option to his wives, he started with صلى الله عليه وسلم Allah's Messenger me, saying, "I am going to mention to you something, but you shall not hasten (to give your knew that my parents "The Prophet صلى الله عليه وسلم knew that my parents would not order me to leave him. Then he said, "Allah says:

<sup>&</sup>quot;O Prophet (Muhammad إصلى الله عليه رسلم Say to your wives: 'If you desire the life of this world and its glitter ... an enormous reward.' " (V.33:28,29)

I said, "Then why consult I my parents? Verily, I desire Allah, His Messenger and the Home of the Hereafter." Then all the other wives of the Prophet did the same as I did. (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 309)

gave us the option (to صلى الله عليه وسلم Allah's Messenger صلى الله عليه وسلم remain with him or to be divorced) and we chose Allah and His Messenger. So, giving us that option was not regarded as divorce. (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 188)

- **29.** "But if you desire Allâh and His Messenger(صلی الله علیه وسلم), and the home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward."
- 30. O wives of the Prophet! Whoever of you commits an open  $F\hat{a}hishah$  (a great sin or illegal sexual intercourse), the torment for her will be doubled, and that is ever easy for Allâh.
- 31. And whosoever of you is obedient to Allâh and His Messenger (صلى الله عليه وسلم), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizq Karîm (a noble provision—Paradise).
- **32.** O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.
- 33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger صلح الله عليه وسلم Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet مسلم), and to purify you with a thorough purification.
- **34.** And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah* (i.e. Prophet's *Sunnah* legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'an and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well-Acquainted (with all things).

وَإِنكُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولُهُ, وَالدَّارَ ٱلْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ۞

يَنِسَآةَ النَّيِّ مَنيَأْتِ مِنكُنَّ بِفَاحِشَةِ مُّبَيِّنَةِ يُضَعَفْ لَهَاٱلْعَذَابُ ضِعْفَيْنِْ وَكَانَ ذَالِكَ عَلَىٱلَّهِ يَسِيرًا ۞

\* وَمَن يَقْنُتْ مِنكُنَّ لِلَهِ وَرَسُولِهِ ـ وَتَعْمَلُ صَلِيحًا نُؤْتِهَا ٓ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَذْنَا لَهَا رِزْقًا كَرِيْمًا ۞

يَنِسَآءَ النَّتِي لَسْتُنَّ كَأَحَدِ مِنَ النِّسَآءِ إِنِ اَتَقَيْتُنَّ فَلَا تَخْضَغْنَ بِالْفَوْلِ فَيَطْمَعَ الَّذِى فِي قَلْبِهِ ـ مَرَضٌ وَفُلْنَ قَوْلَا مَعْدُوفًا ۞

وَقَرْنَ فِي يُبُويِكُنَّ وَلَا تَبَرَيْنَ تَبَرُّجُ اَلْجَهِلِيَّةِ ٱلْأُولَكُّ وَأَقِيْنَ الصَّلَوْةَ وَءَاتِينَ الزَّكُوةَ وَأَطِعْنَ اللَّهَ وَرَسُولُهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذَهِبَ عَنَكُمُ الرِّيْمَسَأَهْ لَ الْبَيْتِ وَيْطَةٍ رُكُونَطَهِ يَرُّا

> وَٱذْكُرْتَ مَايُتُنَى فِى بُبُودِكُنَّ مِنْ ءَايَنتِ اللَّهِ وَٱلِمِلْكَمَةَ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ۞

35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord -Allâh), the men and the women who give Sadagât (i.e. Zakât, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues 111 - Allâh

إِنَّ ٱلْمُسْلِعِينَ وَٱلْمُسْلِمَتِ وَٱلْمُؤْمِنِينَ وَالْمُؤْمِنَتِ وَٱلْقَانِينِ وَالْقَانِتِ وَالصَّدِفِينَ وَالصَّدِقَتِ وَالصَّيرِينَ وَالصَّيرِتِ وَالْمَشْعِينَ وَالصَّنِعِينَ وَالصَّنِيمَةِ فِينَ وَٱلْمُنْصَدِ قَتِ وَالصَّنِعِينَ وَالصَّنِيمَةِ وَالْمُنْصَدِقِينَ وَالْمُنْطِينَ فَرُوجَهُمْ وَالْفَنْفِظَةِ وَاللَّاكِينِ اللَّهَ صَيْرِينَ اللَّهَ صَيْرِيرَ وَالْفَضِيرَةِ وَاللَّاصِيرِينَ اللَّهَ صَيْرِيرَ عَظِيمًا ۞

<sup>&</sup>lt;sup>[1]</sup> (V.33:35) a) "Remember Allah" (while sitting, standing, lying for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional *Nawâfil* prayers of night in the last part of night.)

b) See the footnote of (v.13:28).

c) Narrated Abû Huraira صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه هالم said, " Allâh has some angels who look for those who remember (glorify the Praises of) Allâh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allâh, they call each others, saying, 'Come to the object of your pursuit'." He added, "Then the angels encircle them with their wings up to the nearest Heaven to us." He added, "[After those people remembered (glorified the Praises of) Allâh, and the angels go back to Allâh, their Lord عَزْ وَجَلُ asks them (those angels) – though He knows better than them - 'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allah Akbar, and Al-hamdu-lillah' Allâh then says, 'Did they see Me?' The angels reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to any thing more often.' Allâh says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allâh says (to the angels), 'Did they see it?' The angels say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says: 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it for greater zeal and would have greater desire for it.' Allâh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allâh says, 'Did they see it?' The angels say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allâh says, 'I make you witness that I have forgiven them'." Allâh's Messenger صلى الله عليه وسلم added, "One of the angels would say,

has prepared for them forgiveness and a great reward (i.e. Paradise).

36. It is not for a believer, man or woman, when Allâh and His Messenger (وسلم have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (صلى الله عليه وسلم ), he has indeed strayed into a plain error.

37. And (remember) when you said to him (Zaid ibn Hârithah رضى الله عنه the on (صلى الله عليه وسلم freed slave of the Prophet whom Allâh has bestowed Grace (by guiding صلى الله him to Islâm) and you (O Muhammad صلى الله too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their صلى الله عليه وسلم saying that Muhammad married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.

على 38. There is no blame on the Prophet (صلى in that which Allâh has made legal for him. That has been Allâh's Way with those who have passed away of (the Prophets

وَمَاكَانَ لِمُوْفِينِ وَلَامُوْمِنَة إِذَا فَضَى ٱللَّهُ وَرَسُولُهُ وَأَمَّلُ أَن يَكُونَ لَهُمُ ٱلْلِيَرَةُ مِنْ أَمْرِهِمُّ وَمَن يَعْصِ ٱللَّهَ وَرَسُولُهُ. فَقَدْضَلَ ضَلَكَمُ لَلَكُمُيدِنَا ۞

وَإِذْ نَقُولُ لِلَّذِى أَنْعَہُ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَأَنِّقِ اللَّهَ وَتُخْفِى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَغْفَى النَّاسَ وَاللَّهُ أَحَقُ أَن تَغْشَلُهُ فَلَمَّا فَصَٰى زَيْدٌ يِّمْهُ اوَطَرًا زَوَّجِ نَدَى كَالِكُمْ لاَيكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَجٍ أَذْعِيَ آبِهِمْ إِذَا فَضَوَّا

مَّاكَانَ عَلَى النَّيِّي مِنْ حَرَجٍ فِيمَافَرَضَ اللَّهُ لَهُّرَسُنَّةَ اللَّهِ فِ الَّذِينَ خَلُواْ مِن قَبَلُّ وَكَانَ أَمُّوُلِلَّهِ قَدَرًا مَّقْدُولًا ۞

<sup>&#</sup>x27;There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allâh would say, 'these are those people whose companions will not be reduced to misery'." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.417).

- of) old. And the Command of Allâh is a decree determined.
- 39. Those who convey the Message of Allâh and fear Him, and fear none save Allâh, And Sufficient is Allâh as a Reckoner.
- is not (صلى الله عليه وسلم) the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. [1] And Allâh is Ever All-Knower of everything.
- 41. O you who believe! Remember Allâh with much remembrance. [2]
- 42. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].
- 43. He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.
- 44. Their greeting on the Day they shall meet Him will be "Salâm: Peace (i.e. the angels will say to them: Salâmun 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).
- صلى الله عليه Muhammad صلى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,
- 46. And as one who invites to Allah [Islâmic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah — the legal

ٱلَّذِينَ يُبَلِّغُونَ رِسَلَاتِ ٱللَّهِ وَيَخْشَوْنَهُ وَلَإِيخَشُوْنَ أَحَدًا إِلَّا ٱللَّهُ وَكُونَ بِٱللَّهِ حَسِيبًا ٢

مَّا كَانَ مُحَمَّدُ أَبَآ أَحَدِمِّن رِّجَالِكُو وَلَكِن رَّسُولَ ٱللَّهِ وَخَانَمَ ٱلنَّبِيِّ فَأَوَّكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۞

يَتَأَيُّهَا ٱلَّذِينَ ءَامَهُ أَاذَكُرُ وِلْٱللَّهَ ذَكْرًا كَثِيرًا ١

وَسَيْحُوهُ مُكْرَةً وَأَصِيلًا ١

هُوَ ٱلَّذِي يُصَلِّى عَلَيْكُمْ وَمَلَتَهِكَتُهُ ولِيُخْرِجَكُمُ مِّنَ ٱلظَّالُمَنِ إِلَى ٱلنُّورُ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ٢

تَحَتَّتُهُمْ يَوْ مَرِيلُقَوْ نَهُ رِسَلَهُ ۚ وَأَعَدَ لَهُمْ أَخْرَاكَ بِمَا ١

يَتَأَيُّهُا ٱلنَّىُّ إِنَّا أَرْسَلْنَكَ شَاهِ ذَا وَمُبَشِّرًا وَنَذِيرًا ٥

وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْ نِهِ ء وَسِرَا حَامُّندًا

<sup>[1] (</sup>V.33:40) See the footnote (B) of (V.2:252).

<sup>&</sup>lt;sup>[2]</sup> (V.33:41) See the footnote of (V.13:28).

ways of the Prophet صلى الله عليه وسلم).

- **47.** And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) the glad tidings, that they will have from Allâh a Great Bounty.
- **48.** And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee, or Disposer of affairs). [*Tafsîr Al-Qurtubî*]
- **49.** O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V. 65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce), in a handsome manner.
- صلى الله عليه Muhammad صلى الله عليه وسلم! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammât (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlât (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no

وَيَشِّرِالْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ۞

وَلَا تُطِعِ ٱلْكَفِرِينَ وَٱلْمُنَافِقِينَ وَدَغَ أَذَنَهُمْ وَقَوَكَ لَ عَلَى ٱللَّهُ وَكَ فَلَ بِٱللَّهِ وَكِيلًا ۞

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ إِذَانَكَحْتُهُ ٱلْمُؤْمِنَتِ ثُمَّرَ طَلَقْتُمُوهُنَّ مِن قَبَلِ أَن تَمَسُّوهُنَّ فَمَالَكُمْ عَلَيْهِنَّ مِنْ عِدَّةِ تَعْتَدُّونَهَا فَيَتِّعُوهُنَّ وَسَرِّحُوهُبَ سَرَلِحَاجَمِيلًا ۞ سَرَلِحَاجَمِيلًا ۞

يَتَأَيُّهُا النَّيِّ إِنَّا أَخْلَلْنَالَكَ أَزْوَجَكَ الَّيِّ اَتَيْتَ الْبَنْ الْجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ الْجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَيَنَاتِ عَلَيْكَ وَيَنَاتِ عَلَيْكَ وَيَنَاتِ عَلَيْكَ اللَّيِي هَاجُرْنَ مَعَكَ خَالِكُ وَيَنَاتِ خَلَيْتِكَ اللَّيِي هَاجُرْنَ مَعَكَ خَالِكَ وَيَنَاتِ خَلْكَ وَيَنَاتِ خَلْكَ وَيَاتِ خَلْكَ وَيَنَاتِ فَلْمَا اللَّهِ فِي إِنْ أَزَادَ النِّي أَنْ يَشْفَا اللَّنِي إِنْ أَزَادَ النِّي أَنْ يَشِينَا عَلَيْهِ فِي اللَّي أَنْ وَيَعْمَى اللَّهُ عَلَيْكَ مِن دُونِ اللَّهُ وَلَيْكَ اللَّهُ مِنْ اللَّهُ الْفَالِحَةَ أَيْمَنُهُمُ الْمَاكِمَةُ الْكَ مِن دُونِ اللَّهُ الْفَالِحِينَ اللَّهُ الْمَاكِمَةُ الْمَاكِمِينَ اللَّهُ الْمُلْكُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ اللَّهُ اللَّهُ الْمُؤْمِنِينَ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ اللَّهُ الْمُؤْمِنِينَ اللَّهُ الْمُؤْمِنِينَ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنِينَ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنِينَ اللَّهُ الْمُؤْمِنِينَ اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنِينَ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنِينَ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنَ اللْمُؤْمِنُ اللَّهُ اللْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنِ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤَ

<sup>&</sup>lt;sup>[1]</sup> (V.33:46) See the footnote of [(V.3:164), Sahîh Al-Bukhârî Vol.9. Hadîth No.385 and 387]

difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.

- can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again): that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All-Knower, Most Forbearing.
- 52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.
- 53. O you who believe! Enter not the Prophet's (صلى الله عليه وسلم ) houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such صلى الله عليه ) behaviour) annoys the Prophet وسلم), and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. And it is not (right) for you that you صلى الله عليه ) should annoy Allâh's Messenger وسلم), nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.
- **54.** Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything.

\* تُرْجِى مَن تَشَاءُ مِنْهُنَّ وَتُقْوِيَ إِلَيْكَ مَن تَشَاءُ وَمَنِ ٱبْنَعَيْتَ مِمَّنْ عَرَلْتَ فَلَاجُنَاحَ عَلَيْلَكَ ذَلِكَ أَذْنَ أَن نَقَتَ أَغْيُنُهُنَّ وَلِا يَحْزَنَ وَيَرْضَيْنِ بِمَا عَاتَيْتَهُنَّ كُلُّهُنَّ وَلَلَّهُ يُعْلَمُ مَا فِي قُلُومِكُمْ وَكَانَ اللَّهُ عَلِيمًا هَا

لَايَحِلُلُكَ ٱلنِسَاءُ مِنْ بَعْدُوَلَا أَن تَبَدَّلَ بِهِنَ مِنْ أَزْوَلِجَ وَلُوْأَعْجَبَكَ حُسْنُهُنَ إِلَّا مَا مَلَكَتْ يَمِينُكُ وَكَاتِ ٱللَّهُ عَلَى كُلِّ شَيْءِ زَقِيبًا ۞

ٳۣڽٮؙڹۘۮۅ۠ٲۺٙؽٵٞٲۊؿ۬ۼۛٷؙٷڣٙٳؘڽؘۜٲڵڡۜۊؘػٲڹؠڬؙڸؚٙۺٙؽ؞ٟ عَليمَا۞ ملی st. It is no sin on them (the Prophet's صلی wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allâh. Verily, Allâh is Ever All-Witness over everything.

56. Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلی الله علیه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلی الله علیه ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).

**57.** Verily, those who annoy Allâh and His Messenger (صلى الله عليه وسلم Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.

**58.** And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.

لَّاجُنَاحَ عَلَيْهِنَّ فِيٓءَابَآبِهِنَ وَلَا أَبْنَآبِهِنَ وَلَا إِخْوَنِهِنَّ وَلَا أَبْنَآءَ إِخْوَنِهِنَّ وَلَا أَبْنَآءَ أَخَوَتِهِنَّ وَلَانِسَآبِهِنَّ وَلَامَا مَلَكَتْ أَيْمَنُهُنُّ أَوْلَقِيرِتَ ٱللَّهُ إِنَّ ٱللَّهُ كَانَ عَلَى كِ لِشَيْءِشَهِيدًا۞

إِنَّ اللَّهَ وَمَلَتِعِكَ مَهُ رُيُصَلُّونَ عَلَى النَّبِيِّ يَتَأَيُّهُمَّا اللَّبِيِّ مِثَالَيْهُمَّا اللَّذِينَ ءَامَنُواْصَلُّواْعَلَيْهِ وَسَلِّمُواْتَسَلِيمًا اللَّهِ

إِنَّ ٱلْذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُ لَعَنَهُمُ ٱللَّهُ فِٱلدُّنْيَا وَٱلْآخِزَةِ وَأَعَدَّ لَهُمْ عَذَابَامُهِ عَنَا اللَّهِ

وَالَّذِينَ يُوْدُوُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَتِ بِغَيْرِ مَا ٱكْتَسَبُواْ فَقَدِاَحْتَمَلُواْ بُهْتَنَنَا وَإِنْـمَا مُبِينَا ۞

لار (V.33:56): Narrated 'Abdur-Rahmân ibn Abî Laila: Ka'b ibn 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet صلى الله عليه وسلم 'Abdur-Rahmân said, "Yes, give it to me." I said, "We asked Allah's Messenger صلى الله عليه وسلم saying, 'O Allah's Messenger! How should one (ask Allah to) send As-Salât upon you and the Ahl-al-Bait السِت (the members of the family of the Prophet صلى الله عليه وسلم), for Allah has taught us how to greet you?' He said, 'Say: Allahumma salli 'alâ Muhammadin wa'alâ âli Muhammadin, kamâ sal-laita 'alâ Ibrahîma wa 'alâ âli Ibrahîm, Innaka Hamîdun Majîd. Allahumma bârik 'alâ Muhammadin wa 'alâ âli Muhammadin kamâ bârakta 'alâ Ibrâhîma wa 'alâ âli Ibrâhîm, Innaka Hamîdun Majîd.' [O Allah! Send Your Salât (Graces, Honours and Mercy) on Muhammad and on the family (or the followers) of Muhammad, as You sent Your Salât (Graces, Honours and Mercy) on Abraham and on the family (or the followers) of Abraham, for You are the Most Praise-Worthy, the Most Glorious. O Allah! Send You Blessings on Abraham and on the family (or the followers) of Abraham, for You are the Most Glorious.' "(Sahîh Al-Bukhârî, Vol. 4, Hadîth No.589).

المالي (V.33:57): (A) By abusing or telling lies against Allâh and His Messenger صلى الله عليه وسلم, by making pictures — imitating Allâh's creations, and by disobeying Allâh and His Messenger صلى الله عليه وسلم .

<sup>(</sup>B) See the footnote of (V.2:278).

- **59.** O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful.[1]
- **60.** If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex). and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while.
- 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.
- 62. That was the Way of Allâh in the case of those who passed away of old: and you will not find any change in the Way of Allâh.
- 63. People ask you concerning the Hour, say: "The knowledge of it is with Allah only. What do you know? It may be that the Hour is near!"
- 64. Verily, Allâh has cursed disbelievers, and has prepared for them a flaming Fire (Hell).
- 65. Wherein they will abide forever, and they will find neither a Walî (a protector) nor a helper.
- 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed ". (صلى الله عليه وسلم Muhammad) ".
  - 67. And they will say: "Our Lord! Verily,

يَنَأَيُّهُا ٱلنَّبِيُّ قُل لِأَزْوَجِكَ وَبَنَاتِكَ وَلِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَيْبِيبِهِنَّ ذَالِكَ أَدْنَىٰٓ أَن يُعْرَفْرَ وَلَا يُؤْذَيْنُ ۗ وَكَانَ ٱللَّهُ غَهُ رَارَحِمًا ١

\* لَيِن لَرَيِنتَهِ ٱلْمُنْفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِ مِمَّرَضٌ وَٱلْمُرْجِفُونِ فِي ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ١

مَّلْعُونِينَّ أَيْنَمَا ثُقَفُواْ أُخِذُواْ وَقُيِّلُواْ تَقْتِمُلَا ١

سُنَّةَ ٱللَّهِ فِ ٱلَّذِينَ خَلَوْا مِن قَبْلٌ وَلَن جَدَ لِسُنَّةِ ٱللَّهُ تَبْدِيلًا ١

يَسْعَلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةُ قُلْ إِنَّمَاعِلْمُهَا عِندَاللَّهُ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ١

إِنَّ أَلِلَّهَ لَعَنَ ٱلْكَلِفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ١

خَلدِينَ فِيهَآ أَبَدُّا لَا يَجِدُونَ وَلِيَّا وَلَانَصِيرًا ۞

يَوْمَ تُقَلُّكُ وُجُوهُهُمْ فِي ٱلنَّارِ يَقُولُونَ يَكَيَّتُنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا ١

وَقَالُواْ رَبَّنَآ إِنَّا أَطَعْنَا سَادَتَنَا وَكُمْرَآءَنَا

<sup>&</sup>lt;sup>[1]</sup> (V.33:59) See the footnote of (V.24:31).

we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.

- 68. "Our Lord! Give them double torment and curse them with a mighty curse!"
- 69. O you who believe! Be not like those who annoyed Mûsa (Moses), but Allâh cleared him of that which they alleged, and he was honourable before Allâh.[1]
- 70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.
- 71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).
- 72. Truly. We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man

فَأَضَلُّهُ نَا ٱلسَّسِلَا ١

رَبَّنَآءَ الِيهِ مُرضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَاتَكُونُواْ كَالَّذِينَ ءَاذَوْا مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُواْ وَكَانَ عِندَ ٱللَّهِ وَجِيهَا ١

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلَا سَدِيدًا ۞

يُصْلِحْ لَكُوْ أَعْمَلَكُوْ وَيَغْفِرْ لَكُمْ ذُنُوْ بَكُو ۗ وَمَن يُطِع ٱللَّهَ وَرَسُولُهُ وَفَقَدْ فَازَفَوْزًا عَظِيمًا ١

انَّاعَ صَّنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَوَتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنْسَنَ إِنَّهُ وَكَانَ ظَلُومًا جَهُولًا ١

said, (V.33:69) Narrated Abû Hurairah : رضى الله عنه Allah's Messenger صلى الله عليه وسلم "(Prophet) Mûsâ (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the Children of Israel annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he had some other defect.' Allah wished to clear Mûsâ (Moses) of what they said about him: so one day while Mûsâ (Moses) was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Mûsâ (Moses) picked up his stick and ran after the stone saying, 'O stone! give me my clothes!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created; and Allâh cleared him of what they had accused him of. The stone stopped there and Mûsâ (Moses) took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting three, four or five marks. This was what Allah عز وجل refers to in His Saying:

<sup>&#</sup>x27;O you who believe! Be not like those, who annoyed Mûsâ (Moses), but Allah cleared him of that which they alleged and he was honourable before Allah...'" (V.33:69) (Sahîh Al-Bukhârî, Vol.4, Hadîth No.616).

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bore it. Verily, he was unjust (to himself) and ignorant (of its results).[1]

73. So that Allâh will punish the hypocrites, men and women, and the men and women who are Al-Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh, and His Messenger Muhammad (صلى الله عليه وسلم). And Allâh will pardon (accept the repentance of) the true believers of the Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.

لِتُعَذِّبَ اللَّهُ الْمُنَفِقِينَ وَالْمُنَفِقَتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَٰتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَتِ وَكَاتِ اللَّهُ عَفُولَا تَحِيمًا ۞

## Sûrat Saba' (Sheba) XXXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. All praise and thanks are Allâh's, to Whom belongs all that is in the heavens and all that is in the earth. His are all praise and thanks in the Hereafter, and He is the All-Wise, the Well-Acquainted (with all things).
- 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.
- 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (Al-Lauh Al-Mahfūz)."
- **4.** That He may recompense those who believe (in the Oneness of Allâh —Islâmic Monotheism) and do righteous good deeds.



بِنْ \_\_\_\_\_\_ِ اللَّهِ ٱلرَّحْزَ ٱلرَّحِيمِ

ٱلْحَمَدُدِيَّةِ ٱلَّذِى لَهُ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ وَلَهُ ٱلْحَمَدُ فِي ٱلْآخِرَةُ وَهُوَ ٱلْحَكِيدُ ٱلْخِيرُ ۞

يَعَلَوْمَالِيكُ فِي ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَالِمَزِلُ مِنَ ٱلسَّمَآءِ وَمَالِمَعْ رُجُ فِيهَاْ وَهُوَ ٱلرَّحِيـ وُٱلْغَفُورُ ۞

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَأْتِينَا ٱلسَّاعَةُ قُلْ بَنَى وَرَبِّى لَتَأْتِيَنَّكُمْ عَلِمِ ٱلْغَنْتِ لَايَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِ ٱلشَّمْوَاتِ وَلَا فِ ٱلْأَرْضِ وَلَا أَضْغَرُمِن ذَالِكَ وَلَا أَكْبَرُ إِلَّا فِي كِنَّبٍ مُّيدِينِ ۞

> لِيَجْزِي ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِّ اُوُلِّتِهِكَ لَهُم مَّغْفِرَةٌ وَرِنْقٌكَرِيمٌ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.33:72): See the footnote of the (V.3:164).

Those, theirs is forgiveness and Rizq Karîm (generous provision, i.e. Paradise).

- **5.** But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them those, for them will be a severe painful torment.<sup>[1]</sup>
- 6. And those who have been given knowledge see that what is revealed to you (O Muhammad صلی الله علیه وسلم) from your Lord is the truth, and that it guides to the Path of the Exalted in Might, the Owner of all praise.
- 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad صلی الله علیه) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"
- 8. Has he (Muhammad صلى الله عليه وسلم invented a lie against Allâh, or is there madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.
- 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause pieces of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allah and performs deeds of His obedience and always begs His Pardon).
- 10. And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains! Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him."
  - 11. Saying: "Make you perfect coats of

وَٱلۡذِينَ سَعَوۡفِيٓۦٓاێێێؘٵمُعۡجِزِينَ أُوۡلَتَہِكَ لَهُمۡ عَذَاكِّ مِن رَجۡرِ أَلِيہٌ ۞

وَيَرَى اَلَّذِيرَت أُوثُواْ الْمِـلْمُ الَّذِىّ أُنْزِلَ إِلَيْكَ مِن تَرِيّكَ هُوَالْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَطِ ٱلْعَزِيزِ الْمُتِيدِ ۞

وَقَالَ ٱلَّذِينَكَفَرُواْهَلْ نَدُلُكُمُ عَلَىٰ رَجُلِ يُنَتِئُكُمُ إِذَا مُزِقِّتُهُ مُكَلِّ مُمَزَّقٍ إِنَّكُمْ لَغِي خَلْقِ جَدِيدٍ ۞

أَفَتَىٰعَلَ ٱللّهَ كَذِبًا أَم بِهِ ۽ حِنَةٌ ثُبِلَ ٱلَّذِينَ لَا يُؤْمِئُونَ بِٱلْآخِزَةِ فِي ٱلْعَذَابِ وَالضّهَ لَل ٱلْبَحِيدِ ۞

أَفَاتَّرِيَرُواْ إِلَى مَايَيْنَ أَيْدِيهِمْ وَمَاخَلْفَهُمْ مِّنَ ٱلسَّمَاءَ وَٱلْأَرْضِ أِن نَشَأْغَنِيفْ بِهِمُ ٱلأَرْضَ أَوْنُشقِظ عَلَيْهِمْ كَسَسَفَا مِّنَ ٱلسَّمَاءً إِنَّ فِي ذَلِكَ لَاَيَةَ لِكُلِ عَبْدِ مُنِيبٍ ۞

\*وَلَقَدْءَ اَتَيْنَا دَاوُدِدَمِنَا فَضَلَّا يَبِجِبَالُ أَوْبِى مَعَهُ وَالطَّاتِرُّ وَأَلْنَالُهُ ٱلْحَدِيدَ ۞

أَنِ ٱعْمَلْ سَنِعِنَتِ وَقَدِّرْ فِي ٱلسَّرْدِ ۗ وَٱعْمَلُواْ

<sup>[1] (</sup>V.34:5) See the footnote of (V.3:91).

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mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

- 12. And to Sulaimân (Solomon) (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.
- 13. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.
- 14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.
- 15. Indeed there was for Saba' (Sheba) a sign in their dwelling-place two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!
- 16. But they turned away (from the obedience of Allâh), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into

صَالِحًا إِنِّيمَا تَعْمَلُونَ بَصِيرٌ ١

وَلِسُلَيْمَنَ ٱلرِّيحَ عُدُوُهَاشَهُرٌ وَرَوَاحُهَاشَهُرٌّ وَأَسَلْنَالُهُ عَيْنَ ٱلْقِطْرِّ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِيِّةً وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا لُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ۞

يَعْمَلُونَ لَهُ ومَايَشَآءُ مِن مَحَرِيبَ وَتَمَرِيْلَ وَجِهَانِ كَالْجَوَّلِ وَقُدُودِ زَلسِيَتٍ اَعْمَلُواْءَالَ دَاوُدَ شُكُراً وَقِلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ ۞

فَلَمَّافَضَيْنَاعَلَيْهِ ٱلْمَوْتَ مَادَلَّهُمْ عَلَى مَوْتِهِ ۗ إِلَّا دَابَةُ ٱلأَرْضِ تَأْكُلُ مِنسَاتَةٌ مِّلَمَّا خَرَّ بَيَّنَتِ لَــلِنُ أَن لَوْكَانُولْ يَعَلَمُونَ ٱلْغَيْبَ مَالَبِ تُولُفِ ٱلْعَذَابِ ٱلْمُهِينِ ۞

لَقَدْكَانَ لِسَبَا فِ مَسْكَنِهِ مْ ءَايَةٌ ۖ جَنَّ مَانِ عَن يَمِينِ وَشِمَالًّا كُلُواْمِن رِّزْقِ رَبِكُوْ وَاشْكُرُواْ لَهُۥ بَلَدَهٌ طَيِّبَةٌ وَرَبُّ عَـُوُدٌ ۞

فَأَعْرَضُواْفَأَرْسَلْنَاعَلَيْهِ مِّسَيْلَ الْعَرِمِ وَبَدَّلْنَهُم يِجَنَّنَيَهِمْ جَنَّنَيْنِ ذَوَاتَىٰ أُكُلِ خَمْطِ وَأَثْلِ

gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.

- 17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).
- 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."
- 19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).
- 20. And indeed Iblîs (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allâh).
- 21. And he (*Iblîs* Satan) had no authority over them, - except that We might test him who believes in the Hereafter from him who is in doubt about it. And your Lord is a Hafiz (Watchful) over everything. (All-Knower of everything i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).
- 22. Say: (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.
- 23. Intercession with Him profits not except for him whom He permits. So much so

وَشَىء مِن سِيدَ دِقِلِيلِ 🕲

ذَلِكَ جَزَيْنَكُهُرِيمَا كَفَرُوًّ وَهَلْ يُجُنزِيٓ إِلَّا ٱلْكَفُورَ ۞

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِي بَدَرَكَنَا فِيهَا قُرَى ظَلِهِ رَةً وَقَدَّ زَنَافِيهَا ٱلسَّيْرَ لِسِيرُواْفِيهَا لَيَالِيَ وَأَتِّامًاءَ امِنِينَ 🕲

فَقَالُواْ رَبَّنَا بَنِعِدْ بَيْنَ أَسْفَارِيَا وَظَلَمُواْ أَنفُسَهُمُ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقِنَهُ مُ كُلِّ مُمَزِّقً إِنَّ فِي ذَلِكَ لَآيَاتِ لِكُلِّ صَبَّادِ شَكُورِ ١

وَلَقَدُ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ مُ فَأَتَّ بَعُوهُ إِلَّا فَرِيقًا مِنَ ٱلْمُؤْمِنِينَ ٢

وَمَاكَانَ لَهُ وَعَلَيْهِ مِينِ سُلْطَانِ إِلَّا لِنَعْلَمُ مَن يُؤْمِنُ بِٱلْآخِرَةِ مِمِّنْ هُوَمِنْهَا فِي شَاكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءِ حَفِيظٌ ١

قُل ٱدْعُواْ ٱلَّذِينَ زَعَمَتُ مِين دُونِ ٱللَّهِ لَا يَمْلِكُونَ مِنْقَالَ ذَرَّةِ فِي ٱلسَّمَوَاتِ وَلَا فِي ٱلْأَرْضِ وَمَالَهُمْ فِيهِ مَامِن شِرْكِ وَمَالَهُ مِنْهُم مِّن ظَهِيرِ ۞

وَلَا تَنفَعُ ٱلشَّفَعَةُ عِندَهُ وَإِلَّا لِمَنْ أَذِنَ لَهُرُّحَتَّ إِذَا

that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."

- 24. Say (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Who gives you provision from the heavens and the earth?" Say: "Allâh. And verily, (either) we or you are rightly guided or in plain error."
- 25. Say (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "You will not be asked about our sins, nor shall we be asked of what you do."
- 26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower (of the true state of affairs) [Tafsîr Ibn Kathîr]
- 27. Say (O Muhammad صلى الله عليه وسلم to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise."
- **28.** And We have not sent you (O Muhammad صلی الله علیه وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not.
- 29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?"
- 30. Say (O Muhammad صليه وسلم):
  "The appointment to you is for a Day, which
  you cannot put back for an hour (or a
  moment) nor put forward."
- 31. And those who disbelieve say: "We believe not in this Qur'an nor in that which

فُرِّعَ عَن قُلُوبِهِ مْ قَالُواْ مَاذَا قَالَ رَبُّكُمٌ قَالُواْ ٱلْحَقِّ وَهُوَ ٱلْعَانُ ٱلْصَحِيدُ ۞

﴿ قُلْ مَن يَرْزُقُكُ مِّرَتَ السَّمَوَاتِ وَالْأَرْضَّ قُلِ اللَّهِ وَإِنَّا آَوَاتِنَا كُمْ لَعَلَىٰ هُدًى أَوْفِ صَلَالِ مُبِينٍ ۞ مُبِينٍ

قُللَّاتُسْتَلُونَ عَمَّآ أَجْرَمُنَاوَلَاسُّتَلُعَمَّا فَلَاسُّتَلُعَمَّا فَلَاسُّتَلُعَمَّا فَعَمَّا فَعَمَا

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَالْفَتَّا حُ ٱلْعَلِيهُ

قُلْ أَرُونِيَ ٱلَّذِينَ أَلْحَقْتُم بِهِ عَشْرَكَآَءً كَلَّاتِّلْ هُوَلَلْهُ ٱلْعَزِيْزُ ٱلْمِحْكِيرُ

وَمَا أَرْسَلْنَكَ إِلَّاكَافَةً لِلتَّاسِ بَشِيرًا وَنَذِيرًا وَلَاكِنَّ أَكْثَرُالنَّاسِ لَايَعْ لَمُونَ ۞

> وَيَقُولُونَ مَنَّ هَلذَاٱلْوَعْدُإِن كُنتُرُ صَدِقِينَ ۞

قُل لَكُمْ مِّيعَادُ يَوْمِ لَا تَسْتَنْخِرُونَ عَنْهُ سَاعَةً وَلِاَشَتَقْدِمُونَ ۞

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَن نُؤْمِن بِهَا ذَا ٱلْقُرْءَانِ

<sup>&</sup>lt;sup>[1]</sup> (V.34:28) See the footnote of (V.2:252).

was before it." But if you could see when the Zâlimûn (polytheists and wrong-doers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

- 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, disbelievers, criminals)."
- 33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?
- 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."
- 35. And they say: "We are more in wealth and in children, and we are not going to be punished."
- 36. Say (O Muhammad صلی الله علیه وسلم):
  "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not."
- 37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous

وَلَابِالَذِى بَيْنَ يَدَيْةً وَلَوْتَرَى إِذِ الظَّلِمُونَ مَوْفُونَ عِندَ رَبِّهِ مَ يَنْحِمُ بَعْضُهُمْ إِلَى بَعْضِ الْقَوْلَ يَتَغُولُ الَّذِينَ اَسْتُضْعِغُواْ لِلَّذِينَ اَسْتَكْبَرُواْ لَوْلَا أَنْتُوْلَكُنَا مُؤْمِنِينَ ۞

قَالَ الَّذِينَ اَسْتَكْبَرُواْ لِلَّذِينَ اَسْتُضْعِفُواْ أَنْحَنُ صَدَدْ نَكُوْعَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَاتَهُ كُرِّبُّل كُنتُومُّ جُرِينَ ۞

وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُواْ لِلَّذِينَ ٱسْتَكْبَرُواْ بَلْ مَكُواً لَيْلِ وَٱلنَّهَ ارِإِذْ تَأْمُرُونَنَاۤ أَنْ نَكُفُر وَالَّهَ وَجَعَلَ لَهُ وَأَندَاذًاْ وَأَسَرُواْ ٱلنَّدَامَةَ لَتَارَأُواْ ٱلْعَذَابُ وَجَعَلْنَا ٱلْأَغْلَلُ فِي آغَنَاقِ ٱلَّذِينَ كَفَرُواْ هَلْ يُجْزَوْنَ إِلَّامَا كَانُواْ يَعْمَلُونَ ۖ ۞

وَمَاۤ أَرْسَلۡنَا فِى قَرْيَهۡ فِين نَذِيرٍ إِلَّا قَالَ مُثَرَّفُوهَاۤ إِنَّا بِمَاۤ أَرْسِلْتُهُ بِهِۦ كَفِرُون ۞

وَقَالُواْ خَنُ أَكَ ثَرُأَمُولَا وَأَوْلَدَا وَمَا خَنُ

قُلْ إِنَّ رَقِي يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَاهُ وَيَقْدِرُ وَلَاكِنَّ أَ أَكْثَرُ ٱلنَّاسِ لَا يَعْلَمُونَ ۞

وَمَآ أَمۡوَلُكُوۡ وَلِآ أَوۡلَدُكُمۡ بِالنِّي ثُقَرِيُكُوۡ عِندَنَا زُلۡفَنۤ إِلَّا مَنۡ ءَامَنَ وَعَمِلَ صَلِحًا فَأُولَتِكَ لَهُمْرَجَزَآهُ ٱلضِّعْفِ deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

- **38.** And those who strive against Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment.
- 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."
- **40.** And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"
- 41. They (the angels) will say: "Glorified are You! You are our Walî (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."
- 42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to deny.[1]

بِمَاعَمِهُواْ وَهُمْ فِي ٱلْغُرُفَاتِ ءَامِنُونَ ۞

وَٱلَّذِينَ يَسْعَوْنَ فِي ءَايَتِنَا مُعَاجِزِينَ أُوْلَتِيكَ في ٱلْعَذَابِ مُحْضَرُونَ 🕲

قُلْ إِنَّ رَتِي يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَ ادِهِ عَ وَيَقْدِدُ لِكُوْ وَمَاۤ أَنفَقَتُ مِينِ شَيْءٍ فَهُوَ يُخُلفُهُۗ خَتْرُ ٱلرَّزِقِينَ 📆

وَيَوْمَ يَحْشُرُهُرْجَمِيعَاثُمَّ يَقُولُ لِلْمَلَتَهِكَةِ أَهَلَوُلَآءِ إِيَّاكُوْ كَانُواْ يَعْبُدُونَ ٢

قَالُواْ سُيْحَنَكَ أَنتَ وَلِيُّنَامِن دُونِهِ مِنْ بَلْكَانُواْ يَعَبُدُونَ ٱلْجِنَّ أَكْتَرُهُم بِهِمِ مُّ فُومِنُونَ ١

فَٱلْيَّةِ مَ لَا يَمْلكُ بَعْضُكُمْ لِيَعْضِ نَفْعًا وَلَاضَرَّا وَيَقُولُ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلِّي كُنتُم بِهَا ئىڭدۇن ش

<sup>[1] (</sup>V.34:42) Almighty Allâh says: "They (Jews and Christians)-took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allah) besides Allah, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one Ilâh (God -Allâh), Lâ ilâha illâ Huwa (none has the right to be worshipped but He). Glorified is He. (far above is He) from having the partners they associate (with Him)." [The Qur'an, Verse 9:31]

Once. while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adi ibn Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. rabbis and monks) made legal things صلى الله عليه رسلم illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr. (Tafsîr At-Tabarî, Vol.10, Page No.114)]

- 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'an) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet when Allâh sent صلى الله عليه وسلم Muhammad him as a Messenger with proofs, evidences, verses of this Qur'an, lessons, signs, etc.): "This is nothing but evident magic!"
- 44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad صلى الله عليه وسلم) any warner (Messenger).
- 45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial (punishment)!
- صلى الله 46. Say (to them O Muhammad عليه وسلم): "I exhort you to one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet صلى الله عليه وسلم): there is no madness in your companion (Muhammad الصلى الله عليه وسلم). He is only a warner to you in face of a severe torment."
- 47. Say (O Muhammad صلى الله عليه وسلم): "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things."
- 48. Say (O Muhammad صلى الله عليه وسلم): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the Ghaib (Unseen).
- 49. Say (O Muhammad صليه وسلم): "Al-Haga (the truth i.e. the Qur'an and Allah's

وَإِذَا تُتَانَى عَلَيْهِمْ ءَاكِتُنَا بَيِّنَاتِ قَالُواْ مَاهَلَآ إِلَّا رَجُلُ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابِنَآؤُكُمْ وَقَالُواْ مَاهَاذَآ إِلَّا إِفْكُ مُفْتَرَكَ وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَاذَآ إِلَّاسِحْرُمُّبِينٌ ٢

وَمَآءَاتَيۡنَهُم مِّن كُنُب يَدۡرُسُونَهَٓ ۗ وَمَآ أَرۡسَلۡنَاۤ إِلَيْهِ مُ قَبِّلَكَ مِن نَّذِيرِ ١

وَكَذَّبَ ٱلَّذِينَ مِن قَيْلِهِ مْ وَمَابِلَغُواْ مِعْشَارَ مَآءَاتَيْنَاهُمْ فَكَنَّهُ أُوْرُسُلِّ فَكَيْفَ كَانَ نَكِيرِ ٥

\* قُلْ إِنَّمَآ أَعِظُكُم بِوَحِدَّةٍ أَن تَقُومُواْ يِلَّهِ مَثْنَىٰ وَفُرَدَىٰ ثُمَّ تَتَفَكَّرُواْ مَا بِصَاحِبِكُومِن حِنَّةٍ إِنْهُوَ إِلَّا نَذِيرٌ لَّكُو بَيْنَ يَدَىٰ عَذَابِ شَدِيدِ (١)

قُلْمَاسَأَلْتُكُومِّنَ أَجْرِفَهُ وَلَكُمُ إِنْ أَجْرِيَ إِلَاعَلَى ٱللَّهِ وَهُوَعَلَىٰ كُلِّ شَيْءِ شَهِيدٌ ٧

قُلِ إِنَّ رَبِّي يَقَذِفُ بِٱلْحَقِّ عَلَّامُ ٱلْغُيُوبِ ١

قُلْ جَاءَ ٱلْحَقُّ وَمَا يُنِدِئُ ٱلْبَطِلُ وَمَا يُعِيدُ ۞

Revelation) has come, and Al-Bâtil [falsehood - Iblîs (Satan)] can neither create anything nor resurrect (anything)."

- 50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)."
- 51. And if you could but see, when they will be terrified with no escape (for them). and they will be seized from a near place.
- 52. And they will say (in the Hereafter): "We do believe (now):" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again).
- 53. Indeed, they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad صلى الله عليه وسلم) before (in this world), and they (used to) conjecture about the Unseen si.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh (by saying) all that is untruel, from a far place.
- 54. And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

## Sûrat Fâtir or Al-Malâ'ikah (The Originator of Creation, or The Angels) XXXV

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. All praise and thanks are Allâh's, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُ عَلَى نَفْسِيٌّ وَإِن آهْتَدَيْتُ فَيِمَا يُوحِى إِلَّى رَبِّي أِنَّهُ وسَمِيعٌ قَرِيبٌ ٥

وَلَوْتَرَكِ إِذْ فَزَعُواْ فَلَا فَوْتَ وَأُخِذُواْ مِن مَّكَان

وَقَالُواْءَ امَنَّ ابِهِ ء وَأَنَّى لَهُ مُ ٱلتَّ نَاوُشُ مِن مَّكَان بَعَدِ 🙆

وَ فَذْ كَفَرُ وَإِيهِ عِينِ قَيْلٌ أَوْ يَقِّيذِ فُوكَ بِٱلْغَيْبِ مِن مَّكَانِ بَعِيدِ ٢

وَحِمَلَ بَنْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْمَاعِهِم مِّن قَبْلُ إِنَّهُ مُرَكَا فُواْ فِي شَكِّ مُّرِيبِ ٥



؞ٱڵڵۘڡؚٱڵڗۜڿؘۯٲڵڗۣٙڿۑڡؚ

ٱلْحَمْدُيلَةِ فَاطِرُ السَّمَوَتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَتَبِكَةِ رُسُلًا أُوْلِيَ أَجْنِحَةِ مَّثْنَىٰ وَيُلْتَ وَرُبِكَعُ يَزِيدُ فِي ٱلْخَلْق مَا يَشَاءُ أِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٥

or four. He increases in creation what He wills. Verily, Allâh is Able to do all things.

- 2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.
- **3.** O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?
- 4. And if they deny you (O Muhammad صلى الله عليه وسلم), so were Messengers denied before you. And to Allâh return all matters (for decision).
- **5.** O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.
- **6.** Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire.
- 7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).
- 8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad صلی in sorrow for them. Truly, Allâh is All-Knower of what they do!

مَّايَفْتَحَ اللَّهُ لِلتَّاسِ مِن زَّحْمَةِ فَلَامُمْسِكَ لَهَّأُومَا يُمْسِكَ فَلامُرْسِلَ لَهُ مِنْ بَعْدِءُ وهُوَالْعَزِيزُ الْحَكِيمُ ۞

يَتَأَيُّهَا ٱلنَّاسُ ٱذَّكُولُ فِمْمَتَ ٱللَّهِ عَلَيْكُو ۚ هُلُ مِنْ خَيلِقٍ غَيْرُ ٱللَّهِ يَرْزُفُكُمُ مِنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَهَ إِلَّهُ هُوَّ فَأَنَّى تُؤْفَكُونَ ۞

وَان يُكَذِّبُوكَ فَقَدْكُذِّبَتْ رُسُلٌ مِّن فَبَلِكَّ وَإِلَى اللَّهِ تُتَجَعُ ٱلْأُمُورُ ۞

يَتَأَيُّهُا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقُّ فَلَا تَغُرَّنَكُمُ ٱلْحَيَوْةُ ٱلدُّنْيَا وَلَا يَغُرَّنَكُمُ بِٱللَّهِ ٱلْغَرُورُ ۞

إِنَّ الشَّيْطَنَ لَكُوْعَدُوُّ فَالَّخِيذُوهُ عَدُوًّا إِنَمَايَدْعُواْ حِزْبَهُولِيكُونُواْمِنْ أَصْحَبِ السِّعِيرِ ۞

ٱلَّذِينَ كَفَرُواْلَهُمْ عَذَاكِ شَدِيدٍ لَتُّوَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِيحَتِ لَهُم مَّغْفِرَةٌ وَأَجْرُكِيرُ ۞

أَفَّنَ زُيِّنَ لَهُ رُسُوَّءُ عَمَلِهِ ءَفَرَةِ اهُ حَسَنَّا فَإِنَّ اللَّهَ يُضِلُ مَن يَشَآءُ وَيَهْدِى مَن يَشَأَةً فَلَانَذْهَبْ نَفْسُكَ عَلَيْهِ مَ حَسَرَتٍ إِنَّ اللَّهَ عَلِيهُ إِمِنَا يَصْبَعُونِ ۖ ۞

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- 9. And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!
- 10. Whosoever desires honour, (power and glory), then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.
- 11. And Allâh did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfûz). Surely, that is easy for Allâh.
- 12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.
- 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon:

وَٱللَّهُ ٱلَّذِيَّ أَرْسَلَ ٱلرِّيَحَ فَتُثِيرُ سَحَابًا فَسُقْنَهُ إِلَى بَلَدِ مَّيّتِ فَأَحْيَيْنَابِهِ ٱلْأَرْضَ بِعَدَمَوْتِهَأَكَذَالِكَ ٱلنَّسُورُ ۞

مَنَكَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَضْعَدُ ٱلْكِامُر ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّلِلِحُ يَرْفَعُهُ ذُو وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّتَات لَهُمْ عَذَاكُ شَدِيدٌ وَمَكْرُ أُوْلِيَهِكَ هُوَيَبُورُ ۞

وَٱللَّهُ خَلَقَكُمْ مِّن تُرَابِ ثُمَّ مِن نُّطُفَةِ ثُمَّ جَعَلَكُمْ أَزْوَجَا وَمَا تَحْمِلُ مِنْ أَنْنَى وَلَا تَضَعُ إِلَّا بِعِيلِمِهِ-وَمَايُعَمَّرُون مُّعَمَّرِ وَلَا يُنقَصُ مِنْ عُمُرِهِ عَإِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى أَلَّهُ يَسِيرٌ ١

وَمَايَسَتُوى ٱلْبَحْرَانِ هَلْذَاعَذَبٌ فُرَاتٌ سَآيِغٌ شَرَابُهُ وَهَذَامِلْمُ أَجَاجٌ وَمِن كُلِ تَأْكُلُونَ لَحْمَاطَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَ ۖ وَيَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَعُوْ أَمِن فَضَّلِهِ ، وَلَعَلَّكُمْ مَشْكُرُونَ ١

يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ وَسَخَّرُالشَّمْسَ وَٱلْقَمَرُّ كُلُّ يَجْدِي لِأَجَلِ مُّسَتَّىٰ ذَالِكُمُ اللَّهُ رَتُّكُمْ لَهُ ٱلْمُلْكُ وَٱلَّذِينَ تَدْعُونَ مِن دُونِه عِمَارَمُلْكُونَ مِن

each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date-stone).

- 15. O mankind! It is you who stand in need of Allâh. But Allâh is the Rich (Free of all needs), the Worthy of all praise.
- **16.** If He willed, He could destroy you and bring about a new creation.
  - 17. And that is not hard for Allâh.
- 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad صلی الله علیه وسلم) can warn only those who fear their Lord unseen and perform As-Salât (Iqâmat-as-Salât). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allâh is the (final) Return (of all).
- 19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism).
- **20.** Nor are (alike) the darknesses (disbelief) and the light (Belief in Islâmic Monotheism).
- 21. Nor are (alike) the shade and the sun's heat.

قِطْمِير ۞

ٳڹٮۜؽٚٮٛٷۿڒڵێۺٮڡؘٷٳ۠ۮؗڠٲٙڴؗؗۄۏۘڷۊڛٙڝٷٳ۠ ڡٵٲۺٮۜؾؘؘؘۘۘۼٳ۠ۏٲڬڴؘؗڔۊؽۊؘۄٙٵڷۣڣڽؽڋؿڴڣؙۯؙۏڹٙ ؠۺ۫ۯڮڪؿٞڒۘۏڵؽٮؙؾۣ۫ٮؙڰڝڣٝڶڿٙؠڔ۞

\* يَتَأَيُّهُا ٱلنَّاسُ أَنتُهُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۗ وَٱللَّهُ هُوَ ٱلْغَنَيُّ ٱلْحَمِيدُ ۞

إِن يَشَأَيُذُ هِبْكُمْ وَيَأْتِ بِخَلْقِ جَدِيدٍ ١

وَمَاذَلِكَ عَلَى اللّهِ يِعَزِينِ ﴿
وَلَا تَزِدُ وَالْرَدُّ وَلْرَالُّهُ عَلَى اللّهُ عَلَمْ اللّهُ إِلَى حِمْلِهَا
لَا يُعْمَلُ مِنْهُ شَيْءٌ وَلَوْكَانَ ذَا فُرَيَّ إِنّمَا تُنذِرُ
الّذِينَ يَخْشَوْنَ رَبَّهُم إِلْفَيْمِ وَأَقَامُواْ الصَّلَوةُ
وَمَن تَرَكَّى فَإِنْمَا يَرَكَّى لِنَفْسِهُ وَإِلْكَ اللّهِ
الْمَصِرُ ﴿
الْمَصِرُ ﴿

وَمَايَسْنَوى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ١

وَلَا ٱلظُّلُمَتُ وَلَا ٱلنُّورُ ٢

وَلَا ٱلظِّلُ وَلَا ٱلْحَرُورُ ١

<sup>(</sup>v.35:14) See the footnote of (V.2:165).

- <sup>22</sup> 587
- 22. Nor are (alike) the living (i.e. the believers) and the dead (i.e. the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make hear those who are in graves.
- 23. You (O Muhammad صلى الله عليه وسلم are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is Allâh's).
- **24.** Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.
- 25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.
- **26.** Then I took hold of those who disbelieved: and how terrible was My denial (punishment)!
- 27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.
- 28. And likewise of men and Ad-Dawâbb [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.
- **29.** Verily, those who recite the Book of Allâh (this Qur'ân), and perform *As-Salât* (*Iqâmat-as-Salât*), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.
- 30. That He may pay them their wages in full, and give them (even) more, out of His

وَمَايَشَتَوِىٱلْأَحْمَآءُوَلَاٱلْأَمْوَتُ إِنَّالَقَهُ يُسْمِعُ مَن يَشَأَةً وَمَآأَنتَ بِمُسْمِعِمِّن فِىٱلْقُبُورِ ۞

إِنْ أَنتَ إِلَّانَذِيرٌ ۞

إِنَّا أَرْسَلْنَكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَكَرِفِهَا نَذِيرٌ ۞

ۅٙٳۮؽػڹؚ۫ڰؙؚڬؘڡؘٚڡؘۘۮؘڴۮؘۜڔۘٵڷؙؙڋۣڽۯؘڝؚڽڠٙؽڸۿڔٝڿٵٙ؞ۧٮٞۿؙ ۯؙڛؙڶۿؙؠٳٲڹؠٙێٮؘؾۅٙؠٵڶڗؙؙؿؙڕۅٙؠٲڵڝؚؾؘڮ ٱڵؙڡؙڹۣؠڔ۞

ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا فَكَيْفَكَانَ نَكِيرِ ٥

ٱلْمُرْتَرَأَنَّ ٱللَّهَ أَنْزَلَ مِنَ ٱلسَّمَآءَ مَاءً فَأَخْرَجُنَابِهِ ، تَمَرَّتِ مُخْتَلِفًا ٱلْوَنْهُأْ وَمِنَ ٱلْجِبَالِجُدَدُّ بِيضٌ وَحُمْرٌ مُخْتَلِفُ أَلْوَنْهُا وَغَرَابِيبُ سُودٌ ۞

وَمِنَ النَّاسِ وَالدَّ وَآتِ وَالْأَنْعَلِهِ مُخْتَلِفُ اَلْوَانُهُو كَذَلِكُّ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَّتُؤُّ إِنَّ اللَّهَ عَنِيْزُعَفُورُ ۞

إِنَّ ٱلَّذِينَ يَسْلُونَ كِتَبَ ٱللَّهِ وَأَقَامُواْ ٱلصَّلَوَةَ وَأَنفَ قُواْ مِمَّا رَزَقْتُهُمْ سِتَرَاوَعَلَانِيَةً يَرَّحُونَ يَجَرَةً لَن تَـمُورَ ۞

لِيُوقِيْهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ عَإِنَّهُ

Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

- 31. And what We have revealed to you (O Muhammad صلی الله علیه وسلم), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad صلی الله علیه وسلم) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily, Allâh is indeed Well-Acquainted, and All-Seer of His slaves.
- 32. Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad الله عليه وسلم). Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân)—that is indeed the great grace.
- **33.** 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.
- **34.** And they will say: "All praise and thanks are Allâh's Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
- 35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not, nor weariness will touch us."
- 36. But those who disbelieve (in the Oneness of Allâh Islâmic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!
- 37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good

عَفُورٌ شَكُورٌ ٦

وَٱلَّذِىٓ أَوْحَيْنَاۤ إِلَيْكَ مِنَ ٱلْكِتَنِ هُوَالْحُقُّ مُصَدِقًا لِمَابَيْنَ يَدَيْةً إِنَّ ٱللَّهَ بِعِبَادِهِ لَخِيرٌ بَصِيرٌ ۞

نُوَّ أَوْرَثْنَا ٱلْكِتَبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَّا فَيَنْهُ مْظَالِرٌ لِنَفْسِهِ - وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِٱلْخَيْرَاتِ بِإِذْنِ ٱللَّهُ ذَلِكَ هُوَ ٱلْفَضْلُ ٱلْكِيرِ ثِيرِ

جَنَّتُ عَدْنِ يَدْخُلُونَهَا يُحَـلَّوْنَ فِيهَامِنْ أَسَاوِرَمِن ذَهَبٍ وَلُوْلُوَّا وَلِبَاسُهُ رِفِيهَا حَرِيْرٌ ۞

وَقَالُواْ الْخَمْدُينَهِ الَّذِيّ أَذْهَبَ عَنَا الْخُزَنِّ إِنَّ رَبَّنَا لَغَهُرٌ شَكُورٌ ۞

ٱلَّذِيّ أَحَلَّنَادَارَٱلْمُقَامَةِمِن فَضْلِهِ ـ لَا يَمَسُّنَا فِيهَا نَصَبُّ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ۞

وَٱلَّذِينَ كَفَرُواْلَهُوْ نَارُجَهَ نَرَ لَا يُفْضَىٰ عَلَيْهِـمْ فَيَسُمُونُواْ وَلَا يُحَفِّفُ عَنْهُم مِّنْ عَذَابِهَا كَذَلِكَ نَجَـرِى كُلِّ كَفُورٍ ۞

وَهُمْ يَصْطَرِخُونَ فِيهَارَبُّنَا أَخْرِجْنَانَعْمَلْ صَلِحًا

deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zâlimûn* (polytheists and wrong-doers) there is no helper."

- **38.** Verily, Allâh is All-Knower of the Unseen of the heavens and the earth. Verily, He is All-Knower of that is in the breasts.
- **39.** He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. [1]
- 40. Say (O Muhammad صلى الله عليه وسلم): "Tell me (or inform me) (what) you think about your (so-called) partner-gods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the Zâlimûn (polytheists and wrong-doers) promise one another nothing but delusions."
- **41.** Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. [2]
- 42. And they swore by Allâh their most binding oaths that if a warner came to them,

غَيْرً ٱلَذِى كُنَا نَعْمَلُ أَوَلَمْ نُعَيِّرُكُمْ مَّايَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُوُ ٱلذِّذِيُّرُ فَذُوقُواْ فَمَا لِلظَّلِمِينَ مِن نَصِيرٍ ۞

إِنَّ ٱللَّهَ عَلِمُ غَيْبِ ٱلسَّ مَوَاتِ وَٱلْأَرْضِ إِنَّهُۥ عَلِي يُؤِذَاتِ ٱلصُّدُودِ ۞

ۿۅٞٲڵٙڍؽڿڡؘػڴۅ۫ڂٙڷؾڣٙڣٲڵٲڗ۫ۻ۠ٛڡؘٛٙؗۛۛۛۛۛۛؗ؈ؙٛػۯؘڰڡؘٚڗڬڎ ڬؙڡٞۯؙ؞ٞۜۅٙڸٳ؉ۣۑۮٲڷػڣڔۣڽڹٛػؙڡٞۯؙڠڗ۪ۼٮۮڔٙؿؚۿؚۿٳڵٙٳڡڡٙؾٞٵ ۅٙڵٟڽڒۑۮٲڷػۿڔۣڽڹؘػؙڣۯؙڰؿٳڵڂٙڛٵڒؙ۞

قُلُ أَنَّ يَنْمُ شُرَكَآ َ كُوْ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُواْمِنَ ٱلأَرْضِ أَمْ لَهُوْمِيْرُكُ فِي السَّمَوْتِ أَمْ ءَاتَيْنَكُمْ يَكِنَبَا فَهُمْ عَلَىٰ بَيْنَتِ مِنْهُ بَّلْ إِن يَعِدُ الظّالِمُونَ بَعَضُهُ مِنْعَضًا إِلَّا عُرُورًا۞

\*إِنَّ اللَّهَ يُمْسِكُ السَّمَوَتِ وَالْأَرْضَ أَن تَزُولًا وَلَبِن زَالتَّآ إِنْ أَمْسَكُهُمَا مِنْ أَحَدِقِنْ بَعَدُوْءَ إِنَّهُ رَكَانَ حَلِيمًا غَفُورًا ۞

وَأَقْسَمُواْ بِٱللَّهِ جَهْدَ أَيْمَنِهِمْ لَيِن جَآءَهُمْ نَذِيرٌ لَيَكُونُنَّ

<sup>[1] (</sup>V.35:39) See the footnote of (V.3:85).

صلى الله عليه وسلم الم المعالى الله عليه (V.35:41) Narrated Abû Hurairah رصنى الله عنه المعالى الله المعالى الله المعالى الله المعالى الله saying, "(On the Day of Resurrection) Allah will grasp the whole planet of earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?" (Sahîh Al-Bukhârî, Vol.6, Hadîth No.336).

they would be more guided than any of the nations (before them); yet when a warner (Muhammad صلی الله علیه وسلم) came to them, it increased in them nothing but flight (from the truth).

- 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in Allâh's *Sunnah* (way of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).
- 44. Have they not travelled in the land, and seen what was the end of those before them though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.
- 45. And if Allâh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

## Sûrat Yâ-Sîn XXXVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Yâ-Sîn.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs),
- عملی الله علیه 3. Truly, you (O Muhammad صلی الله علیه) are one of the Messengers,

أَهْدَىٰمِنْ إِحْدَى ٱلْأَمْتِرُ فَلَمَّاجَآءَهُمْ نَذِينٌ مَّازَادَهُمْ إِلَّانُغُورًا۞

ٲۺؾڮۧٵڒؘٳڣۣٲڵٲڗ۫ۻؚۅٙڡؘڬٛڗٵڶۺۜؾ۫ٷۘۛؖؗۘٳػڃؚۑۊؙ ٵڵۛڡٙڪٛڒٲڶۺۜؾؙؙٳڵؖٳؽٙٙۿڸ؞ٟ۠ٛٷؘڵڽؿڟۯڽٳڵؖ ڛؙڹۜؾؘٲڶٲۊٞڸڽۯؘ۫ڡؙٞڶؿٙۼۮڸڛؙڹۧؾٵٮۜڡؾڹڍۑڵؖٲ ۅٙڵؘڹۼ۪ٙۮڸۺؙڹٙؽٲۺۜ؞ؾؘۼڕڸؖٲ۞

أُوَلَةُ يَسِيرُواْفِي ٱلْأَرْضِ فَيَنظُرُواْ لَكِفَكَانَ عَقِبَهُ ٱلَّذِينَ مِن فَيَلِهِمْ وَكَانُواْ أَشَدَّ مِنْهُمْ فُوَةً وْمَاكَانَ ٱللَّهُ لِيُعْجِزَهُ مِن ثَنَى فِ السَّمَوَتِ وَلَافِي ٱلْأَرْضِ اللَّهُ كَانَ عَلِيمَا فَدِيرًا ﴿

وَلَوْيُوَاخِذُ اللّهُ النّاسَ بِمَاكَسَبُواْ مَانَزَكَ عَلَىٰ ظَهْ هِامِن دَآبَةِ وَلَكِن يُوَخِّـ رُهُـمْ إِلَىٰٓ أَجَلِمُّسَغَىٰ فَإِذَا جَاءَ أَجَـ لُهُمْ فَإِنَّ اللّهَ كَانَ بِعِبَ ادِهِ بَصِيرًا ۞

٩

ئس 🛈

وَٱلْقُرْءَانِ ٱلْحَكِيمِ ٥

إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ٢

- 4. On a Straight Path (i.e. on Allâh's religion of Islâmic Monotheism).
- 5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful.
- 6. In order that you may warn a people whose forefathers were not warned, so they are heedless.
- 7. Indeed, the Word (of punishment) has proved true against most of them, so they will not believe.
- 8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.
- 9. And We have put a barrier before them. and a barrier behind them, and We have covered them up, so that they cannot see.
- 10. It is the same to them whether you warn them or you warn them not, they will not believe.
- 11. You can only warn him who follows the Reminder (the Qur'an), and fears the Most Gracious (Allâh) without seeing him. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).
- 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces<sup>[1]</sup> and all things We have recorded with numbers (as a record) in a Clear Book.
- 13. And put forward to them a similitude: the (story of the) dwellers of the town, [it is said that the town was Antioch (Antâkiya)], when there came Messengers to them.
  - 14. When We sent to them two Messengers,

تَنزيلَ الْعَزيز ٱلرَّحِيم ٥

لتُنذرَ قَوْمَامًا أَنْذرَءَاناًؤُهُمْ فَعُهُ غَفْلُونَ ٥

لَقَدْحَقَّ الْقَوْلُ عَلَيْ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧

إِنَّا جَعَلْنَا فِي أَعْنَقِهِمْ أَغْلَالًا فَهِيَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ٨

وَجَعَلْنَامِنْ بَيْنِ أَيْدِيهِ مُسَدًّا وَمِنْ خَلْفِهِ مَسَدًّا فَأَغْشَنْكُمُ فَهُمْ لَايُبْصِرُ وَنَ ٢

> وَسَوَاءٌ عَلَيْهِمْءَ أَنْذَرْتَهُمْ أَمْلَوْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ١

إِنَّمَاتُنذِرُ مَن أَتَّبَعَ ٱلدِّكَرَوَخَيْنِي ٱلرَّحْمَنَ بٱلْغَيْثُ فَبَشِّرْهُ بِمَغْفِرَةِ وَأَجْرِكَرِيمٍ ٥

إِنَّا نَحْنُ نُحْيُ ٱلْمَوْتَىٰ وَنَكَتُبُ مَاقَدَّمُواْ وَءَاثَكَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَهُ فِي إِمَامِ مُبِينِ ٢

وَأَضْرِبُ لَهُم مَّتَكُم أَصْحَابَ ٱلْقَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ٢

إِذْ أَرْسَلْنَا ٓ إِلَيْهِ مُرَّاثُنَيْنِ فَكَذَّبُوهُمَا فَعَزَّنْنَا بِثَالِث

<sup>[1](</sup>V.36:12): Traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihâd (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind?

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they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

- 15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies."
- 16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,
- 17. "And our duty is only to convey plainly (the Message)."
- 18. They (people) said: "For us, we see an evil omen from you: if you cease not, we will surely stone you, and a painful torment will touch you from us."
- 19. They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people Musrifun (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).
- 20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers.
- 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided.
- 22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned.
- 23. "Shall I take besides Him âlihah (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?
  - 24. "Then verily, I should be in plain error.
- 25. "Verily, I have believed in your Lord, so listen to me!"

فَقَالُوٓاْ إِنَّا ٓ إِلَيْكُم مُّرْسَلُونَ ١

قَالُواْمَآ أَنتُمْ إِلَّا بَشَرٌ مِّشْكُنَا وَمَاۤ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَيْءِ إِنْ أَنتُمْ إِلَّا تَكُذُّونَ ١

قَالُواْ رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسِلُونَ ١

وَمَاعَلَيْنَ إَلَّا ٱلْبَلَاءُ ٱلْمُدِينُ

فَالْوَاْ إِنَّا تَطَيَّرْنَا بِكُوٍّ لَهِن لَّوَتَنتَهُواْ لَنَرْجُمَنَّكُمْ وَلَيَمَسَنَّكُمْ مِنَّاعَذَابٌ أَلِيرٌ ١

قَالُواْطَلَيْرُكُرُمَّعَكُمْ أَبِن ذُكِّرْتُمْ بَلْ أَنتُمْ قَوْ مُرْمُّسُر فُونَ ١

وَجَاءَمِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَنْقَوْمِ أتَّبعُواْ ٱلْمُرْسَليرِسَ ٢

ٱتَّىعِعُواْ مَن لَّا يَشَعَلُكُمْ أَجْرًا وَهُم مُّهْمَدُونَ ٥

وَمَالِيَ لَآ أَعْبُدُ ٱلَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ٣

ءَأَيُّؤُمُون دُونِهِ ءَ الِهَةً إِن يُرِدُنِ ٱلرَّحْمَنُ بِضُرِّ لَا تُغْنِ عَنِي شَفَاعَتُهُمْ شَيْءًا وَلَا يُنقِذُونِ ٣

> إِنِّ إِذَا لَّفِي ضَلَالِ مُّبِينٍ ٢ إِنِّي ءَامَنتُ بِرَبِّكُمْ فَأَسْمَعُون ١

- **26.** It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew<sup>[1]</sup>
- 27. "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"
- 28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).
- **29.** It was but one *Saihah* (shout) and lo! they (all) were still (silent, dead, destroyed).
- **30.** Alas for mankind! There never came a Messenger to them but they used to mock at him.
- **31.** Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.
- **32.** And surely, all everyone of them will be brought before Us.
- 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

قِيلَٱدْخُلِٱلْجُنَّةَ قَالَ يَلَيْتَ فَرْمِي يَعْلَمُونَ ٥

بِمَاغَفَرَلِي رَبِّي وَجَعَلَنِي مِنَ ٱلْمُكْرَمِينَ ۞

\* وَمَآ أَنْزَلْنَا عَلَىٰ قَوْمِهِ عِنْ بَعْدِيهِ مِن جُندِيْنَ السَّمَآ ِ وَمَا كُنَّا مُنزِلِانَ ۞

إِنكَانَتْ إِلَّاصَيْحَةً وَلِيدَةً فَإِذَاهُمْ خَلِمِدُونَ ٥

يَحَسْرَةً عَلَى ٱلْعِبَادِ مَا يَأْنِيهِ مِينَ رَسُولٍ إِلَّا كَانُواْ بِهِ عِينَسْتَهْ زِءُونَ ۞

ٱلْوَيْرَوْاْكَةِ أَهْلَكُنَا قَتَلَهُم ِمِّنَ ٱلْقُرُونِٱنَّهُمْ اِلَيْهِمْ لَايْرَجِمُونَ ۞

وَإِن كُلُّ لِّمَا جَمِيعٌ لَّذَيْنَا مُحْضَرُونَ 💮

وَءَايَةٌ لَهُوْالْأَرْضُ الْمَيْنَةُ أَخْيَيْنَهَا وَأَخْرَجْنَامِنْهَا حَبَّافَمِنْهُ يَأْكُلُونَ ۞

الله (V.36:26): a) Narrated Abu Mûsâ عليه رسلم : Allah's Messenger رضى الله عليه وسلم عليه وسلم said, "My example and the example of the Message with which Allah has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourselves, save yourselves!' A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 489).

b) Narrated Anas ibn Mâlik رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he received (from Allah)." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 72)

c) Narrated 'Abdullah ibn Abî Aufā صلى الله عليه رسلم Allah's Messenger رضى الله said, "Know that Paradise is under the shades of swords. (*Jihâd* in Allâh's Cause)." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 73)

d) Narrated Anas ibn Mâlik زضي الله عليه وسلم The Prophet صلى الله عليه وسلم used to say, "O Allah! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from Fitan (trials and afflictions) of life and death and seek refuge with You from the punishment in the grave." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 77)

e) Narrated Abdullah ibn Umar رضى الله عنهم: I heard Allah's Messenger صلى الله عليه وسلم saying, "People are just like camels: out of one hundred, one can hardly find a single camel suitable to ride." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 505)

- 34. And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.
- 35. So that they may eat of the fruit thereof and their hands made it not. Will they not, then, give thanks?
- **36.** Glorified is He Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.
- 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.
- 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knower.
- **39.** And the moon, We have measured for it mansions (to traverse) till it returns like the old, dried, curved date stalk.
- **40.** It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.
- 41. And an  $\hat{A}yah$  (sign) for them is that We carried their offspring in the laden ship [of Nûh (Noah)].
- **42.** And We have created for them of the like thereunto, on which they ride.
- **43.** And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved.
- **44.** Unless it be mercy from Us, and as an enjoyment for a while.
- 45. And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive

وَجَعَلْنَافِهَاجَنَّلَتِ مِّن نَّخِيلِ وَأَعْنَبِ وَجَعَلْنَافِيهَا مِنَ الْعُيُونِ ۞

لِيَأْكُولُونِ ثَمَرِهِ وَمَاعَمِلَتُهُ أَيْدِيهِمُّ أَفَلَا يَشْكُرُونَ ٥

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَجَ كُلَّهَا مِمَّاتُنْبِتُ اَلْأَرْضُ وَمِنْ أَنْفِيهِ هِرْ وَمِمَّا لَا يَعَامُونَ ۞

> وَءَايَةٌ لَهُ وُٱلْتِلُ نَسَلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَاهُ مِـ مُظْلِمُونَ ۞

> وَالشَّمْسُ جَّرِي لِمُسْتَقَرِّلَهَأْ ذَالِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ۞

وَٱلْقَمَرَقَدَّرْيَنَهُ مَنَازِلَحَتَّىٰعَادَكَٱلْعُرْجُونِٱلْقَدِيمِ

لَاٱلشَّمَسُ يَنْنِي لَهَاأَن تُدْرِكَ ٱلْقَمَرَوَلَا ٱلَيْلُ سَابِقُ ٱلنَّهَارِۚ وَكُلِّ فِى فَلَكِ يَسْبَحُونَ ۞

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي ٱلْفُلْكِ ٱلْمَشْحُونِ ١

وَخَلَقْنَا لَهُ مِين مِنْ لِهِ عِمَا يَرَكُونَ

وَإِن نَّشَأْنُغُرِقْهُمْ وَفَلَاصَرِيخَ لَهُمْ وَلَاهُرْيُنقَذُونَ ٢

إِلَّارَحْمَةً مِّنَّا وَمَتَعًا إِلَى حِينِ ١

ۅٙٳۮؘٳڡؚۑڵؘۿٷؙٲؾٞڠؙۅؗٲڡٲؠؿۜۯؘٲؾڍۑڮٛؗۄۅٙڡٵڂڵڡؘۛڬۄٝ ڶڡٙڶۧڪٞۄٞڗؙڗۿۅؙؽٙ۞ Mercy (i.e. if you believe in Allâh's religion — Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds)."

- **46.** And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.
- 47. And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh had willed, He (Himself) would have fed? You are only in a plain error."
- **48.** And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"
- **49.** They await only but a single *Saihah* (shout) which will seize them while they are disputing!
- **50.** Then they will not be able to make bequest, nor will they return to their family.
- **51.** And the Trumpet will be blown (i.e. the second blowing) and behold! from the graves they will come out quickly to their Lord.
- **52.** They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!"
- 53. It will be but a single *Saihah* (shout), so behold! they will all be brought up before Us!
- **54.** This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.
- 55. Verily, the dwellers of Paradise, that Day, will be busy with joyful things.

وَمَاتَأْتِيهِ مِينَ اَيَةِ مِنْ اَيَنتِ رَبِّهِمْ إِلَّاكَالُولُ عَنْهَامُعْرِضِينَ ﴿

وَإِذَاقِيلَ لَهُمْ أَنفِقُواْ مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ عَامَنُواْ أَنْطُعِمُ مَن نَّوَيَشَا ۚ اللَّهُ أَطْعَـ مَهُۥ إِنْ أَنتُمْ إِلَّا فِي ضَلَالِ مُّدِينِ۞

وَيَقُولُونَ مَتَىٰ هَلَاا ٱلْوَعْدُ إِن كُنْتُمْ صَلِدِقِينَ ۞

مَايَنظُرُونَ إِلَّاصَيْحَةَ وَلِحِدَةً تَأْخُلُهُمُ وَهُرُ يَخِصِّمُونَ ١

فَلَايَسْتَطِيعُورَ تَوْصِيَةٌ وَلَا إِلَّنَ أَهْلِهِمْ يَرْجِعُونَ ۞ وَنُفِحَ فِي الصُّورِ فِإِذَا هُرِينَ ٱلْأَجْدَاثِ إِلَىٰرَتِهِمْ يَنسِلُونَ ۞

قَالُواْئِوَيْلَنَامَنْ بَعَثَنَامِن مَّرْقَدِنَّأُهُلَا مَاوَعَدَ الرَّيْوَمِينَ الْمُوسِلُونَ ﴿

إِنكَانَتْ إِلَّاصَيْحَةً وَحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَهُ ورت ۞ فَالْيُوْمَ لَانْظَالُونَفْسُ شَيْئًا وَلَا تَجْزَوْتَ إِلَّامَا كُنتُمْ تَعْمَلُونَ ۞

إِنَّ أَصْحَبَ ٱلْجَنَّةِ ٱلْيُوْمَ فِي شُغُلِ فَكِهُونَ ٥

- **56.** They and their wives will be in pleasant shade, reclining on thrones.
- 57. They will have therein fruits (of all kinds) and all that they ask for.
- 58. (It will be said to them): Salâm (peace be on you) a Word from the Lord (Allâh), Most Merciful.
- **59.** (It will be said): "And O you *Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).
- **60.** Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you.
- 61. And that you should worship Me [Alone Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path. [1]
- **62.** And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?
  - 63. This is Hell which you were promised!
- **64.** Burn therein this Day, for that you used to disbelieve. [2]
- **65.** This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [Tafsîr At-Tabari,]
- **66.** And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

هُوَوَأَزُوَجُهُوْ فِي ظِلَالٍ عَلَى ٱلْأَزَآبِكِ مُتَكِنُونَ ٥

لَهُ رِفِيهَا فَكِهَ أُولَهُ مِمَّا يَدَّعُونَ ٥

سَلَتُهُ قَوْلَا مِن زَبِ رَجِيمِ ۞

وَأَمْتَنزُواْ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ٥

\*أَلُوْ أَغَهَدْ إِلَيْكُوْ يَنَبَيْ َءَادَمَ أَنَ لَانَعَبُدُواْ ٱلشَّيْطَنَّ إِنَّهُ لَكُمْ عَدُوُّ مُّيِينٌ ۞

وَأَنِ ٱعْبُدُونِي هَاذَاصِرَظ مُسْتَقِيرٌ ١

ۅَلَقَدۡ أَضَلَمِنكُمۡ حِبِلَّاكَثِيرًّا أَفَآهُ تَكُوۡنُواْ تَعۡقِلُونَ ۞

هَذِهِ عَجَهَ نَرُالَتِي كُنتُمْ تُوْعَدُونَ ﴿
اصْلَوْهَا الْيُوْمَ بِمَا كُنتُمْ تَكُفُرُونَ ﴿

ٱلْيَوَمَ غَنْيَهُ عَلَىٓ أَفَرَهِ هِمْ وَتُكَلِّمُنَاۤ أَيْدِيهِمْ وَتَشْهَدُ أَتُجُلُهُم بِمَا كَانُواْ يَكْسِبُونَ۞

> ۅؘڷٷؽٚۺؘٳٛٷڶڟڡۺٮؘٵۼڰٙٲۼؽڹۣۿؚؚؚ؞ۏٲۺٮۛۛۺؘڡؙٛۅ۠ ٲڶڝؚٙڒڟٷؙڶؽۜؽؿڝۯۅۮ۞

<sup>[1] (</sup>V.36:61) See the footnote of (V.2:22).

<sup>(</sup>V.36:64) See the footnote of (V.3:91).

- 67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back.<sup>[1]</sup>
- **68.** And he whom We grant long life We reverse him in creation (weakness after strength). Will they not then understand?
- **69.** And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân.
- 70. That he or it (Muhammad صلى الله عليه or the Qur'ân) may give warning to him who is living (healthy minded the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).
- 71. Do they not see that We have created for them, of what Our Hands have created, the cattle, so that they are their owners?
- 72. And We have subdued them to them so that some of them they have for riding and some they eat.
- 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful?
- 74. And they have taken besides Allâh âlihah (gods), hoping that they might be helped (by those so-called gods).
- 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).
- 76. So let not their speech, then, grieve you (O Muhammad صلى الله عليه وسلم). Verily,

وَلُوَنَشَآاُهُ لَمَسَخْتَاهُرْعَلَىٰ مَكَانَتِهِ مْ فَمَا ٱسۡتَطَاعُواْ مُضِيًّا وَلَا يَرْجِعُونَ ۞

> وَمَن تُعَمِّرُهُ نُنَكِّسُهُ فِي ٱلْحَلَقِ أَفَلَا يَعْقِلُونَ ۞

وَمَاعَلَمْنَهُ الشِّعْرَوَمَايننَغِى لَهُۥ إِنَّ هُوإِلَّا ذِكْرٌ وَقُرُعَانُ مُّيِنٌ ۞

> لِيُنذِرَمَن كَانَحَيَّا وَيَحِقَّ ٱلْقَوَّلُ عَلَى ٱلْكَفِرِينَ ۞

أَوَلَوْيَرَوْأَأَنَّا خَلَقْنَا لَهُ مِيتَمَا عَمِلَتُ أَيْدِينَا أَنْعَمَا فَهُ ثَلَا اللهُ مَا يَدِينَا أَنْعَمَا

وَذَلَّنْتَهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ۞

وَلَهُ وْفِيهَا مَنَافِعُ وَمَشَارِثُ أَفَلَا يَشْكُرُونَ ١

وَأَتَّخَذُواْ مِن دُونِ ٱللَّهِ ءَالِهَةَ لََحَلَّهُ مَ يُنصَرُونِت ۞

لَايَسَتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندُّ مُحْضَرُونَ ۞

فَلَايَحَزُنِكَ قَوْلُهُمُّ إِنَّانَعَالَمُمَالِيُسُّونَ وَمَايُعْلِئُوتَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.36:67) See (V.7:166) and the footnote of (V.5:90).

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We know what they conceal and what they reveal.

- 77. Does not man see that We have created him from Nutfah (mixed male and female sexual discharge — semen drops). Yet behold! he (stands forth) as an open opponent.
- 78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"
- 79. Say: (O Muhammad صلى الله عليه وسلم "He will give life to them Who created them for the first time! And He is All-Knower of every creation!"
- 80. He Who produces for you fire out of the green tree, when behold! you kindle therewith.
- 81. Is not He Who created the heavens and the earth. Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.
- 82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!
- 83. So glorified is He (and exalted above all that they associate with Him), in Whose Hands is the dominion of all things: and to Him you shall be returned.

## Sûrat As-Sâffât (Those Ranged in Ranks) XXXVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By those (angels) ranged in ranks (or rows).
- 2. By those (angels) who drive the clouds in a good way.

أَوَلَمْ يَرَ ٱلْإِنسَانُ أَنَّا خَلَقَنَاهُ مِن نُطْفَةٍ فَإِذَا هُوَخَصِتُ مُّينٌ ٧

وَضَرَبَ لَنَامَثَلَا وَنَسِيَ خَلْقَهُ أَوْ قَالَ مَن يُحْي ٱلْعَظْلَةَ وَهِيَ رَمِيةٌ ١٨٠

قُلْ يُحْيِيهَا ٱلَّذِيٓ أَنشَأَهَآ أَوَّلَ مَرَّةً وَهُوَبِكُلّ خَلْقِ عَلِيمٌ ٧٠

ٱلَّذِي جَعَلَ لَكُمْ مِّرَ ٱلشَّجَرِ ٱلْأَخْضَهِ نَازًا فَإِذَاۤ أَنتُم مِّنْهُ تُوقِدُونَ ٥

أُوَلَيْسَ ٱلَّذِي خَلَقَ ٱلسَّحَوَتِ وَٱلْأَرْضَ بِقَايِدِرِ عَلَىٰٓ أَن يَغْلُقَ مِثْلَهُمْ رَبَلَ، وَهُوَ ٱلْخَلَّقُ ٱلْعَلِيمُ ۞

> إِنَّمَآ أَمُّو ُ وَإِذَآ أَرَادَ شَنَّا أَن يَقُولَ لَهُ, كُنْ فَتَكُونُ ١

فَسُبْحَنَ ٱلَّذِي بِيَدِهِ مَلَكُونُ كُلِّ شَيْءٍ وَإِلَيْهِ رُجُعُونَ ٢

. ٱللَّهُ ٱلْاَحْمَازُ ٱلرِّحِيمِ

فَأَلْزَعَ اللَّهُ عَالَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

- 3. By those (angels) who bring the Book and the Qur'an from Allah to mankind [Tafsir Ibn Kathîr].
- **4.** Verily, your *Ilâh* (God) is indeed One (i.e. Allâh):
- 5. The Lord of the heavens and of the earth. and all that is between them, and the Lord of every point of the sun's risings.[1]
- 6. Verily, We have adorned the near heaven with the stars (for beauty). [2]
- 7. And to guard against every rebellious devil.
- 8. They cannot listen to the higher group (angels) for they are pelted from every side.
- 9. Outcast, and theirs is a constant (or painful) torment.
- 10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.
- 11. Then ask them (i.e. these polytheists, O Muhammad صلى الله عليه وسلم): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily. We created them of a sticky clay.
- صلى الله عليه 12. Nay, you (O Muhammad صلى الله عليه wondered (at their insolence) while they) وسلم mock (at you and at the Our'an).
- 13. And when they are reminded, they pay no attention
- 14. And when they see an Ayâh (a sign, or an evidence) from Allah, they mock at it.

فَالتَالِيَاتِ ذَكْرًا ٢

إِنَّ إِلَهَ كُو لَوَاحِدٌ ٢

رَّيُّ ٱلسَّمَهَ إِن وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُ ٱلْمَشَارِقِ ٥

إِنَّازَيَّتَا ٱلسَّمَآءَ ٱلدُّنْيَا بِرِينَةِ ٱلْكُوَاكِ ٢

وَحِفْظَا مِن كُلِّ شَيْطَن مَّارِدِ ٧

لَّا يَسَمَّعُونَ إِلَى ٱلْمَلَا ٱلْأَغْلَىٰ وَيُقَذَفُونَ مِن كُلِّ جَانِب ٥

دُحُهُ رَّأُولَهُ مُعَذَاكُ وَاصِتُ ٢

اللامز خطفَ الخَطْفَةَ فَأَتْبَعَهُ مِشْهَا لِ ثَاقِبٌ ٥

فَأَسْتَفْتِهُ أَهُوْ أَشَدُ خَلَقًا أَمِ مِّنْ خَلَقَنَأُ إِنَّا خَلَقْنَكُمُ مِنطِين لَازب ١

بَلْ عَجِبْتَ وَيَسْخُرُونَ

وَإِذَاذُكُونُ الْإِنَذُكُونَ ۗ

وَلِذَارَأُوْ أُوَاءَاتَهُ لَسَيْسَحْ وَنَ (أَنَّ

<sup>[1] (</sup>V.37:5) The sun has approx. 365 points for its rising and 365 points for its setting (i.e. the number of days of a solar year). Every day it rises and sets in a new point, till the end of the year, then it comes back to the same point after a year. [See Tafsîr Al-Qurtubî,]. <sup>[2]</sup> (V. 37:6) See the footnote of (V.6:97).

- 15. And they say: "This is nothing but evident magic!
- 16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected?"
  - 17. "And also our fathers of old?"
- 18. Say (O Muhammad صلى الله عليه وسلم): "Yes, and you shall then be humiliated."
- 19. It will be a single Zajrah [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!
- **20.** They will say: "Woe to us! This is the Day of Recompense!"
- 21. (It will be said): "This is the Day of Judgement which you used to deny."
- 22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship,
- 23. "Instead of Allâh, and lead them on to the way of flaming Fire (Hell);
- 24. "But stop them, verily they are to be questioned.
- 25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?"
  - **26.** Nay, but that Day they shall surrender.
- 27. And they will turn to one another and question one another.
- 28. They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth i.e. Islâmic Monotheism and from every good deed]."
- **29.** They will reply: "Nay, you yourselves were not believers.

وَقَالُواْ إِنْ هَلَا إِلَّا سِحْرٌ مُّبِينٌ ٥

لَّهِ ذَامِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَهِ نَّا لَمَبْعُوثُونَ ٢

أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ۞ قُلْ بِنَعَهُ وَأَنتُهُ ذَيخُ ونَ ۞

فَإِنَّمَاهِيَ زَجْرَةٌ وَكِيدَةٌ فَإِذَاهُمْ يَنظُرُونَ ٦

وَقَالُواْ يَوَيِّلَنَاهَنَا اللَّهِ اللَّهِ مِنْ الدِّينِ

هَذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِي كُنتُم بِهِ عَنْكَذِيمُونَ ٦

﴿ ٱحْشُرُواْ ٱلَّذِينَ ظَامَواْ وَأَزْوَجَهُمْ وَمَاكَانُواْ يَعَبُدُونَ ٢

مِن دُونِ ٱللَّهِ فَأَهْدُوهُمْ إِلَى صِرَطِ ٱلْحِيمِ

وَقِفُوهُمْ إِنَّهُ مِمَّسْءُ لِوُنَ ٢

مَالَكُولَاتَنَاصَرُونَ ٥

بَلْهُوُٱلِّيُووَمُسْتَشاِمُونَ۞ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰبَغْضِ يَشَىآة لُونَ۞

فَالْوَاْ إِنَّكُورُكُنتُ مِّنَا ثُونَنَا عَنِ ٱلْيَمِينِ

قَالُواْبَلِ لَّمْرَتَكُونُواْمُؤْمِنِينَ۞

- 30. "And we had no authority over you. Nay! But you were Tâghûn (transgressing) people (polytheists, and disbelievers).
- 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).
- 32. "So we led you astray because we were ourselves astray."
- 33. Then verily, that Day, they will (all) share in the torment.
- 34. Certainly, that is how We deal with Al-Mujrimûn (polytheists, sinners, disbelievers, criminals, the disobedient to Allah).
- 35. Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride<sup>[1]</sup> (i.e. denied it).
- 36. And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?"
- 37. Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allâh's religion - Islâmic Monotheism and this Our'an) and he confirms the Messengers (before him who brought Allâh's religion Islâmic Monotheism).
- 38. Verily, you (pagans of Makkah) are going to taste the painful torment;
- 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allâh's disobedience which you used to do in this world)
- 40. Except the chosen slaves of Allâh (i.e. the true believers of Islâmic Monotheism).

وَمَاكَانَ لَنَاعَلَيْكُمْ مِن سُلْطَانٌ بَلْكُنُتُمْ قَوْمًا طَيْغِينَ 🕏

فَحَقَّ عَلَيْنَاقَةَ لُرَيِّنَا أَإِنَّا لَذَ آبِغُونَ

فَأَغُويَنَكُمُ إِنَّاكُنَّاغُوينَ ٢

فَإِنَّهُ مِي وَمَدِذِ فِي ٱلْعَذَابِ مُشْتَرَكُونَ ٥

إِنَّاكَذَ لِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ٢

إِنَّهُ مُرَكَا نُوٓا إِذَا قِيلَ لَهُ مَ لَاۤ إِلَهَ إِلَّا ٱللَّهُ يَسْتَكْبُرُونَ 😳

وَيَقُولُونَ أَبِنَّا لَتَارِكُوٓ أَءَالِهَتِنَا لِشَاعِرِ بَحْنُونِ

بَلْجَآءَ بِٱلْحُقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ

إِنَّكُورُ لَذَا بِقُواْ ٱلْعَذَابِ ٱلْأَلِيمِ ٢

وَمَا يُحْدَ وَنَ إِلَّا مَاكُنُتُمْ تَعْمَلُونَ ٢

اللاعتاد ألله ألمُخْلَصِينَ ١

<sup>[1] (</sup>V.37:35): See the footnote of (V.22:9).

- 41. For them there will be a known provision (in Paradise),
  - 42. Fruits: and they shall be honoured,
  - 43. In the Gardens of delight (Paradise),
  - 44. Facing one another on thrones.
- 45. Round them will be passed a cup of pure wine —
  - 46. White delicious to the drinkers.
- 47. Neither will they have Ghoul (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.
- **48.** And beside them will be *Oâsirât-at-Tarf* Ichaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes.[1]
- 49. (Delicate and pure) as if they were (hidden) eggs (well) preserved.
- 50. Then they will turn to one another, mutually questioning.
- 51. A speaker of them will say: "Verily, I had a companion (in the world),
- 52. Who used to say: "Are you among those who believe (in resurrection after death).
- 53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"
- 54. (The speaker) said: "Will you look down?"
- 55. So he looked down and saw him in the midst of the Fire.
- 56. He said: "By Allâh! You have nearly ruined me.

فَوَكُهُ وَهُمْ مُكُدُّ مُونَ ١ في جَنَّاتِ ٱلنَّعِيمِ ٢ عَلَىٰ سُرُر مُّتَقَابِلِينَ اللهُ يُطَافُ عَلَيْهِم بِكَأْسِ مِن مَّعِينِ ٥

بَيْضَاءَ لَذَةِ لِلشَّرِبِينَ ٥ لَافِعَاغَةِ لُ وَلَاهُ عَنْمَا كُنزَ فَوْنَ ١

وَعِندَهُمْ مَقَصِرَتُ ٱلطَّرْفِ عِينٌ ١

كَأَنَّهُنَّ يَيْضٌ مَّكُنُونٌ ١

فَأَقْبَلَ بِعَضُهُ مُعَلَىٰ بَعَضِ يَتَسَاءَلُونَ ٥

قَالَ قَابِلُ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ٥

تَقُولُ أَءِ نَكَ لَمِنَ ٱلْمُصَدِّقِينَ

أَوِذَامِتْنَاوَكُنَّاتُواْنَاوَعِظَمَّاأَوِنَّا لَمَدينُونَ ٢

قَالَ هَلْ أَنتُ مِثْظَلِعُونَ ١

فَأَطَلَعَ فَرَءَاهُ فِ سَوَآءِ ٱلْجَحِيمِ ٥

قَالَ تَأْلَقِهِ إِن كِدتَّ لَتُرُّدِين ٥

أُوْلَتِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ١

<sup>[1] (</sup>V.37:48) See the footnote of (V.29:64).

- 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."
- **58.** (The dwellers of Paradise will say) "Are we then not to die (any more)?
- 59. Except our first death, and we shall not be punished? (after we have entered Paradise)."
  - **60.** Truly, this is the supreme success!
- **61.** For the like of this let the workers work.
- **62.** Is that (Paradise) better entertainment or the tree of Zaggûm (a horrible tree in Hell)?
- 63. Truly, We have made it (as) a trial for the Zâlimûn (polytheists, disbelievers, wrong-doers).
- 64. Verily, it is a tree that springs out of the bottom of Hell-fire,
- 65. The shoots of its fruit-stalks are like the heads of Shayâtîn (devils);
- 66. Truly, they will eat thereof and fill their bellies therewith
- 67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqûm in their bellies).
- **68.** Then thereafter, verily, their return is to the flaming fire of Hell.
- 69. Verily, they found their fathers on the wrong path;
  - **70.** So they (too) hastened in their footsteps!
- 71. And indeed most of the men of old went astray before them;

وَلَوْ لَانِعْهَ مَةُ رَبِّي لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ١

أَفْمَا نَحُنُ بِمَيِّينَ ٥

إِلَّا مَهُ تَتَنَا ٱلْأُولَى وَمَا نَحُنُ بِمُعَذَّبِينَ ٥

انَّ هَذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيرُ ٢ لِمِثْلِ هَاذَا فَلْيَعْمَلُ ٱلْعَلِمِلُونَ ١

أَذَالِكَ خَيْرٌ نُزُلًّا أَمْ شَجَرَةُ ٱلزَّقُومِ ١

إِنَّا جَعَلْنَهَا فِتْنَةً لِلظَّلَمِينِ اللَّهِ السَّالِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ ٱلْجَحِيمِ ١ طَلْعُهَا كَأَنَّهُ ورُءُ وسُ ٱلشَّيَطِينِ ١

فَانَّهُمْ لَا كِلُونَ مِنْهَا فَمَا لِعُونَ مِنْهَا ٱلْبُطُونَ ۞

ثُرُّانَ لَهُ مِ عَلَيْهَا لَشَوْبَا مِّنْ حَمِيمِ ٧

ثُمَّ إِنَّ مَرْجِعَهُ مَ لَإِلَى ٱلْجَحِيرِ ١

إِنَّهُمْ أَلْفَوْا ءَابَاءَهُمْ ضَالِّينَ ١

فَهُمْ عَلَىٰٓءَ اللَّهِ مِنْ يُهْرَعُونَ ٧ وَلَقَدْضَلَ قَتْلَعُهُ أَكْثُرُ ٱلْأَوَّلِينَ ١

- 72. And indeed We sent among them warners (Messengers);
- 73. Then see what was the end of those who were warned (but heeded not).
- 74. Except the chosen slaves of Allâh (faithful, obedient, and true believers of Islâmic Monotheism).
- 75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request).
- 76. And We rescued him and his family from the great distress (i.e. drowning),
- 77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).
- 78. And for him goodly left (a remembrance) among the later generations:
- 79. "Salâm (peace) be upon Nûh (Noah) (from Us) among the 'Alamîn (mankind, jinn and all that exists)!"
- 80. Verily, thus We reward the Muhsinûn (good-doers — See V.2:112).
- 81. Verily, he [Nûh (Noah)] was one of Our believing slaves.
- 82. Then We drowned the others (disbelievers and polytheists).
- 83. And, verily, among those who followed his [Nûh's (Noah)] way (Islâmic Monotheism) was Ibrâhîm (Abraham).
- 84. When he came to his Lord with a pure heart fattached to Allâh Alone and none else, worshipping none but Allâh Alone - true Islâmic Monotheism, pure from the filth of polytheism].
- 85. When he said to his father and to his people: "What is it that which you worship?

وَلَقَدَأَرْ سَلْنَافِيهِم مُّنذِرِينَ ٧

فَأَنظُرُ كَيْفَكَانَ عَلِقَبَةُ ٱلْمُنذَرِينَ ١٠٠٠

الَّاعِيَادَ ٱللَّهُ ٱلْمُخْلَصِينَ ١

وَلَقَدُنَادَىٰنَانُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ۞

وَخَيَنَاهُ وَأَهْلَهُ رِمِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ۞

وَجَعَلْنَاذُرِيَّتَهُ وهُمُ ٱلْبَاقِينَ ٧

وَتَرَكِّنَاعَلَيْهِ فِي ٱلْآخِرِينَ ٢

سَلَامٌ عَلَىٰ نُوجٍ فِي ٱلْعَالَمِينَ ١

إِنَّا كَذَالِكَ نَجْزِي ٱلْمُحْسِنِينَ ١

إنَّهُ ومِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ١

ثُمَّ أَغْرَقُنَا ٱلْآخَرِينَ ١

\* وَإِنَّ مِن شِيعَتِهِ عَلَا بَرَهِيمَ ٢

إِذْ جَآءَ رَبُّهُ رِيقَلْبِ سَلِيمِ ١

إِذْ قَالَ لأَسِهِ وَقَوْمِهِ ء مَاذَا تَعَمُدُونَ ٥

86. "Is it a falsehood — âlihah (gods) other than Allâh — that you desire?

87. "Then what think you about the Lord of the 'Alamîn (mankind, jinn, and all that exists)?"

- **88.** Then he cast a glance at the stars,
- 89. And he said: "Verily, I am sick<sup>[1]</sup> (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast)]."
- 90. So they turned away from him, and departed (for fear of the disease).
- 91. Then he turned to their *âlihah* (gods) and said: "Will you not eat (of the offering before you)?
- 92. "What is the matter with you that you speak not?"
- 93. Then he turned upon them, striking (them) with (his) right hand.
- 94. Then they (the worshippers of idols) came, towards him, hastening.
- 95. He said: "Worship you that which you (yourselves) carve?
- 96. "While Allâh has created you and what you make!"
- 97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"
- 98. So they plotted a plot against him, but We made them the lowest
- 99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"

أَيِفَكًاءَ إِلْهَةً دُونَ أَسَّه تُريدُونَ ٢

فَمَاظَئُكُمُ بِرَتَ ٱلْعَالَمِينَ ٧

فَنَظَرَ نَظْرَةً فِي النُّجُومِ ١ فَقَالَ إِنِّي سَقِيمٌ ٥

فَتَوَلُّوْاْعَنَّهُ مُدِّبِرِينَ ۞

فَرَاغَ إِلَى عَالِهَ يِهِمْ فَقَالَ أَلَاتَأْ كُلُونَ ١

مَالَكُهُ لَا تَنطِقُونَ ١

فَرَاغَ عَلَيْهِمْ ضَرَبَّا بِٱلْيَمِينِ اللهُ

فَأَقْبَلُوا إِلَيْهِ يَزِفُونَ ١

قَالَ أَتَعَمُدُونَ مَا تَنْجِتُونَ ٥

وَٱللَّهُ خَلَقَكُمُ وَمَاتَعُ مَلُونَ ١

قَالُواْ أَيْنُواْ لَهُ رِبُنْيَكَنَا فَأَلْقُوهُ فِي ٱلْجَحِيمِ ٧

فَأَرَادُواْ بِهِ عَلَيْكُمْ الْأَسْفَلِينَ ٥

وَقَالَ إِنِّي ذَاهِبُ إِلَىٰ رَبِّي سَيَهْدِينِ ٥

<sup>[1] (</sup>V.37:89) See the footnote (C) of (V.16:121).

100. "My Lord! Grant me (offspring) from the righteous."

- 101. So We gave him the glad tidings of a forbearing boy.
- 102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, Inshâ' Allâh (if Allâh wills), you shall find me of As-Sâbirûn (the patient)."
- 103. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);
- 104. We called out to him: "O Ibrâhîm! (Abraham!)
- 105. You have fulfilled the dream!" Verily, thus do We reward the Muhsinûn (good-doers - See 2:112).
- 106. Verily, that indeed was the manifest trial.
- 107. And We ransomed him with a great sacrifice (i.e. کبش — a ram);
- 108. And We left for him (a goodly remembrance) among the later generations.
- 109. "Salâm (peace) be upon Ibrâhîm (Abraham)!"
- 110. Thus indeed do We reward the Muhsinûn (good-doers - See V.2:112).
- 111. Verily, he was one of Our believing slaves.
- 112. And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the righteous.
  - 113. We blessed him and Ishâq (Isaac).

رَبِّ هَبِ لَي مِنَ ٱلصَّلِحِينَ ٢

فَبَشَّرْنَاهُ بِغُلَيْمِ حَلِيمِ

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعَى قَالَ يَنْبُنَى إِنَّ أَرِي فِي ٱلْمَنَامِ أَنِّيَ أَذْبِحُكَ فَأَنظُرُ مَاذَا تَرَكِ ۚ قَالَ يَكَأَمَت ٱفْعَلَ مَاتُؤُمَرُ سَتَجِدُنَ إِن شَاءَ ٱللَّهُ مِنَ ٱلصَّندينَ ١٠٠٠

فَلَمَّآأَسُلَمَاوَتَلَّهُ ولِلْجَبِين ٢

وَنَكَ يَنَّهُ أَن يَنَّا بْرَهِيمُ

قَدْصَدَقَتَ ٱلرُّءِ يَأَ إِنَّا كَذَ لِكَ نَجْزي ٱلْمُحْسِنِينَ ١

إِنَّ هَاذَا لَهُوَ ٱلْبَلَاؤُا ٱلْمُينُ ١

وَفَدَيْنَهُ بِذِبْجٍ عَظِيرٍ ١

وَتَرَكِّنَا عَلَيْهِ فِي ٱلْآخِرِينَ ١

سَلَاءُ عَلَىٓ إِبْرَهِمِ مِ

كَذَالِكَ نَجَـنِي ٱلْمُحْسِنِينَ ١

إِنَّهُ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ١

وَبَشِّرْنَاهُ بِإِسْحَقَ نِبِيَّامِّنَ ٱلصَّالِحِينَ ١

وَبَدَكِّنَاعَلَيْهِ وَعَلَيْ إِسْحَقَّ وَمِن ذُرِّ يَتِهِمَامُ

And of their progeny are (some) that do right, and some that plainly wrong themselves.

- 114. And indeed, We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron).
- 115. And We saved them and their people from the great distress.
- 116. And helped them, so that they became the victors:
  - 117. And We gave them the clear Scripture:
  - 118. And guided them to the Right Path.
- 119. And We left for them (a goodly remembrance) among the later generations.
- 120. "Salâm (peace) be upon Mûsa (Moses) and Hârûn (Aaron)!"
- 121. Verily, thus do We reward the Muhsinûn (good-doers — See V.2:112).
- 122. Verily, they were two of Our believing slaves.
- 123. And verily, Ilyas (Elias) was one of the Messengers.
- 124. When he said to his people: "Will you not fear Allâh?
- 125. "Will you call upon Ba'l (a well-known idol of his nation whom they used to worship) and forsake the Best of creators,
- 126. "Allâh, your Lord and the Lord of your forefathers?"
- 127. But they denied him [Ilyâs (Elias)], so they will certainly be brought forth (to the punishment),
  - 128. Except the chosen slaves of Allâh.
- 129. And We left for him (a goodly remembrance) among the later generations.

وَظَالَةٌ لِّنَفْسِهِ عُبِينٌ ١

وَلَقَدْ مَنَنَّا عَلَامُوسَىٰ وَهَارُونَ ١

وَيَخَيْنَكُهُ مَا وَقَوْمَهُ مَا مِنَ ٱلْكُرْبِ ٱلْعَظِيرِ ١

وَنَصَرْ نَهُمْ فَكَانُواْهُمُ ٱلْغَلِينَ ١

وَ التَنْفُمَا ٱلْكِتَابُ ٱلْمُسْتَبِينَ اللَّهِ

وَهَدَ يَنْفُمَا ٱلصِّرَطَ ٱلْمُسْتَقِيمَ ١

وَتَرَكِّنَاعَلَيْهِمَا فِي ٱلْآخِرِينَ ١

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ٥

إِنَّاكَ نَيْلِكَ نَجْزِي ٱلْمُحْسِنِينَ ١

انَّهُ مَامِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ شَ

وَإِنَّ إِلْيَاسَ لِمِنَّ ٱلْمُرْسَلِينَ ٢

اذْقَالَ لِقَوْمِهِ عَأَلَا تَتَقُونَ ١

أَتَدْعُونَ مَعَ لَا وَتَذَرُونَ أَحْسَنَ ٱلْخَلِقِينَ ١

ٱللَّهَرَتَكُهُ وَرَبَّ ءَابَآبِكُمُ ٱلْأَوَّلِينَ ١

فَكَذَّنُوهُ فَانَّهُمْ لَمُحْضَرُونَ ١

اللاعتاد أللَّهِ ٱلْمُخْلَصِينَ ١ وَتَرَكَّنَاعَلَيْهِ فِي ٱلْآخِدِينَ ۞

- 130. "Salâm (peace) be upon Ilyâsîn (Elias)!"
- 131. Verily, thus do We reward the Muhsinûn (good-doers, who perform good deeds totally for Allâh's sake only - See V.2:112).
- 132. Verily, he was one of Our believing slaves.
- 133. And verily, Lût (Lot) was one of the Messengers.
- 134. When We saved him and his family, all.
- 135. Except an old woman (his wife) who was among those who remained behind.
- 136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine).
- 137. Verily, you pass by them in the morning
- 138. And at night; will you not then reflect?
- 139. And, verily, Yûnus (Jonah) was one of the Messengers.
  - 140. When he ran to the laden ship:
- 141. Then he (agreed to) cast lots, and he was among the losers.
- 142. Then a (big) fish swallowed him as he had done an act worthy of blame.
- 143. Had he not been of them who glorify Allâh.
- 144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.
- 145. But We cast him forth on the naked shore while he was sick,

سَلَنُمُ عَلَى إِلْ يَاسِينَ ١

إِنَّا كَذَاكَ نَجْزِي ٱلْمُحْسِنِينَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

إِنَّهُ ومِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ٢

وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ٢

إِذْ نَجَنَّنَاهُ وَأَهْلَهُ وَأَجْمَعِينَ ٢

إِلَّاعَجُوزَافِ ٱلْغَابِينَ ١

ثُمَّرَدَمَّوْنَا ٱلْآخَوِينَ شَ

وَإِنَّكُوْ لَتُمْرُونَ عَلَيْهِم مُّصْبِحِينَ ١

وَ بِٱلِّينَالَ أَفَلَا تَعْقِلُونَ ١

وَإِنَّ وُنُسَ لَمِنَ ٱلْمُرْسَلِينَ ٢

إِذْ أَيْقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ١ فَسَاهَهُ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ١

فَٱلْتَقَمَهُ ٱلْحُوثُ وَهُوَمُلِيهٌ ١

فَلُوۡلَآ أَنَّهُوكَانَ مِنَ ٱلْمُسَبِّحِينَ ٢

لَلَبِثَ فِي بَطْنِهِ عَ إِلَىٰ يَوْمِ يُبْعَثُونَ ١

\* فَنَتَذْنَهُ بِٱلْعَرَآءِ وَهُوَسَفِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

- **146.** And We caused a plant of gourd to grow over him.
- **147.** And We sent him to a hundred thousand (people) or even more.
- **148.** And they believed; so We gave them enjoyment for a while.
- ملى 149. Now ask them (O Muhammad صلى 'Are there (only) daughters for your Lord and sons for them?"
- **150.** Or did We create the angels female while they were witnesses?
- **151.** Verily, it is of their falsehood that they (Quraish pagans) say:
- 152. "Allâh has begotten (offspring—the angels being the daughters of Allâh)?" And, verily, they are liars!
- **153.** Has He (then) chosen daughters rather than sons?
- **154.** What is the matter with you? How do you decide?
  - 155. Will you not then remember?
  - 156. Or is there for you a plain authority?
- 157. Then bring your Book if you are truthful!
- 158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account).
- **159.** Glorified is Allâh! (He is free) from what they attribute to Him!
- 160. Except the slaves of Allâh, whom He chooses (for His Mercy i.e. true believers of Islâmic Monotheism who do not attribute false things to Allâh).

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِن يَقْطِينِ

وَأَرْسَلْنَهُ إِلَى مِانَةِ أَلْفٍ أَوْ يَزِيدُونَ ١

فَامَنُواْ فَمَتَّعْنَهُمْ إِلَى حِينِ

فَأَسْتَفْتِهِمْ أَلِرَبِكَ ٱلْبَنَاتُ وَلَهُ مُ ٱلْبَنُونَ ١

أَمْ خَلَقْنَا ٱلْمَلَتِ كُمَّ إِنْثَا وَهُمْ شَهِدُونَ ٥

أَلآ إِنَّهُ مِينَ إِفْكِهِ مَلْيَقُولُونَ ١

وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَ لِكُونَ ١

أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ١

مَالَكُوْكِفَ تَحْكُمُونَ ١

أَفَلَا تَذَكِّرُونَ ۞ أَمْلِكُو سُلْطَنْ مُعِينٌ۞ فَأَمُّوا مُكِنَدُ إِن كُنتُو صَدِيقِينَ۞

وَجَعَلُواْ بَيْنَهُ وَوَيَثِنَ اَلِجَنَّةِ نَسَبَّا وَلَقَدْ عَلِمَتِ اَلِجَنَّهُ إِنَّهُ وَلَنُحْضَرُونَ ۞

سُبْحَنَ ٱللَّهِ عَمَّا يَصِغُونَ ١

إِلَّاعِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ۞

Sûrah 37. As-Sâffât	Part 23	610	الجزء ٢٣	سورة الصافات ٣٧
161. So, verily you (pagans) and those whom you worship (idols)				فَإِنَّكُوْ وَمَا تَغَبُدُونَ ۞
162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers],				مَآأَنتُوْعَلَيْهِ بِفَتِينِينَ ٢
163. Except those who are predestined to burn in Hell!				إِلَّامَنْ هُوَصَالِ ٱلْجَحِيمِ ٢
164. And there is not one of us (angels) but has his known place (or position);				وَمَامِنَاۤ إِلَّا لَهُ رَمَقَا أُرُّمَّعُلُومٌ ١
<b>165.</b> And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);				وَإِنَّالْنَحْنُ الصَّافُونَ ١
166. And verily, we (angels), indeed are those who glorify (Allâh's Praises i.e. perform				وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ١

167. And indeed they (Arab pagans) used to say:

prayers).

of Allâh).

168. "If we had had a reminder as had the men of old (before the coming of Prophet as a Messenger صلى الله عليه وسلم

169, "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!"

170. But (now that the Qur'an has come) they disbelieve therein (i.e. in the Qur'an and in Prophet Muhammad صلى الله عليه وسلم , and all that he brought, — the Divine Revelation), so they will come to know![1]

171. And verily, Our Word has gone forth of old for Our slaves, the Messengers,

172. That they verily would be made triumphant,

173. And that Our hosts! they verily would be the victors.

وَإِنَ كَانُواْلَيَقُولُونَ ١

لَةُ أَنَّ عِندَنَا ذُكَّامِنَ ٱلْأَوَّلِينَ ١

لَكُنَّا عِنَادَ اللَّهُ الْمُخْلَصِينَ ١

كَفَرُ والبِيرِ عَنْ فَسَوْفَ يَعَلَمُونَ ١

وَلَقَدْ سَبَقَتْ كَامَتُنَا لِعِيَادِنَا ٱلْمُرْسَلِينَ ١

المَّحْندَ نَالَهُمُ ٱلْفَالُونَ ١

<sup>[1] (</sup>V.37:170) See the footnote (A) of (V.3:85).

مىلى الله 174. So turn away (O Muhammad مىلى الله from them for a while,

175. And watch them and they shall see (the punishment)!

176. Do they seek to hasten on Our Torment?

177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

صلى الله عليه 178. So turn (O Muhammad صلى الله عليه) away from them for a while,

179. And watch and they shall see (the torment)!

180. Glorified is your Lord, the Lord of Honour and Power! (He is free) from what they attribute to Him!

181. And peace be on the Messengers!

**182.** And all praise and thanks are Allâh's, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

## Sûrat Sâd XXXVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Sâd

[These letters (Sâd, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding (explanations and honour for the one who believes in it).

- 2. Nay, those who disbelieve are in false pride and opposition.
- **3.** How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.

فَتَوَلَّ عَنْهُمْ حَتَّى حِينِ

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ١

أَفِيَعَذَالِنَا يَسْتَعْجِلُونَ ۞

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ١

وَتَوَلَّ عَنْهُ مُحَتَّى حِينٍ

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ١

سُبْحَنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِغُونَ ٥

ۅۘٙڛٙڶڎؙۅٛۼٙڶٲڶؙڡٛڗڛٙڸؠڹؘ۞ ۅٙٱڂؖؿؙۮؙؠڷؘڍرٙؾؚٵڵڡٙڵؘؘؘڝؽڹٙ۞

٩

صَّ وَٱلْقُرُءَ انِ ذِي ٱلذِّكْرِ ٥

بَلِٱلَّذِينَ كَفَرُواْفِعِزَّةِ وَشِقَاقِ

كَرَأَهَلَكُنَامِن قَتِلِهِ وِمِّن قَرْنِ فِنَادَواْ وَلَاتَ حِينَ مَنَاصِ ٢

- 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad صلى الله عليه وسلم) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad is a sorcerer, a liar.
- 5. "Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!"
- 6. And the leaders among them went about (saying): "Go on, and remain constant to your âlihah (gods)! Verily, this is a thing designed (against you)!
- 7. "We have not heard (the like) of this in the religion of these later days Christianity). This is nothing but invention! [Tafsîr Al-Qurtubî]
- 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'an)! Nay, but they have not tasted (My) Torment!
- 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?
- 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!
- 11. (As they denied Allâh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).
- 12. Before them (were many who) denied (Messengers) — the people of Nûh (Noah); and 'Âd; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),
- 13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood: such were the Confederates.

وَعَحِيُواْ أَنْ حَآءَهُم مُّنذِرٌ مِّنْهُمَّ وَقَالَ ٱلْكُفِهُ ونَ هَلْذَا سَاحِ"كَذَّانُ ١٠

أَحَعَلَ ٱلْكِلْفَةَ إِلَهَا وَحِدًّ إِنَّ هَلَا لَشَقَّ عُجَابٌ ٥

وَأَنطَلَقَ الْمَلَأُ مِنْهُمْ أَن أَمْشُو أُوَاصِيرُواْ عَلَيْءَ الِهَيْكُمْ إِنَّ هَاذَا لَشَقَ " يُرَادُ ٢

> مَاسَمِعْنَابِهَاذَا فِي ٱلْمِلَّةِ ٱلْآخِرَةِ إِنْ هَاذَا الَّا أَخْتِكُانُ ٢

أَءُنزلَ عَلَيْهِ ٱلذِّكْرُمِنَ بَيْنَأَ بَلْهُمْ فِي شَاقِ مِّن ذِكْرِي بَل لَّمَّا مَدُوقُواْ عَذَابِ ٨

أَمْعِندَهُمْ خَزَآبِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ ٢

أَمْ لَهُم مُّلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَابَيْنَهُمَّأَ فَلْيَرْتَقُواْ في الأسبك

جُندٌ مَّاهُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَخْزَابِ ١

كَذَّبَتْ قَبَّلَهُ مْ قَوْمُ نُوجٍ وَعَادٌ وَفِرْعَوْنُ دُو ٱلأَوْتَاد الله

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَبُ لَيَنِكَةً أُولَتِكَ

- **14.** Not one of them but denied the Messengers; therefore My Torment was justified,
- 15. And these only wait for a single Saihah [shout (i.e. the blowing of the Trumpet by the angel Isrâfîl)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of Majesty, Bounty and Honour)].
- 16. They say: "Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!"
- a صلى الله عليه Dawûd (O Muhammad عليه عليه) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allâh).
- 18. Verily, We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashî (i.e. after the mid-day till sunset) and Ishrâq (i.e. after the sunrise till mid-day).
- 19. And (so did) the birds assembled: all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allah's Praises along with him]. (Tafsîr Al-Qurtubî).
- **20.** We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision.
- 21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room);
- 22. When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

إِنكُنُّ إِلَّاكَذَبَ الرُّسُلَ فَحَقَّ عِفَابِ ۞ وَمَا يَنظُرُهَلُوُلِآءٍ إِلَّاصَيْحَةً وَحِدَةً مَّالَهَا مِن فَرَاقِ ۞

وَقَالُواْرَبُّنَاعَجِل لَّنَاقِطَّنَاقَبُلَ يَوْمِ ٱلْحِسَابِ 📆

ٱڞؠۯۼڶؘؘؽٵێڠؙۅؙڵۅڹؘۅؘٲۮؙڰؙۯۼڹۮٵڎٳۏۮۮٵڷڵۧؿؙڐؚٳڶٚڡؙڗ ٲۊڮ۞

> إِنَّاسَخَزَيَّالَلِمِبَالَ مَعَهُۥيُسَيِّحْنَ بِٱلْعَثِينِ وَٱلْإِشْرَاقِ۞

> > وَٱلطَّلْيۡرَ مَحۡشُورَةً كُلُّلَّهُۥ أَوَّابٌ ۞

وَشَدَدْنَامُلْكُهُ,وَءَاتَيْنَهُ الْفِكْمَةَ وَفَصْلَ الْفِطَابِ ٢

\* وَهَلْ أَتَىكَ نَبَوُّا ٱلْحَصِّمِ إِذْ تَسَوَّرُواْ ٱلْمِحْرَابَ۞

إِذْدَخَلُواْعَلَى دَاوُدَ فَفَرِعَ مِنْهُمُّمُّ قَالُواْ لَاحَتَفَّ خَصْمَانِ بَغَلِ بَعْضُنَاعَلَى بَغْضِ فَاَحْكُمْ بَيْنَنَا بِالْحَقِ وَلَا تُشْطِطْ وَاَهْدِنَا إِلَى سَوَاءِ الْوِيْرَطِ ۞

- 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."
- 24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance.
- 25. So We forgave him that, and verily, for him is near access to Us, and a good place of (final) return (Paradise).
- 26. O Dâwûd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the Path of Allâh. Verily, those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning.
- 27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!
- 28. Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as the Mufsidûn (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the Muttagûn (the pious - See V.2:2) as the Fujjâr (criminals, disbelievers, the wicked)?
- 29. (This is) a Book (the Qur'an) which We have sent down to you, full of blessings,

إِنَّ هَاذَآأَخِي لَهُ يِسْعُ وَيَسْعُونَ نَعْبَةً وَلِيَ نَعْبَةٌ ۗ وَلِيَ نَعْبَةٌ ۗ وَلَجِدَةٌ ۗ فَقَالَ أَكْفَلْنِهَا وَعَزَنِي فِي ٱلْخِطَابِ ٢

قَالَ لَقَدْ ظَلَمَكَ بِسُوَال نَعْمَتِكَ إِلَىٰ نِعَاجِدً ، وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلُطَاءَ لَيَنِنِي بَعْضُهُمْ عَلَىٰ بَعْضِ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ وَقَلِيلٌ مَّاهُمُّ وَظَلَّ دَاوُرُدُأَنَّمَا فَتَنَّهُ فَأَسْتَغْفَرَرَبَّهُ وَخَرَّ رَاكِعًا وَأَنَّاتَ ١٠٠٠

فَغَفَرْ نَالَهُ وَذَٰ لِكُّ وَإِنَّ لَهُ رِعِندَ نَا لَزُلْفَى وَحُسْنَ مَعَابِ ٢

يَندَاوُرِدُ إِنَّا جَعَلْنَكَ خَلِيفَةً فِي ٱلْأَرْضِ فَأَحَكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهَ إِنَّ ٱلَّذِينَ يَضِ لُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدُ بِمَانَسُواْ يَوْمَرَ ٱلْحِسَابِ أَنْ

وَمَاخَلَقْنَا ٱلسَّمَاءَ وَٱلْأَرْضَ وَمَا يَدْنَهُمَا يُطَلَّا ذَلِكَ ظَنُّ ٱلَّذِينَ كَفَرُواْ فَوَيْلٌ لِلَّذِينَ كَفَرُواْ مِنَ ٱلنَّارِ ۞

أَمْ يَجْعَلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَتِ كَٱلْمُفْسِدِينَ فِي ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَقِينَ كَٱلْفُجَارِ ۞

كَتَكُ أَنْزَلْنَهُ إِلَيْكَ مُبَوَكُ لِّسَلَّةَ بُرُوٓ أَءَ اينيهِ ء وَلِسَنَذَكُرَ

that they may ponder over its Verses, and that men of understanding may remember.

- 30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!
- 31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihâd (holy fighting in Allâh's Cause)].
- 32. He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).
- 33. Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).
- 34. And indeed, We did try Sulaimân (Solomon) and We placed on his throne Jasad (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh).
- 35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."
- 36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,
- 37. And also the Shayâtîn (devils) from the jinn (including) every kind of builder and diver,
  - 38. And also others bound in fetters.
- 39. [Allâh said to Sulaimân (Solomon)]: "This is Our gift: so spend you or withhold, no account will be asked (of you)."

أُو الْأَلْبَ الْأَلْبَ اللَّهُ الْمُوالِدُ اللَّهُ اللَّاللَّلْمُ اللَّلَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّاللَّ الللّا

وَوَهَتِنَالِدَاوُرِدَسُلَتِمَنَّ نِعْمَ ٱلْعَبْدُ إِنَّهُ وَأَوَّاكُ ٢

إِذْعُرِضَ عَلَيْهِ بِٱلْعَشِيِّ ٱلصَّافِئَتُ ٱلْجَيَادُ ٢

فَقَالَ إِنِّ أَحْبَبْتُ حُبَّ ٱلْخَيْرِعَن ذِكْرِ رَبِّي حَتَّى قَوَارَتْ بٱلِحِجَاب

رُدُوهَاعَلَيَّ فَطَفِقَ مَسْحًا بِٱلسُّوقِ وَٱلْأَعْنَاقِ اللَّهِ

وَلَقَدْ فَتَنَّاسُ لَيْمَنَ وَأَلْقَيْنَاعَلَى كُرُّسِيِّهِ عِجَسَدًا الله الله الله

قَالَ رَبِّ أَغْفِرَ لِي وَهَبّ لِي مُلْكًا لَّا يَكُبُّغِي لِأَحَدِينَ بَعْدِيٌّ إِنَّكَ أَنتَ ٱلْوَهَابُ

فَسَخَزَيَالَهُ ٱلرِّيعَ تَجْرِي بِأَمْرِهِ ورُخَآةً حَيْثُ أَصَابَ 🗇

وَٱلشَّيَطِينَ كُلَّ بِنَآءٍ وَغَوَّاصٍ ٦

وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلْأَصْفَادِ ٢ هَلِذَاعَطَآؤُنَافَأَمَنُنَ أَوْأَمْسِكَ بِغَيْرِحِسَابِ

- 40. And verily, for him is near access to Us, and a good (final) return (Paradise).
- 41. And remember Our slave Avvûb (Job), when he invoked his Lord (saying): "Verily, Shaitân (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!
- 42. (Allâh said to him): "Strike the ground with your foot: This is (a spring of) water to wash in, cool and a (refreshing) drink."
- 43. And We gave him (back) his family, and along with them the like thereof, as Mercy from Us, and a Reminder for those who understand.
- 44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. [1] Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!
- 45. And remember Our slaves, Ibrâhîm (Abraham), Ishaq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.
- **46.** Verily. We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter).
- 47. And they are with Us, verily, of the chosen and the best!
- **48.** And remember Ismâ'îl (Ishmael). Alyasa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

وَإِنَّ لَهُ وعِندَنَا لَزُلْنَى وَحُسْنَ مَعَابٍ ٢

وَٱذَكُوْ عَنْدَنَآ أَيُّوكِ إِذْ نَادَىٰ رَيَّهُ وَأَنِّي مَسَّنِي ٱلشَّيْطَانُ بنُصْب وَعَذَاب ١

ٱدْكُفْ بِرِجْلِكُ هَلْذَامُغْنَسَلُ بَارِدٌ وَشَرَابٌ ١٠

وَهَنَالُهُ وَأَهْلَهُ وَمِثْلَهُ مِمَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَى لِأُولِي ٱلأَلْسُ

وَخُذْ بِيَدِكَ ضِغْتًا فَأُضِّرِ بِهِ ء وَلَا تَحْنَثُ ۚ إِنَّا وَجَدْنَهُ صَارَأَيْعَهُ ٱلْعَنْدُ إِنَّهُ وَأَوَّاكِ ١

وَٱذْكُرُ عِبَدَنَآ إِبْرَهِيهَ وَإِسۡحَٰقَ وَيَعۡقُوبَ أُولِ ٱلْأَنْدى وَٱلْأَبْصَرِ ٥

إِنَّا أَخْلَصْنَاهُم بِخَالِصَةِ ذِكْرَى ٱلدَّارِ ٥

وَإِنَّهُ وَعِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْبَارِ ۞

وَٱذْكُرُ إِسْمَاعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفَلِّ وَكُلِّ مِّنَ ٱلْأَخْبَارِ 🕮

<sup>[1] (</sup>V.38:44) During the ailment of Ayyûb (Job), his wife used to beg for him, and Satan told her a word of disbelief to say and she told her husband (Ayyûb (Job)); so he became angry with her and took an oath to strike her one hundred lashes. So Allah ordered Ayyûb (Job) to fulfil his oath by striking her with the bundle of thin grass. (Tafsîr Al-Qurtubî)

- **49.** This is a Reminder. And verily, for the *Muttaqûn* (the pious See V.2:2) is a good final return (Paradise),
- **50.** 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them.
- **51.** Therein they will recline; therein they will call for fruits in abundance and drinks:
- **52.** And beside them will be *Qâsirât-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages.
- 53. This it is what you (*Al-Muttaqûn* the pious see V.2:2) are promised for the Day of Reckoning!
- **54.** (It will be said to them): Verily, this is Our Provision which will never finish.
- 55. This is so! And for the *Tāghûn* (transgressors, the disobedient to Allâh and His Messenger صلى الله عليه وسلم— disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire).
- **56.** Hell! Where they will burn, and worst (indeed) is that place to rest!
- 57. This is so! Then let them taste it a boiling fluid and dirty wound discharges.
- 58. And other (torments) of similar kind all together!
- **59.** This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!
- **60.** They (The followers of the misleaders) will say: "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"
- 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double

هَذَاذِكُرُ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَعَابٍ ٥

جَنَّكِ عَدْنِ مُّفَتَّحَةً لَّهُمُ ٱلْأَثْوَابُ ۞

مُتَّكِينَ فِيهَا يَدْعُونَ فِيهَا بِفَكِهَ قِكِيْرَ قِ وَشَرَابٍ ٥

«وَعِندَهُ مُ وَقَصِرَتُ ٱلطَّرْفِ أَتْرَابُ ۞

هَنَامَاتُوعَدُونَ لِيَوْمِ ٱلْحِيَابِ

إِنَّ هَاذَا لَرِزْقُنَا مَالَهُ مِن نَّفَادٍ ٥

هَاذَأُ وَإِنَّ لِلطَّلِغِينَ لَشَرَّمَ عَابٍ ٥

جَهَنَّهَ يَصْلَوْنَهَا فَيِثْسَ ٱلْمِهَادُ ٢

هَٰذَافَلْيَذُوقُوهُ حَمِيمٌ وَغَسَافٌ ٥

وَءَاخَرُمِن شَكْلِهِ ءَأَزُورَجُ ۞

هَـٰذَا فَوَجُّمُّ قُتَحِهُ مَعَكُمْ لَا مَرْحَبًا بِهِـمُّ إِنَّهُ مُصَالُوا النَّارِ ۞

قَالُواْ بَلَّا أَنتُمْ لَامَرْحَبَّا لِكُمِّ أَنتُمْ فَدَمْتُمُووُلَتَّا فَيِشْسَ الْفَرَادُ ۞

قَالُواْ رَبَّنَامَن قَدَّمَ لَنَاهَاذَافَزِدُهُ عَذَابَاضِعْفَا

torment in the Fire!"

**62.** And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"

- **63.** Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"
- **64.** Verily, that is the very truth the mutual dispute of the people of the Fire!
- 65. Say (O Muhammad صلى الله عليه وسلم):
  "I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,
- **66.** "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."
  - 67. Say: "That (this Qur'an) is great news,
  - 68. "From which you turn away!
- **69.** "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).
- 70. "Only this has been revealed to me, that I am a plain warner."
- 71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay".
- 72. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."
- 73. So the angels prostrated themselves, all of them:
- 74. Except *Iblîs* (Satan): he was proud<sup>[1]</sup> and was one of the disbelievers.
- 75. (Allâh) said: "O *Iblîs* (Satan)! What prevents you from prostrating yourself to one

في التّارِ ١

وَقَالُواْمَالَنَالَانَرَيْ رِجَالَاكُنَّانَعُدُهُمِ مِّنَ ٱلْأَشْرَارِ ۞

أَتَكَذْنَهُ مْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُ مُ ٱلْأَبْصَارُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّ

إِنَّ ذَلِكَ لَحَقُّ تَخَاصُهُ أَهْلِ ٱلنَّارِ ١

قُلْ إِنَّمَا أَنَا مُنذِرٌّ وَمَامِن إِلَهِ إِلَّا أَللَّهُ ٱلْوَحِدُ ٱلْقَهَارُ ۞

رَبُ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَمَابَيْنَهُمَا ٱلْعَزِيزُٱلْغَفَّرُ ۞

فُلْهُوَبَتُؤُا عَظِيمُ ۞ أَنْتُرَعَنَهُ مُعْرِضُونَ ۞ مَاكَانَ لِيَمِنْ عِلْمِ بِالْمَالِا ٱلْأَعْلَىٰ إِذْ يَخْتَصِمُونَ ۞

إِن يُوحَىٰ إِلَىٰٓ إِلَّا أَنَّمَاۤ أَنَاٰنَذِيرٌ مُّبِينُ ۞

إِذْ قَالَ رَبُّكَ اِلْمَلَنْيِكَةِ إِنِّي خَلِقٌ بَشَرًا مِن طِينٍ ۞

فَإِذَاسَوَيْنُهُ,وَنَفَخْتُ فِيهِ مِن رُّوجِي فَقَعُواْلُهُ, سَجِدِينَ ۞

فَسَجَدَ ٱلْمَلَتَهِكَةُ كُلُّهُمْ أَجْمَعُونَ ٢

إِلَّآ إِنلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَلْفِرِينَ ۞

قَالَ يَتَإِيْلِيسُمَامَنَعَكَ أَن تَشَجُدَلِمَا خَلَقْتُ بِيَدَيُّ

<sup>[1] (</sup>V.38:74) See the footnote of (V.22:9).

whom I have created with Both My Hands<sup>[1]</sup>. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

76. [Iblîs (Satan)] said: "I am better than him. You created me from fire, and You created him from clay."

77. (Allâh) said: "Then get out from here; for verily you are outcast.

78. "And verily, My Curse is on you till the Day of Recompense."

79. [Iblîs (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."

**80.** (Allâh) said: "Verily, you are of those allowed respite

81. Till the Day of the time appointed."

**82.** [*Iblîs* (Satan)] said: "By Your Might, then I will surely mislead them all,

83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)."

**84.** (Allâh) said: "The Truth is — and the Truth I say —

**85.** That I will fill Hell with you [*Iblis* (Satan)] and those of them (mankind) that follow you, together."

**86.** Say (O Muhammad صلى الله عليه وسلم): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist).

**87.** "It (this Qur'an) is only a Reminder for all the 'Âlamîn (mankind and jinn).

**88.** "And you shall certainly know the truth of it after a while".

أَسْتَكُبَرَتَ أَمُرُكُتَ مِنَ ٱلْعَالِينَ ٢

قَالَ أَنَا خَيْرٌ مِنْ فُخَلَقْتَنِي مِن نَارِ وَخَلَقْتَهُ ومِنطِينٍ

قَالَ فَأُخْرُجُ مِنْهَا فَإِنَّكَ رَحِيمٌ ٥

وَإِنَّ عَلَيْكَ لَعْنَتِيٓ إِلَّى يَوْمِ ٱلدِّينِ

قَالَ رَبِّ فَأَنظِ رِنِيَ إِلَى يَوْمِر يُبْعَثُونَ ٥

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ۞

إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ۞ قَالَ فَيعِزَ تِكَ لَأُغُو يَنَّهُمُ أَمْمَعِينَ ۞

إِلَّاعِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ۞

قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ۞

لَأَمَلَأَنَّ جَهَنَّمِينَكَ وَمِمَّن بَّبِعَكَ مِنْهُمْ أَجْمَعِينَ ٥

قُلْ مَا أَسْتَكُ كُوْعَلَيْهِ مِنْ أَجْرِ وَمَا أَنَا مِنَ ٱلْمُتَكِلِفِينَ ٥

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ٥

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَحِينٍ

<sup>[1] (</sup>V.38:75) See the footnote of (V.3:73).

## Sûrat Az-Zumar (The Groups) XXXIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
- 2. Verily, We have sent down the Book to you (O Muhammad صلی الله علیه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.
- 3. Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliyâ'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.
- **4.** Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But Glorified is He! (He is above such things). He is Allâh, the One, the Irresistible<sup>[1]</sup>.
- 5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.
- 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female;

سُوْنَا وَالرَّحِيَ

مْ ﴿ اللَّهِ ٱلرَّحْمَرُ ٱلرَّحِيمِ

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ٥

إِنَّا أَنزَلْنَا إِلَيْكَ ٱلْكِتَبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصَالَةُ ٱلدِّينَ ۞

أَلا يِنَهِ ٱلدِّينُ ٱلْخَالِصُّ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِ ۚ أَوْلِيآ ۚ مَانَعْبُدُهُمْ إِلَّا لِيُفَرِّهُونَاۤ إِلَى ٱللَّهِ زُلْفَىۤ إِنَّ ٱللَّهَ يَخَكُمُ بَيْنَهُمْ فِي مَاهُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَذِبٌ كَفَتَلِفُونَ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَذِبٌ

لَوْأَرُّادَ ٱللَّهُ أَن يَتَخِذَ وَلِدَا لَاضْطَغَى مِمَّا يَخْلُقُ مَا يَضُلُقُ مَا يَضُلُقُ مَا يَضُلُقُ مُ

خَلَقَ السَّمَوَتِ وَالأَرْضَ بِالْحَقِّ يُكَوِّدُ الَّشَلَعْلَ النَّهَارِ وَمُكَرِّدُ النَّهَارَعَلَ النَّلِّ وَسَخَّرَ الشَّمْسَ وَالْقَمَرُّ كُلُّ يَجْدِي لِأَجْلِمُسَمَّى أَلَاهُوَالْقَرِيْدُ الْغَفَّدُ ۞

خَلَقَكُمُ مِن نَفْسِ وَحِدَةِ ثُمَّجَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمُ مِنَ ٱلْأَنْعَدِ ثَمَنِينَةَ أَزْوَجُ يَخَلُقُكُمْ فِ بُطُونِ أُمِّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقِ فِي ظُلْمَتِ ثَلَثْ ذَلِكُمُ اللَّهُ رَبُّكُمُ لَهُ ٱلْمُلْكُّ لَآإِلَهَ إِلَّاهُوَّ

<sup>[1] (</sup>V.39:4) See the footnote of (V.2:116).

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and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. Lâ ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turned away?

- 7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is All-Knower of that which is in (men's) breasts.
- 8. And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely you are (one) of the dwellers of the Fire!"
- 9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).
- 10. Say (O Muhammad صلى الله عليه وسلم):
  "O My slaves who believe (in the Oneness of Allâh Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious

فَأَنَّىٰ تُصْرَفُونَ ۞

إِن تَكَفُرُواْ قَإِنَّ اللَّهَ غَنِيُّ عَنَكُمٌ ۗ وَلَا يَرْضَىٰ لِمِسَادِهِ الْكُفُّرِ وَان تَشَكُولُ النَّصَهُ لَكُمُّ وَلاَ يَزِينَ وَلِزِرَةٌ وِزْرَاُخْرَىٰ ثُمَّ إِلَىٰ رَيِّكُم مَّرَجِعُكُمُ فَيْنَيِّ ثُكُم بِمَاكُنتُوتَعْ مَلُونَْ إِنَّهُ وَعَلِيمٌ إِذَاتِ الصَّدُورِ ۞ الصَّدُورِ ۞

\* وَإِذَا مَشَ ٱلْإِنسَنَ ضُرُّدُعَا رَبَّهُ وُمُنِيبًا إِلَيْهِ ثُوَّإِذَا خَوَّلُهُ نِعْمَةً مِّنْهُ شِيَى مَاكَانَ يَمْتُحُوّاْ إِلَيْهِ مِن قَبَلُ وَجَعَلَ لِلْعَ أَنْدَادًا لِيُصِلِّ عَن سَبِيلِهِ عِقْلُ ثَمَتَّعُ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ ٱلنَّادِ ۞

أَمَّنْ هُوَقَنِيُّ ءَانَآءَ الَيْلِسَاحِدًا وَقَآيِمَا يَحَدُرُ ٱلْآخِرَةَ وَيَرْجُواْرَهُمَّةَ رَبِّةً، فُلْهَلْ يَسَتَوِيالَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنْمَا يَتَذَكَّرُاؤُولُواْ ٱلْأَلْبَكِ۞

قُلْ يَعِبَ ادِ الَّذِينَ ءَامَنُواْ اَتَّقُواْ رَبَّكُمْ لِلَّذِينَ أَحْسَنُواْ فِي هَاذِهِ الدُّنْبَ احَسَنَةٌ ۚ وَأَرْضُ اللَّهِ وَسِيعَةٌ إِنْمَايُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِحِسَابٍ ۞ (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning. [11],

- 11. Say (O Muhammad صلى الله عليه وسلم): "Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.
- 12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims."
- 13. Say (O Muhammad صلى الله عليه وسلم): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."
- 14. Say (O Muhammad صليه وسلم): (صلى الله عليه وسلم): "Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship.)"
- 15. So worship what you like besides Him. Say (O Muhammad صلى الله عليه وسلم): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"
- 16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"
- 17. Those who avoid At-Tâghût<sup>[2]</sup> (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves—
- **18.** Those who listen to the Word [good advice *Lâ ilâha illallâh* (none has the right

قُلْ إِنِّيَ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُغْلِصًا لَّهُ ٱلدِّينَ ۞

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ٢

قُلْ إِنِّ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمِ عَظِيمِ

قُلِ ٱللَّهَ أَعْبُدُ مُعْلِصًا لَّهُ ودِينِي ٥

فَاعْبُدُواْمَاشِنْشُومِّن دُونِةً قُلْ إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُوَاْ أَنفُسَهُمْ وَأَهْلِيهِ مِّرَوَمَ الْقِيَمَةُ أَلَا ذَلِكَ هُوَ الْحُسْرَانُ الْمُبِينُ ۞

لَهُمِينَ فَقِهِ مُطْلَلٌ مِنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُللَّ ذَاكِ يُحَوِّفُ ٱللَّهُ بِهِ عِبَادَةُ بَيْعِبَادِ فَاتَتُمُونِ ۞

وَاَلَّذِينَ اَجْتَنَبُواْ الطَّلغُوتَ أَن يَعَبُدُوهَا وَأَنَابُواْ إِلَى اللَّهِ لَهُوُ الْبَشْرِئُ فَنَشِّرَعِبَادِ ۞

ٱلَّذِينَ يَسْتَمِعُونَ الْفَوْلَ فِيَتَّبِعُونَ أَحْسَنَهُۥ اُوْلِتَبِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُوْلَتِبِكَ هُمْ أَوْلُواْ

<sup>[1] (</sup>V.39:10) See the footnote of (V.16:126).

<sup>&</sup>lt;sup>[2]</sup> (V.39:17) See the footnote of (V.2:256).

to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid  $T\hat{a}gh\hat{u}t$ ) those are (the ones) whom Allâh has guided and those are men of understanding. [1]

- 19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad صلى الله عليه وسلم) rescue him who is in the Fire?
- 20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh: and Allâh does not fail in (His) Promise.
- 21. See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding.
- 22. Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!
- 23. Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is

ٱلأَلْبَبِ ١

ٱفْمَنَّحَقَّ عَلَيْهِ كِلِمَةُ ٱلْعَذَابِ أَفَأَنتَ تُنفِذُ مَن فِي النَّارِ ٥

لَكِنِ الَّذِينَ اَتَقَوَّارُنَهُمُ لَهُمْ عُقُّ مِن فَوَقِهَا عُرَفٌ مَّبْنِيَّةُ تَجَرِف مِن تَّحْيَهَا الْأَنْهَرُّ وَعْدَاللَّهِ لَايُخْلِفُ اللَّهُ الْمِيعَادَ ۞

ٱلْرَتَرَ أَنَّ ٱللَّهَ أَنْزَلَ مِنَ السَّمَآءِ مَآءَ فَسَلَكُهُۥ يَنْكِيعَ فِى ٱلْأَرْضِ ثُمَّ يُمْنِحُ بِهِ ۥ زَرْعَا هُخْنَاِهَا ٱلْوَنْهُۥ ثُمَّ يَهِيجُ فَتَرَنهُ مُصْفَزًا ثُمَّ يَجْعَلُهُ. حُطَلمًا إِنَّ فِ ذَلِكَ لَذِكْرَىٰ لِأُولِي ٱلْأَلْبَ ۞

أَفْمَن شَرَحَ ٱللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَعَلَىٰ فُورِمِّن زَيِّهُۦفَوَيْنٌ لِلْقَلْسِيَةِ قُلُوبُهُ مِين ذِكْرِاللَّهُ أُوْلَتِيكَ فِيضَلَالِ مُيِينٍ ۞

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَبَّا مُّشَّنِيهَا مَّشَافِ تَقْشَعِرُّمِنهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ مُثَّرَّتِيلِ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهَ فَلَكَ هُدَى ٱللَّهِ يَهْدِى بِهِ عَن يَشَاّةٌ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُر

<sup>&</sup>lt;sup>[1]</sup> (V.39:18) Like Zaid ibn 'Amr ibn Nufail, Salmân Al-Fârisî and Abû Dharr Al-Ghifârî. [*Tafsîr Al-Qurtubî*, also see the footnote of (V.2:135)]

the guidance of Allâh. He Guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.

- **24.** Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrong-doers): "Taste what you used to earn!"
- 25. Those before them denied, and so the torment came on them from directions they perceived not.
- 26. So Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!
- 27. And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember.
- 28. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him.
- 29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All praise and thanks are Allâh's! But most of them know not.
- 30. Verily, you (O Muhammad صلى الله عليه will die, and verily they (too) will die.
- 31. Then, on the Day of Resurrection, you will be disputing before your Lord.
- 32. Then, who does more wrong than one who utters a lie against Allâh, [1] and denies the truth [this Qur'ân, the Prophet (Muhammad

مِنْ هَادِ ٢

أَفَمَن يَتَقِي بِوَجْهِهِ عُسُوَّءَ ٱلْعَذَابِ يَوْمَ ٱلْقِينَمَةُ وَقِيلَ لِلظَّلِمِينَ دُوقُواْ مَاكُنتُهُ تَكْمِيمُونَ ۞

كَذَّبَٱلَّذِينَ مِن فَبَلِهِ مْ فَأَتَنَهُمُ ٱلْعَـذَابُ مِنَ حَيْثُ لَايَشْعُرُونَ۞

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَوْةِ الدُّنِيَّا ُ وَلَعَذَابُ ٱلْآخِرَةِ أَحْـُمَرُّلُوكَانُواْ يَعَامُونَ۞

وَلَقَدْضَرَبْنَالِلنَّاسِ فِي هَذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلِ لَعَلَّهُمْ رَبَتَذَكَّرُونَ ۞

قُرْءَانًاعَرَبِيًّاعَيْرَذِيعِوجٍ لَّعَلَّهُمْ يَتَقُونَ ۞

ضَرَبَٱللَّهُ مَثَلَا زَجُلَافِيهِ شُرَكَانُهُ مُتَشَكِمُنُونَ وَرَجُلًا سَلَمَالِرَجُلِ هَلْ يَسْتَوِيَانِ مَثَلًا ٱلْحَمَّدُ لِلَّهِ بَلُ أَخْرُهُمْ لَا يَعْلَمُونَ ۞

إِنَّكَ مَيِّتٌ وَإِنَّهُ مِ مَّيِّتُونَ ٢

ثُمَّ إِنَّكُورَ يَوْمَ ٱلْقِيكَمَةِ عِندَرَبِّكُو تَخْتَصِمُونَ ٦

\* فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَبَ بِٱلصِّدْقِ إِذْجَاءَهُ وَٱلْلِسَ فِيجَهَنَتِ مَثْوَى

<sup>[1] (</sup>V.39:32) See the footnote of (V.2:116).

and the Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers?

33. And he (Muhammad صلى الله عليه وسلم who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious — See V.2:2).

- **34.** They shall have all that they will desire with their Lord. That is the reward of the *Muhsinûn* (good-doers see the footnote of V.9:120).
- 35. So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. [1]
- 36. Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.
- 37. And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution?
- 38. And verily, if you ask them: "Who created the heavens and the earth?" Surely they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust. [2]»
- 39. Say: (O Muhammad صلى الله عليه وسلم)
  "O My people! Work according to your way,

لِلْكَافِرِينَ 📆

وَالَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِ ۚ أُوْلَتَهِكَ هُمُ ٱلْمُثَّقُونَ ۞

> لَهُم مَّالَيْنَآءُونَ عِندَرَيِّهِ مُّزَلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ۞

لِيُكَفِّرَالَقَهُ عَنْهُمْ أَسْوَأَ ٱلَّذِي عَمِلُواْ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِي كَانُواْيِغَمَلُونَ ۞

أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَةً وَيُخُوِّفُونَكَ بِٱلَّذِينَ مِن دُونِفِّ وَمَن يُضْمِلِلِٱللَّهُ فَمَالَهُ رَمِنْ هَادِ ۞

وَمَن يَهْدِ اللَّهُ فَمَا لَهُ رَمِن مُّضِلُّ أَلَيْسَ اللَّهُ يعَرِيزِ ذِي النِّقَ الِهِ ۞

وَلَمِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَتِ وَالْأَرْضَ لَيَقُولُنَ اللَّهُ فُلُ الْفَرَيْتُهُم مَّاتَدْعُونَ مِن دُونِ اللَّهُ إِنْ أَرَادَ فِي اللَّهُ نِصُرُهِ لَهُ مُنَّ كَشِيفَتُ ضُرِّية أَوْ أَرَادَ فِي مِرْحَمَةٍ هَلَّهُنَّ مُمْسِكَتُ رَحْمَتِهُ وَقُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ المُنهَ كَالُونَ هَا

قُلْ يَنْقَوْمِ آغْمَلُواْعَلَىٰ مَكَانَتِكُمْ إِنِّي عَلِمِلٌّ

<sup>&</sup>lt;sup>[1]</sup> (V.39:35) See the footnote of (V.9:121).

<sup>(</sup>V.39:38) See the footnote of (V.12:67).

I am working (according to my way). Then you will come to know

- **40.** "To whom comes a disgracing torment, and on whom descends an everlasting torment."
- 41. Verily, We have sent down to you (O Muhammad صلی الله علیه وسلم) the Book (this Qur'ân) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad صلی الله علیه وسلم) are not a Wakîl (trustee or disposer of affairs, or guardian) over them.
- 42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.
- **43.** Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"
- **44.** Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back."
- 45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh توحيد الله) and when those (whom they obey or worship) besides Him [like all false deities other than Allâh, it may be a Messenger, an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others.] are mentioned, behold, they rejoice! [2]

فَسَوْفَ تَعْلَمُونَ 🕲

مَن يَأْتِيهِ عَذَابٌ يُغْزِيهِ وَيَحِلُ عَلَيْهِ عَذَابٌ مُقِيهُمُ ۞ إِنَّا أَنْزَلْنَا عَلَيْكَ ٱلْكِتَبَ لِلنَّاسِ بِٱلْحَقِّ فَمَنِ

إِنَّا اَنْزَلِنَاعَلَيْكَ اَلْكِتَبَ لِلنَّاسِ بِٱلْحَقِّ فَمَنِ ٱهْتَدَكَ قَلِنَفْسِةٍ ، وَمَن صَلَّ فَإِنَّمَايَضِلُ عَلَيْهَا وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ ۞

ٱللَّهُ يَنَوَقَى ٱلْأَنْفُسَ حِيرَتَ مَوْثِهَا وَٱلَّتِي آفَرَتُمُتُ فِي مَنَامِهَ ۚ أَفِيُمْسِكُ ٱلَّتِي قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلِ مُسَمَّى إِنَّ فِي ذَلِكَ لَاَيْنَتِلْقِوْمِ يَنَفَكَ مُرُونَ ۞

أَمِ اَتَّخَذُواْمِن دُونِ النَّهِ شُفَعَآءَ قُلْ أَوَلَوْكَ انُواْ لَا يَمْلِكُونَ شَيَّا وَلَا يَمْقِلُونَ ۞

قُل لِلَهِ الشَّفَاعَةُ جَمِيعًا لَّهُ مُلْكُ السَّمَوَتِ
وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۞

وَإِذَا ذُكِرَالِلَهُ وَخَدَهُ ٱشْمَأَزَتْ قُلُوبُ ٱلَّذِينَ لَا يُوْمِنُونَ بِٱلْآخِرَةِ ۗ وَإِذَا دُكِرَالَّذِينَ مِن دُونِهِ ۚ إِذَاهُمْ يَسْتَبْشِرُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.39:41) See the footnote of (V.3:85).

<sup>&</sup>lt;sup>[2]</sup> (V.39:45) See the footnote of (V.2:165).

- 46. Say (O Muhammad صليه وسلم الله عليه وسلم): "O Allâh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."
- 47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning. [1]
- **48.** And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.
- 49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!
- **50.** Verily, those before them said it, yet (all) that they had earned availed them not.
- 51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad صلى الله عليه وسلم) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. [2]
- **52.** Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for a folk who believe!

قُلُ اللَّهُمَّ فَاطِرَ السَّمَوَٰتِ وَالْأَرْضِ عَلِمَ الْفَيْسِ وَالشَّهَادَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَاكَانُواْ فِيهِ يَخْتَلِفُونَ ۞

وَلُوَّأَنَّ لِلَّذِينَ ظَلَمُواْمَا فِي ٱلْأَرْضِ جَيعًا وَمِثْلُهُۥ مَعَهُۥ لَاَفْتَدَوَّا بِهِۦمِن سُوَّهِ ٱلْمَذَابِ يَوْمَ الْقِيَلَمَةُ وَهَذَالَهُ مِنَ ٱللَّهِ مَا لَرْيَكُوُّوُلْ يُتَسِيبُونَ ۞

وَبَدَا لَهُمْ سَيِّعَاتُ مَاكَسَبُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ مِيْسَتَهْزِءُونَ ۞

فَإِذَامَسَ الْإِنسَنَ ضُرُّدُعَانَاثُمَّ إِذَا خَوَّلْنَهُ فِعْمَةَ مِّنَا قَالَ إِنَّمَا أُوتِيتُهُ, عَلَى عِلْمٍ بَلَ هِي فِتْنَهُ وَلَكِنَ أَكْرَهُمْ لَا يَعْلَمُونَ ۚ

قَدْقَالَهَا ٱلَّذِينَ مِن فَتِلِهِمْ فَمَا أَغَىٰ عَنْهُم مَّا صَافُواْ مَا الْكَوْدُ مَا كَافُواْ مِنْ الْكَوْدُونُ الْكَوْدُونُ الْكَوْدُونُ اللَّهُودُ مِنْ فَالْمُواْ مِنْ فَاضَائِهُمْ مَاكَسَبُواْ وَٱلَّذِينَ ظَلَمُواْ مِنْ هَنَّوُلَاةٍ سَيُصِيبُهُمْ سَيِّنَاتُ مَاكَسَبُواْ وَمَاهُم مِيْعُونِينَ هَ

أُوَلَّةٍ يَعْلَمُواْ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَشْدِرُ إِنَّ فِي ذَلِكَ لَآيَتِ لِقَوْمِ يُؤْمِنُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.39:47) See the footnote of (V.3:91).

<sup>&</sup>lt;sup>[2]</sup> (V.39:51) See the footnote of (V.5:90).

53. Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. [1]

54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.

55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"

56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad صلى الله عليه وسلم and at the faithful believers]

57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the *Muttaqûn* (the pious — See V.2:2)."

**58.** Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinûn* (good-doers — See V.2:112)."

59. Yes! Verily, there came to you My Ayât (proofs, evidences, verses, lessons, signs,

\* فُلْ يَكِعَبَادِىَ ٱلْذِينَ أَسْرَفُواْ عَلَىٰ أَنْفُسِهِمْ لَا تَقْمُكُواْ مِن زَحْمَةِ ٱللَّهَ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلزَّحِيمُ ۞

وَأَنِيبُوٓا إِلَىٰ رَبِّكُمْ وَأَسْلِمُواْلَهُ مِن قَبْلِأَن يَأْتِيكُوْالْعَذَابُ ثُمَّ لَا تُصَرُّونَ ۞

وَٱتَّىمِهُوٓاْأَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن زَيِّكُم مِّن فَتِلِ أَن يَأْتِيكُوُ ٱلْعَذَاكِ بَغْتَةَ وَأَنتُمْ لَاتَشْعُرُونِ

أَن تَقُولَ نَفْشٌ يَحَسَّرَنَى عَلَىٰ مَافَرَّطَتُ فِي جَنْبٍ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّخِرِينَ ۞

أَوْيَقُولَ لَوْأَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ ٱلْمُتَّقِينَ ۞

أَوَيَـُقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوَأَنَّ لِي كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ۞

بَلَىٰ قَدْجَآءَتُكَ ءَايَتِي فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرَتَ

<sup>[1] (</sup>V.39:53): A) See the footnote of (V.9:121).

B) See the footnote of (V.22:27).

C) See the footnote of (V.25:70).

- **60.** And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) their faces will be black. Is there not in Hell an abode for the arrogant?
- 61. And Allâh will deliver those who are the *Muttaqûn* (the pious See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.
- **62.** Allâh is the Creator of all things, and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian) over all things.
- 63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers.
- 64. Say (O Muhammad صلى الله عليه وسلم to the polytheists): "Do you order me to worship other than Allâh? O you fools!"
- 65. And indeed it has been revealed to you (O Muhammad مسلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. [2]»
- **66.** Nay! But worship Allâh (Alone and none else), and be among the grateful.
- 67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be

وَكُنتَ مِنَ ٱلْكَيْفِرِينَ ٥

وَيَوْمَ الْقِيَامَةِ نَرَى الَّذِينَ كَذَبُواْعَلَى اللَّهِ وُجُوهُهُم مُسْوَدَّةٌ أَلْيَسَ فِي جَهَنَزَمَثُوَى لِنُمُتَكَبِينَ ۞

وَيُنَجِّى اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَايَمَسُّهُرُ السُّوَءُولِاهُمْ يَعَزَفُونَ ۞

> ٱللَّهُ خَلِقُكُلِ شَيْءٍ وَهُوَعَلَى كُلِ شَيْءٍ وَكِيلٌ ۞

لَهُ,مَقَالِيدُالسَّمَوَّتِ وَٱلْأَرْضُِّ وَٱلَّذِينَ كَفَرُواْ يِعَايَنتِ ٱللَّهِ أُوْلَتَبِكَ هُمُٱلْخَسِرُونَ ۞

قُلْ أَغَنَيْرَ اللَّهِ مَنَا أُمُورَ لِنَّ أَعْبُدُ أَيُهَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ا

وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَىَ الَّذِينَ مِن قَبْلِكَ لَمِثَ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونِنَّ مِنَ الْخَسِرِينَ ۞

بَلِٱللَّهَ فَأَعَبُدُ وَكُن مِّنَ ٱلشَّاكِرِينَ

وَمَاقَدَرُواْاللَّهَ مَتَّ قَدْدِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ رُوَّمَ الْقِيَمَةِ وَالسَّمَوَّتُ مَطْوِيَّتُ

<sup>[1] (</sup>V.39:59) See the footnote of (V.22:9)

<sup>&</sup>lt;sup>[2]</sup> (V.39:65): A) See the footnote of (V.2:165).

B) See the footnote of (V.4:135).

grasped by His Hand<sup>11</sup> and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!

- **68.** And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold, they will be standing, looking on (waiting). [2]
- 69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.
- 70. And each person will be paid in full of what he did; and He is Best Aware of what they do.
- 71. And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word

يَحِينِهِ عُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ۞

وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَوَاتِ وَمَن فِى ٱلْأَرْضِ إِلَّامَن شَاءَ ٱللَّهُ ثُوَنُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُرِقِيَاهُ يَنظُرُونَ ۞

وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَبُ وَجِاْىٓءَ بِٱلنَّبِيِّـنَ وَالشُّهَدَآءِ وَقُضِى بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَايُظَامُونَ ۞

> وَوُفِيَتَكُلُّ نَفْسِمَّاعَمِلَتْ وَهُوَأَعْلَمُ بِمَايَفْعَلُونَ ۞

وَسِيقَ اللَّذِينَ كَفَرُواْ إِلَىٰ جَهَةَ رُزُمَرًا حَقِّ إِذَا جَآءُ وها فَيْحَتْ أَبْوَبُهُا وَقَالَ لَهُمْ خَزَنَتُهُمَّ اللَّهِ يَأْتِكُمْ رُسُلٌ مِنكُم يَتْلُونَ عَلَيْكُم اَيْنِ رَبِّكُم وَيُنذِ رُونَكُمْ لِلْفَآة يَوْمِكُوهَ لَذَا قَالُواْ بَلَى وَلَيْذِ رُونَكُمْ لِلْفَاآة يَوْمِكُوهَ لَذَا قَالُواْ بَلَى وَلَيْكِنْ حَقَّتْ كِلِمَةُ الْفَذَابِ عَلَى الْكَفِرِينَ ٢

<sup>&</sup>lt;sup>[1]</sup> (V.39:67) See the footnote of (V.35:41).

<sup>[2] (</sup>V.39:68).a) Narrated Abû Hurairah رضى الله عليه وسلم The Prophet رضى الله عليه وسلم said, "I will be the first to raise my head after the second blowing of the Trumpet and will see Mûsâ (Moses) holding or clinging to the Throne; and I will not know whether he had been in that state all the time or after the blowing of the Trumpet." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.337).

b) Narrated Abû Hurairah زضنی الله علیه وسلم; The Prophet صلی الله علیه وسلم said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abû Hurairah! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply. They said, "Forty Months?" I refused to reply and added: Everything of a human body will waste away, perish or decay except the last coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body. (Sahîh Al-Bukhârî, Vol.6, Hadîth No.338).

of torment has been justified against the disbelievers!<sup>111</sup>

- 72. It will be said (to them): "Enter you the gates of Hell, to abide therein forever. And (indeed) what an evil abode of the arrogant!"
- 73. And those who kept their duty to their Lord (Al-Muttaqûn<sup>[2]</sup>) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salâmun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein forever."
- 74. And they will say: "All praise and thanks are Allâh's Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"
- 75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All praise and thanks are Allâh's, the Lord of the 'Âlamîn (mankind, jinn and all that exists)."

## Sûrat Ghâfir or Al-Mu'min (The Forgiver or The Believer) XL

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Hâ. Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

**2.** The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Knower.

مَثْوَى ٱلْمُتَكِيِّنِ ٥٠٠ وَسِنَةِ ٱلَّذِنِ ٱلْقَقَارُدَّعُهُ اللَّهُ أَنَهُ وُمَأْحَةً

قِيلَ أَدْخُلُواْ أَبُواَ حَهَا مَرْخَلِدِينَ فِيهَا فَيَكُسَ

وَسِيقَ الَّذِينَ اَتَقَوَّا رَبَّهُمْ إِلَى الْجُنَةِ زُمَرًّا حَقَّ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَبُهَا وَقَالَ لَهُمْ خَزَنَهُا سَلَمُ عَلَيْكُمْ عَلَيْكُمْ طِبْتُمْ فَأَدْخُلُوهَا خَلِدِينَ ۞ خَلِدِينَ

وَقَالُواْ الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعُدَهُ, وَأَوْرَشَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءً فَيْعْمَ أَجُرُالْعَلِينَ۞

وَتَرَى ٱلْمَلَتَبِكَةَ حَاقِينَ مِنْ حَوْلِ ٱلْغَرْشِ يُسَيِّحُونَ بِحَمْدِرَبِّهِمْ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ الْحَمْدُلِلَةِ رَبِّ الْعَلَمِينَ ۞



حمّ

تَنزِيلُ ٱلْكِتَبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ

<sup>&</sup>lt;sup>[1]</sup> (V.39:71) See the footnote of (V.3:85).

<sup>[2] (</sup>V.39:73) "Al-Muttaqûn " See (V.2:2).

- 3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). Lâ ilâha illâ Huwa (none has the right to be worshipped but He). to Him is the final return.
- 4. None disputes in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive vou (O Muhammad صلى الله عليه وسلم for their ultimate end will be the Fire of Hell)!
- 5. The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these: and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!
- 6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. [1]
- 7. Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!
- 8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them - and to the righteous among their fathers, their wives,

عَافِرُ ٱلذَّنْ وَقَابِلُ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِي ٱلطَّةُ لِّلَا إِلَّهُ إِلَّاهُ أَلِّاهُو اللّهِ ٱلْمُصِيرُ ٢

مَا يُجَدِلُ فِي ءَايَنتِ ٱللَّهِ إِلَّا ٱلَّذِنَ كَفَرُواْ فَلَا يَغْرُرُكَ تَقَلُّنُهُمْ فِالْلِدِ ٢

كَذَّبَتْ قَبَلَهُ مْ قَوْمُ نُوْجٍ وَٱلْأَحْزَابُ مِنَابَعُ لِهِمٍّ وَهَمَّتَ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُواْ بِٱلْبَطِلِ لِيُدْحِضُواْ بِهِ ٱلْحَقَّ فَأَخَذْتُهُمُّ فَكَنْفَ كَانَعِقَالِ ٥

وَكَذَالِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓالْ أَنَّهُ أَصْحَكُ ٱلنَّارِ ٢

ٱلَّذِينَ يَخْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُ و يُسَبِّحُونَ بِحَمْدِ رَبِّهِ مْ وَيُؤْمِنُونَ بِهِ ، وَيَسْتَغْفِرُونَ لِلَّذِينَ عَامَنُولً رَيِّنَاوَسِعْتَ كُلِّ شَيْءٍ رَّخْمَةً وَعِلْمَا فَأَغْفِرْ للَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَيبلكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ۞

رَبِّنَا وَأَدْخِلْهُ مْجَنَّاتِ عَدْنِ ٱلَّتِي وَعَدتَّهُ مْر وَمَن صَلَحَ مِنْ ءَابَآيِهِمْ وَأَزْوَجِهِمْ وَذُرِّيَّتِهِ زَّ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيرُ ٨

<sup>&</sup>lt;sup>[1]</sup> (V.40:6) See the footnote of (V.3:85).

and their offspring! Verily, You are the All-Mighty, the All-Wise.

- 9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success.
- 10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."
- 11. They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (Tafsîr Al-Qurtubî)
- 12. (It will be said): "This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great! [1]".
- 13. It is He Who shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky.

وَقِهِهُ ٱلسَّيِّاتِّ وَمَن تَقِ ٱلسَّيِّاتِ يَوْمَ إِذِ فَقَدْرَحِمْتَهُۥ وَذَلِكَ هُوَٱلْفَوْزُ ٱلْعَظِيرُ ۞

إِنَّ اَلَّذِينَ كَفَرُواْ يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُمِن مَّقْتِكُوْ اَنفُسَكُوْ إِذْنُدْعَوْنَ إِلَى الْإِيمَٰنِ فَتَكُفُرُونَ ۞

> قَالُواْرَيِّنَآ أَمَّشَنَا اثْنَتَيْنِ وَأَحْيَيْسَنَا اثْنَيَنِ فَاعْمَرَفْنَا بِذُنُوبِسَا فَهَلْ إِلَى خُرُوجٍ مِن سَبِيلِ ۞

ذَالِكُم بِأَنَّهُ وَإِذَا دُعِيَ اللَّهُ وَحَدَهُ. كَفَرْتُمْ وَإِن يُشْرَكْ بِهِ ۚ تُؤْمِنُواْ فَالْحُكْمُولِلَهِ الْعَلِيِّ ٱلْكِيرِيْ

هُوَٱلَّذِى يُويِكُمُ ءَايَّتِهِ ءوَيُنَزِّلُ لَكُوُّمِنَ ٱلسَّمَآء رِزْقَاْ وَمَايَتَذَكَّرُ إِلَّا مَن يُنِيبُ

<sup>(</sup>V.40:12) Narrated 'Abdullâh عن ضلى الله عليه وسلم "The Prophet صلى الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 24).

And none remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

- 14. So, call you (O Muhammad عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).
- 15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the revelation by His Command to any of His slaves He wills, that he (the person who receives revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).
- 16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's, the One, the Irresistible!
- 17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning.
- 18. And warn them (O Muhammad صلی of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers), who could be given heed to.
- 19. Allâh knows the fraud of the eyes, and all that the breasts conceal.

فَادَعُواْ اللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَفِرُونَ ۞

رَفِيعُ ٱلدَّرَجَنِ ذُوالْعَرْشِ يُلْقِى الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّكوةِ ۞

يَوَمَهُرِبَوِرُونَّ لَايَخْفَى عَلَى اللّهِ مِنْهُمْ شَى ۚ لِّلَمِن ٱلْمُلْكُ ٱلْيَوْمِزِّ لِلّهِ ٱلْوَجِدِ ٱلْقَهَّارِ ۞

ٱلْيُوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَثُ لَاظُلْمَ ٱلْيُوْمُ إِنَّ اللَّهَ سَرِيعُ ٱلْحِسَابِ ۞

يَعَلَمُ خَآيِنَةَ ٱلْأَعْيُنِ وَمَاتُغْفِي ٱلصُّدُورُ ١

- 20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.
- 21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh.
- 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily, He is All-Strong, Severe in punishment.
- 23. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,
- 24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"
- 25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live"; but the plots of disbelievers are nothing but in vain!
- 26. Fir aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"
- 27. Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"
- 28. And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said:

وَاللَّهُ يَقْضِى بِٱلْحَقِّ وَالَّذِينَ يَدُعُونَ مِن دُونِهِ • لَا يَقْضُونَ بِشَى ۚ إِنَّ اللَّهَ هُوَالسَّمِيعُ الْبَصِيرُ ۞ \*أَوَلَوْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَكَانَ

ذَلِكَ إِنَّهُمْ كَانَت تَأْيِتِهِ مِرُرُسُلُهُم بِٱلْبَيِّنَاتِ فَكَفَرُواْ فَأَخَلَهُمُ ٱللَّهُ إِنَّهُ فَقِئٌ شَدِيدُ ٱلْمِقَابِ۞

وَلَقَدْ أَرْسَلْنَامُوسَىٰ بِعَايَنِنَا وَسُلَطْنِ مُبين ۞

إِلَى فِرْعَوْنَ وَهَامَانَ وَقَائُرُونَ فَقَالُواْ سَاحِرٌ كَذَابٌ ۞

فَلَمَّاجَآءَهُم بِٱلْحَقِّينْ عِندِنَا فَالُواْ اَقْتُلُواْ أَبْنَآءَ ٱلَّذِينَ ءَامَوُاْمَعَهُ، وَاَسْتَحْبُواْ نِسَآءَهُمَّ وَمَاكَيْدُ ٱلْكَيْفِرِينَ إِلَّا فِيضَلَالِ ۞

وَقَالَ فِرْعَوْنُ ذَرُوفِىٓ أَقْتُلْمُوسَىٰ وَلْبَيْنَعُ رَبَّهُۥۗۤ إِلٰیٓ أَخَافُ أَن یُبَیِّلَ دِینَکُمْ أَوْأَن یُظْلِهِرَفِی ٱلأَرْضِ ٱلْفَسَادَ۞

وَقَالَ مُوسَىٰٓ إِنِّى عُذْتُ بِرَنِي وَرَبِّكُمْ مِّن كُلِّ مُتَكَبِّرِلَائِوْمِنُ بِيَوْمِ ٱلْجِسَابِ۞

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ اللهِ فِرْعَوْنَ يَكْتُمُ

"Would you kill a man because he says: My Lord is Allâh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allâh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

- 29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"
- **30.** And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!
- 31. "Like the fate of the people of Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.
- **32.** "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."
- 33. A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide.
- **34.** And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a asinner

إِيمَنَنَهُۥۤ أَتَقَتُلُونَ رَجُلًا أَن يَـنَقُولَ رَقِّت اللَّهُ وَقَدَجَآءَكُم بِٱلْبَيِّنَتِ مِن رَّيِكُمُّ وَإِن يَكُ كَندِبَا فَعَلَيْهِ كَذِبُهُۥ وَإِن يَكُ صَادِقًا يُصِبَكُمُ بَعْضُ ٱلَّذِى يَعِدُكُمُّ إِنَّ اللَّهَ لَايَهْ دِى مَنْ هُوَ مُشْرِفٌ كُذَّابٌ ۞

يَنَقَوْهِ لَكُمُ الْمُلُكُ الْبُوْمَ ظَلِهِ بِينَ فِي ٱلْأَرْضِ فَمَن يَنصُرُنَا مِن بَأْسِ ٱللّهِ إِن جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّامَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ۞

وَقَالَ الَّذِيَ ءَامَنَ يَقَوْمِ إِنِّ أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ ٱلْأَخْزَابِ ۞

مِثْلَ دَأْبِ قَوْمِ نُوجِ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا الِلْعِبَ ادِ ۞

وَيَنَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ ٱلشَّنَادِ ٢

يَوْمَ نُوَلُونَ مُدْيِرِينَ مَالَكُمْ مِّنَ ٱللَّهِ مِنْ عَاصِيَّرٍ وَمَن يُضْلِلِ ٱللَّهُ فَمَالُهُ مِنْ هَادِ ۞

وَلَقَذَ جَآءَ كُ مِهُ مُسُفُ مِن فَبَلُ بِٱلْبَيِنَتِ
فَمَا لِلْتُمْ فِي شَكِّ مِّمَّا جَآءَ كُم بِيَّةٍ حَتَّى إِذَا
هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ هُوَ مُسْرِقٌ مُّرَتَابُ
كَذَلِكَ يُضِلُ ٱللَّهُ مَنْ هُوَ مُسْرِقٌ مُّرَتَابُ

الجزء ٢٤

who commits great sins) and a Murtâb (one who doubts Allâh's Warning and His Oneness).

35. Those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).

**36.** And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways —

37. "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsâ (Moses): But verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent].

39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.

**41.** "And O my people! How is it that I call you to salvation while you call me to the Fire!

ٱلَّذِينَ يُجَدِلُونَ فِي َ اَبَنتِ اللَّهِ بِغَنْدِ سُلُطَانِ أَتَنهُمُّ كَنَالِكَ يَطْبَعُ اللَّهُ عَلَى كَلِي اللَّذِينَ ءَامَنُواْكَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِي قَلْبِ مُتكَيِّرِجَبَّادِ ۞

وَقَالَ فِرْعَوْنُ يَهَكَمَنُ أَبْنِ لِي صَرْحًا لَعَلِيَّ أَبْلُغُ ٱلأَسْبَبَ ۞

أَسْبَنَبَ ٱلسَّمَوَتِ فَأَطْلِعَ إِلَىۤ إِلَهِ مُوسَىٰ وَإِنِّى لَأَظُنْهُ وَكَذِبًا وَكَذَاكِ رُئِنَ افِزعَوْنَ سُوَءُ عَمَاهِ وَصُدَّعَنِ ٱلسَّبِيلِ وَمَاكَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ۞

وَقَالَ الَّذِي َ ءَامَنَ يَنْقَوْمِ التَّبِعُونِ أَهْدِكُمْ سَيِيلَ الرَّيْسَادِ ۞

يَنَقَوْمِ إِنَّمَاهَنذِهِ ٱلْحَيَوْةُ ٱلدُّنْيَا مَتَكُّ وَإِنَّ ٱلْآخِرَةَ هِيَ دَارُٱلْقَرَارِ ۞

مَنْ عَمِلَ سَيِّنَةَ فَلَا يُحْتَرَكَ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَلِحامِن ذَكِرٍ أَوَّأَنْنَ وَهُو مُؤْمِنٌ فَأُوْلَتِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُثَرَّزَقُونَ فِيهَا بِغَيْرِ حِسَابِ ۞

\* وَيَنْفَوْمِ مَالِتَأَذْعُوكُمْ إِلَى ٱلنَّجَوْةِ وَيَنْدُعُونَنِيَ إِلَى ٱلنَّارِ ۞

- 42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving!
- 43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allâh's set limits): they shall be the dwellers of the Fire!
- **44.** "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."
- **45.** So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.
- **46.** The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"
- 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you: can you then take from us some portion of the Fire?"
- **48.** Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allâh has judged between (His) slaves!"
- **49.** And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"
- **50.** They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will

تَنْعُونِي لِأَحْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ. مَالَيْسَ لِي بِهِ عِمَالَيْسَ لِي بِهِ عِنْمُ وَأُنْا أَذْعُوكُمْ إِلَى ٱلْعَرِيزِ ٱلْغَفَارِ اللَّ

لَاجَرَمَ أَنْمَا نَدْعُونَنِيَ إِلَيْهِ لَيْسَ لَهُ, دَعُوَةٌ فِ ٱلدُّنْيَا وَلَا فِ ٱلْآخِرَةِ وَأَنَّ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ ٱلْمُشْرِفِينَ هُوَإَصْحَبُ ٱلنَّارِ ۞

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأُفَوْضُ أَمْرِيَ إِلَى اللَّهَ إِنَّ اللَّهَ بَصِيرٌ بِالْمِسَادِ ۞

> فَوَقَلُهُ ٱللَّهُ مُسَيِّعًا نِ مَامَكُرُّأً وَحَافَ بِعَالِ فِرْعَوْرَ سُوَءُ ٱلْعَذَابِ۞

ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا عُدُوًّا وَعَيْسَيَّاً وَيَوْمَ تَعُومُ السَّاعَةُ أَدْخِلُواْ ءَالَ فِرْعَوْرَتَ أَشَدَ الْعَذَابِ ۞

وَإِذَ يَتَحَاَّجُونَ فِي النَّارِ فَيَتُولُ الضُّعَفَّوُلُ لِلَّذِينَ اَسْتَكْبُرُوۤاْ إِنَّا كُنَّا لَكُوْبَتَعَافَهَلْ أَنْتُم مُّغْنُونَ عَنَانَصِيبًا مِّنَ النَّادِ ۞

قَالَ الَّذِينَ ٱسْتَكْبُرُوٓاْ إِنَّاكُلُّ فِيهَاۤ إِنَّا ٱللَّهَ قَدْحَكُمْ بَيْنَ ٱلْمِبَادِ۞

وَقَالَ الَّذِيرِ فِي التَّالِ لِخَزَنَةِ جَهَنَّةً ٱدْعُواْ رَبَّكُمْ يُخَفِّفْ عَنَا يَوْمَا مِّنَ ٱلْمَذَابِ۞

قَالُواْ أَوَلَمْ نَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيِّنَتِّ قَالُواْ بَلَىٰ قَالُواْ فَٱذَعُواْ وَمَا دُعَوُاْ ٱلْكَفِينِ reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah)!"

- 51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)—
- **52.** The Day when their excuses will be of no profit to *Zâlimûn* (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).
- 53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] —
- **54.** A guide and a reminder for men of understanding.
- مالى الله وسلم (O Muhammad عليه وسلم). Verily, the Promise of Allâh is true, and ask forgiveness for your fault and glorify the praises of your Lord in the 'Ashî (i.e. the time period after the midnoon till sunset) and in the Ibkâr (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salât (prayers) or the 'Asr and Fajr prayers].
- 56. Verily, those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad صلح الله عليه وسلم as a Messenger of Allâh and to obey you]<sup>121</sup>. They will never

إِلَّا فِ ضَلَالٍ ٥

إِنَّالَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَوُ أَفِ ٱلْحَيَوةِ ٱلدُّنْيَا وَيَوَوَيَقُومُ ٱلْأَشْهَدُ ۞

يَوْمَ لَا يَنْفَعُ الظَّلِمِينَ مَعْذِرَنُهُ مِّ وَلَهُ مُ اللَّغَنَّةُ وَلَهُ مُ اللَّغَنَّةُ وَلَهُ مُ اللَّغَنَةُ اللَّهِ مَنْ وَلَهُ مُ اللَّهَ مَنْ وَلَهُ مُ اللَّغَنَةُ اللَّهُ مَنْ وَلَهُ مُ اللَّهُ مَنْ وَاللَّهُ مَنْ وَاللَّهُ مَنْ وَلَهُ مُ اللَّهُ مَنْ وَلَهُ مُ اللَّهُ مَنْ وَاللَّهُ مَنْ وَلَهُ مُ اللَّهُ مَنْ وَلَهُ مُ اللَّهُ مَنْ وَلَهُ مُ اللَّهُ مَنْ وَلَهُ مُ اللَّهُ مَنْ وَاللَّهُ مَنْ وَاللَّهُ مَنْ وَلَهُ مُ اللَّهُ مَنْ وَلَهُ مُواللَّهُ مَنْ وَاللَّهُ مَنْ وَاللَّهُ مِنْ وَاللَّهُ مَنْ وَاللَّهُ مَنْ وَلَهُ مُواللَّهُ مَنْ وَاللَّهُ مِنْ وَاللَّهُ مَنْ وَاللَّهُ مَنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مَنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مَنْ وَالْمُ اللَّهُ مَنْ وَاللَّهُ مَلْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَنْهُمْ وَلَهُ مُ اللَّهُ مَنْ وَاللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ وَاللَّهُ مِنْ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ مِنْ مُنْ اللَّهُ مِنْ مُنْ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّالِمُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ أَلَّ

وَلَقَدْ ءَاتَبْنَامُوسَى ٱلْهُدَىٰ وَأَوْرَشَابَنِيَ إِسْرَاءِيلَ ٱلْكِتَبَ۞

هُدَى وَذِكْرَىٰ لِأُولِ ٱلْأَلْبَ اِلْهُ

فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقُّ وَالسَّتَغْفِرُ إِذَ لِيَّاكَ وَسَبِّح بِحَمْدِ رَبِّكَ بِٱلْمَشِيِّ وَٱلْإِبْكِٰرِ ۞

إِنَّ اَلَّذِينَ يُجَدِدُلُونَ فِي َ اَيَنِ اللَّهِ يِغَيْرِ سُلْطَنِ أَتَىٰهُمْ إِن فِى صُدُورِهِمْ إِلَّا كِيْرٌ مَاهُم بِبَايِنِيهُ فَأَسْتَعِذْ بِاللَّهِ إِنَّهُ, هُوَ اَلسَّمِيعُ ٱلْبَصِيرُ ۞

<sup>(</sup>V.40:55) See the footnote of (V.4:106).

<sup>&</sup>lt;sup>[2]</sup> (V.40:56) See the footnote of (V.3:85).

have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad صلی الله علیه وسلم from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

- **57.** The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.
- **58.** And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!
- **59.** Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet, most men believe not.
- 60. And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"
- **61.** Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of Bounty to mankind; yet, most of mankind give no thanks.
- **62.** That is Allâh, your Lord, the Creator of all things: Lâ ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)?
- **63.** Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh.
- 64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a

لَخَلْقُ السَّكَوَّتِ وَالْأَرْضِ أَكْبَرُمْنْ خَلْقِ الْكَالِينِ وَالْأَرْضِ أَكْبَرُمْنْ خَلْقِ النَّاسِ وَلَكِنَ أَكْبَرُمُنْ خَلْقِ لَايَعْ لَمُوت ۞ وَمَا يَسْتَوَى الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ ءَامَنُواْ وَعَيْلُوا الصَّلِحَتِ وَلَا الْمُسِينَ عُقْلِيلًا مَّا تَنْذَكُونُونَ ۞ تَنَذَكُونُونَ ۞ تَنَذَكُونُونَ ۞

إِنَّ السَّاعَةَ لَآتِيَةٌ لَارَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ ٱلنَّاسِ لَايْوْمِنُونَ ۞

وَقَالَ رَبُّكُمُ أَدْعُونِيَّ أَسْتَجِبٌ لَكُمَّ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّرَ دَاخِرِينَ ۞

اللهُ الَّذِي جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُواْ فِيهِ وَالنَّهَارَمُبْصِرًا إِنَّ اللهَ لَدُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۞

ذَ<u>لِكُ</u> مُ ٱللَّهُ رَبُكُمْ خَلِقُ كُلِ شَفَ ءِ لَآ إِلَنَهَ إِلَّا هُوَّ قَأَفَ ثُوْفَكُونَ ۞

> كَذَالِكَ يُوْفَكُ ٱلَّذِينَ كَانُواْ بِعَايَنتِ ٱللَّهِ يَجْحَدُونَ ۞

> ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا

canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord: so Blessed is Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

65. He is the Ever Living, Lâ ilâha illâ Huwa (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship). All praise and thanks are Allâh's, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

66. Say (O Muhammad صليه وسلم):
"I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the 'Âlamîn (mankind, jinn and all that exists).

67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before,— and that you reach an appointed term in order that you may understand.<sup>[1]</sup>

- **68.** It is He Who gives life and causes death. And when He decides upon a thing, He says to it only: "Be!" and it is.
- **69.** See you not those who dispute about the *Ayât* (proofs, evidences, verses, lessons,

وَالسَّمَاءَ بِنَاءُ وَصَوْرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم قِنِ الطَّيِبَتِ ذَالِكُمُ اللَّهُ رَبُّكُمُّ فَتَبَارَكَ اللَّهُ رَبُ الْمَنْلَمِينَ ۞ هُوَالْحَيُّ لَآ إِلَهَ إِلَّاهُو فَأَدْعُوهُ مُغْلِصِينَ لَهُ الذِّرِثُ الْحَمْدُ لِلَّهِ وَرَبِ الْمَنْلِمِينَ

\*قُلْ إِنِّى نُهِيتُ أَنْ أَعَبُدَ ٱلَّذِينَ نَلْعُونَ مِن دُونِ ٱللَّهِ لَتَاجَآءَقِ ٱلْمِيْسَنُتُ مِن زَّيِفَ وَأُمِرْتُ أَنْ أُشالِمَ لِرُبِّ ٱلْعَاكِمِينَ ۞

هُوَالَّذِى خَلَقَكُم مِِّن ثُرَابٍ ثُمَّ مِن نُطُفَةِ ثُمَّ مِن عَلَقَةِ ثُوَّ يُخْرِجُكُم طِفْلَا ثُوَّ اِنتَبَلُغُوۤاْ أَشُدَّكُمْ ثُوِّ اِنتَكُونُواْ شُبُوخًا وَمِنكُمْ مَن يُتَوَقِّ مِن مَثَلًا وَاِنتَبْلُغُوۤاْ أَجَلَامُسَمَّى وَلَمَاكُمُ تَعْقِلُونَ ۞

هُوَالَّذِي يُحِيء وَيُمِيثُ فَإِذَا فَضَىۤ أَمْرًا فَإِنَّمَا بَقُولُ لَهُركُن فَيَكُونُ۞

أَلَوْتَرَ إِلَى ٱلَّذِينَ يُجَادِلُونَ فِي عَاسَتِ ٱللَّهِ

<sup>[1] (</sup>V.40:67) See the footnote of (V.22:5).

signs, revelations, etc.) of Allâh? How are they turning away [from the truth, (i.e. Islâmic Monotheism to the falsehood (i.e. polytheism)]?

70. Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).

- 71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along,<sup>[1]</sup>
- 72. In the boiling water, then they will be burned in the Fire. [2]
- **73.** Then it will be said to them: "Where are (all) those whom you used to join in worship as partners<sup>[3]</sup>
- 74. "Besides Allâh"? They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allâh leads astray the disbelievers. [4]
- 75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error).
- **76.** Enter the gates of Hell to abide therein forever: and (indeed) what an evil abode of the arrogant!
- مملی الله 77. So be patient (O Muhammad عملی الله); verily, the Promise of Allâh is true and whether We show you (O Muhammad

أَنَّ يُصْرَفُونَ ١

ٱلَّذِينَ كَذَّبُواْ بِٱلْكِتَبِ وَبِمَاۤ أَرْسَلْنَا بِهِءُرُسُلَنَّاً فَسَوْفَ يَعْلَمُونَ ۞

> إِذِ ٱلْأَغْلَالُ فِيَ أَعْنَقِهِمْ وَٱلسَّلَسِلُ يُسْحَبُونَ ۞

فِ ٱلْحَمِيمِ ثُمَّ فِي ٱلنَّارِ يُسْجَرُونَ ٥

ثُمَّ فِيلَ لَهُمْ أَيْنَ مَاكُنتُمْ تُشْرِكُونَ ٢

مِن دُورِاللَّيِّ قَالُواْصَلُواْعَنَابَلِلَّهْ تَكُن نَّدْعُواْمِن فَبَّلُ شَيْئًا كَنَاكِكُ يُضِلُ ٱللَّهُ ٱلْكَالِكَ فِيرِينَ ۞

ذَالِكُم بِمَاكُنتُمْ تَقْرَحُونَ فِي ٱلْأَرْضِ بِغَيْرِالْحَقِّ وَبِمَاكُنتُوُ تَمْرَحُونَ ۞

ٱڎڂؙڷؙۊٲٲڹٙۅؘڔؘجَهَنَّرَڂڵڸڍڹؘڣۣۿؖۜٲڣۣۺٞڡٙٮؙٝۅٙؽ ٱڵؙڡؙؾؘڪٙڹؽڹؖ۞

فَٱصْدِرْ إِنَّ وَعْدَاللَّهِ حَقُّ فَإِمَّانُرِيَنَّكَ بَعْضَ الَّذِي نَهِدُهُمْ أَوْنَوَفَيَـنَكَ

<sup>[1] (</sup>V.40:71) See the footnote of (V.17:97).

<sup>[2] (</sup>V.40:72) See the footnote of (V.3:85).

<sup>[3] (</sup>V.40:73) See the footnote of (V.4:135).

<sup>[4] (</sup>V.40:74) See the footnote of (V.2:165).

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in this world) some part of صلى الله عليه وسلم what We have promised them, or We cause you to die then still it is to Us they all shall be returned

78. And, indeed We have sent Messengers before you (O Muhammad صلع الله عليه وسلم): of some of them We have related to you their story.[1] And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. But, when comes the Commandment (i.e. the torment) of Allâh, the matter will be decided with truth, and the followers of falsehood will then lose (every thing).

79. Allâh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.

- 81. And He shows you His Ayât (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the Ayât (signs and proofs) of Allâh do you deny?
- 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.
- 83. Then when their Messengers came to them with clear proofs, they were glad (and

وَلَقَذَ أَرْسَلْنَارُسُلَامِن قَبْلِكَ مِنْهُم مِّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّوْ نَقْصُصْ عَلَيْكَ أَوْ مَاكَانَ لِرَسُولِ أَن يَـأَتِيَ بَعَايَةِ إِلَّا بِإِذْنِ ٱللَّهِ ۚ فَإِذَا جَآءَ أَمْرُ ٱللَّهِ قُضِيَ بِٱلْحَقِّ وَخَسِرَ هُنَالِكَ ٱلْمُنْطِلُونَ ٢

ٱللَّهُ ٱلَّذِي جَعَلَ لَكُهُ ٱلْأَنْعَىٰ لَرَّكِهُ أَمْلَا وَمِنْهَاتَأْكُلُونَ 🕲

وَلَكُمْ فِيهَامَنَفِعُ وَلِتَبْلُغُواْ عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْك تخمَلُون ٨

> وَيُر يكُمْ ءَايَلتِهِ عَفَأَيَّ ءَايَك اللَّهُ تُنكُونَ ١

أَفَاةَ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَلِقِبَةُ ٱلَّذِينَ مِن قَبَلِهِ مَّ كَانُواْ أَكَثَرُ مِنْهُمْ وَأَشَدَ قُوَّةً وَءَاتَارًا فِي ٱلْأَرْضِ فَمَاۤ أَغْنَى عَنْهُم مَّا كَانُواْ يَكْسِبُونَ ١

فَلَمَّاجَآءَتُهُمْ رُسُلُهُم بِٱلْبَيِّنَاتِ فَرِحُواْبِمَا

<sup>(</sup>V.40:78) There are many Prophets and Messengers of Allâh. About twenty-five of them are mentioned in the Qur'an; out of these twenty-five, only five are of strong will, namely: Muhammad مسلى الله عليه وسلم Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and Îsâ . عليهم السلام (Jesus) - son of Maryam (Mary) .

proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).

- **84.** So when they saw Our punishment, they said: "We believe in Allâh Alone and reject (all) that we used to associate with Him as (His) partners.
- 85. Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

## Sûrat Fussilat (They are explained in detail) XLI

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. A revelation from (Allâh), the Most Gracious, the Most Merciful.
- 3. A Book whereof the Verses are explained in detail a Qur'ân in Arabic for a people who know.
- 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not.
- 5. And they say: "Our hearts are under coverings (screened) from that to which you

عِندَهُومِّنَ ٱلْعِلْمِومَاقَ بِهِم مَّاكَانُواْ بِهِ، يَسْتَهْزِءُونَ ۞

فَلَمَّارَأُوَّا بَأْسَنَاقَالُوَّاءَامَنَّابِاللَّهِ وَحْدَهُ. وَكَفَرْنَا بِمَاكُنَّابِهِءمُشْرِكِينَ

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَنُهُمْ لِمَارَأَوْابَأْسَنَأَ سُنَّتَ ٱللَّهِ ٱلَّتِي قَدْخَلَتْ فِي عِبَادِّةِهِ وَخَييرَهُ غَالِكَ ٱلكَّفُرُونَ۞

يُنونونونكنلَكُ ٢٠٠٠

بِنَ اللَّهِ الرَّحْزِ الرَّحِيدِ

حمّ ٢

تَنزِيلٌ مِّنَ ٱلرَّحْمَنِ ٱلرَّحِيمِ

كِتَكُّ فُصِّلَتْ ءَابَنتُهُ دَقُرْءَانًا عَرَبِيَّا لِقَوْمِ بَعْلَمُونَ ۞

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثُرُهُمْ فَهُمْ لَا يَسْمَعُونَ ٥

وَقَالُواْ قُلُوبُنَا فِي أَكِنَّةِ مِتَّالَدْعُونَ ٓ إِلَيْهِ وَفِيٓ اَذَانِنَا

invite us; and in our ears is deafness, and between us and you is a screen: so work you (on your way); verily, we are working (on our way)."

- 6. Say (O Muhammad صليه وسلم): "I am only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God Allâh), therefore take Straight Path to Him (with true Faith Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allah).
- 7. Those who give not the *Zakât* and they are disbelievers in the Hereafter.
- 8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad معليه الله عليه وسلم Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).
- 9. Say (O Muhammad صلی الله علیه وسلم): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the 'Âlamîn (mankind, jinn and all that exists).
- 10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).
- 11. Then He rose over(*Istawâ*) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."

وَقُرُّومِنَ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْ إِنَّنَا عَمِلُونَ ٥

قُلْ إِنَّمَا أَنَابَشَرِّ فِفْلُكُمْ يُوحَىۤ إِلَىٓ أَنَمَّا إِلَّهُ كُو إِلَهٌ وَحِدٌفَّاسْتَقِيمُوۤ إِلَيْهِ وَٱسْتَغْفِرُوهٌۚ وَوَيْلٌ لِلْمُشْرِكِينَ ۞

> ٱلَّذِينَ لَايُؤُوُّنَ ٱلنَّكَوْةَ وَهُم بِٱلْآخِرَةِ هُرَكَيْفُرُونَ ۞ إِنَّ ٱلَّذِينَ ءَامَنُولُوَعَمِلُواْ ٱلصَّلِحَتِ لَهُمَّ أَجْرُعَيْرُوْمَنُونِ۞

\*فُلْ أَبِنَّكُو لَتَكُمُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَيَجْعَلُونَ لَهُوَأَنْدَاذًا ۚ ذَلِكَ رَبُّ ٱلْعَنْكِيدِينَ ۞

وَجَعَلَ فِيهَا رَوَسِي مِن فَوْقِهَا وَيَدَوَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَتَهَا فِتَ أَرْبَعَـهُ أَبَّامِ سَوَآءَ لِلسَّالِلِينِ

ثُمَّرَاسَتَوَىٰٓ إِلَى ٱلسَّمَاۤ وَهِى َدُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱثْنِيَا طَوْعًا أَوْكَرُهَا قَالْتَاۤ أَتَيْنَا طَآبِعِينَ ۞

- 12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)<sup>11</sup> to be an adornment as well as to be guarded (from the devils by using them as missiles against the devils). Such is the Decree of the All-Mighty, the All-Knower.
- 13. But if they turn away, then say (O Muhammad صلى الله عليه وسلم): "I have warned you of a Sâ'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sâ'iqah which overtook 'Âd and Thamûd (people)."
- 14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down angels. So indeed we disbelieve in that with which you have been sent."
- 15. As for 'Âd, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our Ayât (proofs, evidences, verses, lessons, revelations, etc.)!
- 16. So We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.
- 17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism through Our Messenger, i.e. showed them the way of success), but they preferred blindness to guidance; so the Sā'iqah (a destructive awful cry, torment, hit,

فَقَضَىٰهُنَّ سَبْعَ سَمَوَاتِ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَآءٍ أَمْرَهَا وَزَيَّنَا السَّمَآءَ الدُّنْيَابِمَصَيِيحَ وَحِفْظاً ذَٰكِ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيدِ ۞

فَإِنْ أَغْرَضُواْ فَقُلْ أَنْذَرْتُكُوْ صَلِعِقَةً فِئْلَ صَلِعِقَةٍ عَادِوَنَمُودَ ۞

إِذْ جَآةَ تُهُوُّالرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلِّهِهِمْ أَلَاتَعَبُدُوَّا إِلَّا اللَّهَّ قَالُواْ لَوَشَآةَ رَبُّنَا لَأَنزَلَ مَلَتَكِكَةَ قَالِنَامِمَا أَرْسِلْتُم بِهِ كَهُوُونَ ۞

فَأَمَّاعَادٌ فَأَسَّتَكَمِّرُواْ فِي الْأَرْضِ بِغَيْرِ الْمُقِّ وَقَالُواْ مَنْ أَشَدُمِنَا فُوَنَّ أَوْلَوْيَرَوْاْ أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَأَشَدُ مِنْهُمْ فُوَةً أَوْلَا يَكِنَا يَقِالِكِنَا يَجَحَدُونَ ۞

فَأَرْسَلْنَاعَلَيْهِ ﴿ يِحَاصَرَصَرَا فِيَّ أَيَّنَاهِ نَجْسَاتِ لِنُذِيفَهُمُ عَذَابَ لَلْحِرْيِ فِى الْحَيَوْدِ ٱلدُّنْيَّ وَلَعَذَابُ ٱلْآخِرَةِ أَخْرَكَا ۖ وَهُمْ لَا يُنصَرُونَ ۞

وَأَمَّاتُمُودُ فَهَدَيْنَهُمْ فَأَسْتَحَبُواْ الْصَمَوَعَلَى الْهُدَىٰ فَأَخَذَتُهُمْ صَعِقَهُ الْعَذَابِ الْهُونِ بِمَاكَانُواْ يَكْمِيبُونَ ۞

<sup>[1] (</sup>V.41:12) See the footnote of (V.6:97).

الجزء ٢٤

a thunderbolt) of disgracing torment seized them because of what they used to earn.

- 18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil.
- 19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them].
- 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.
- 21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak, and He created you the first time, and to Him you are made to return."
- 22. And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allâh knew not much of what you were doing.
- 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!
- 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.
- 25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were

وَيَحَيْنَا ٱلَّذِينَ ءَامَنُواْ وَكَا نُواْيَتَ قُونَ ۞

وَيَوْمَرِيُحْشَرُأَعْدَآءُ اللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ 🗓

حَقَّةِإِذَامَاجَآءُوهَاشَهِدَعَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُم بِمَا كَانُولَيْعَمَلُونَ ۞

وَقَالُواْلِجُلُودِهِزِلْتِرَشَهِد تَّرُعَلَيْتَ ۚ قَالُوۤاْأَنَطَقَنَا ٱللَّهُ ٱلَّذِي ٓ أَنطَقَ كُلِّشَىٰءً ۚ وَهُوَخَلَقَكُوۡ أَوَّلَ مَرَّةِ وَالَّذِهِ تُرْجَعُون ۞

وَمَاكُنتُمْ تَسْتَيْرُونَ أَن يَشْهَدَعَلَيْكُو سَمْعُكُو وَلَاَ أَبْصَدُكُو وَلَاجُلُودُكُو وَلَكِنَ ظَنَنتُواْنَالَتُهَ لَايَعَلَمْ كَذِيرًا يِمَا تَعْمَلُونَ ۞

وَذَلِكُوْظَنُكُوْالَّذِى ظَنَتُه بِرَيِّكُمْ أَرْدَىكُوْ فَأَصْبَحْتُمُ مِّنَ ٱلْخَسِرِينَ ۞

فَإِن يَصْبِرُواْ قَالَنَا رُمَثْوَى لَهُمُّ وَإِن يَسْتَعْتِبُواْ فَمَاهُم مِنَ الْمُعْتَبِينَ ۞

\*وَقَيَّضَنَالَهُمْ قُرُنَآءَ فَزَيَنُواٰلَهُم مَّابَيْنَ أَيْدِيهِمْ وَمَاخَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِيۤ أُمْمِ قَدْخَلَتْمِن doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers.

- 26. And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome."
- 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.
- 28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, (deserving) recompense for that they used to deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray: that we may crush them under our feet so that they become the lowest."
- **30.** Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

قَتِلِهِ مِقِنَ ٱلْجِنِّ وَٱلْإِنسِّ إِنَّهُمْ كَانُواْ خَسِرِينَ ٥

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَاتَشَمَعُواْلِهَذَا ٱلْقُرْءَانِ وَٱلْغَوَّاْفِيهِ لِعَلَّكُوْتَغْلِبُونَ۞

> فَلَنَذِيقَنَ ٱلَّذِينَ كَفَرُواْعَذَابَا شَدِيدًا وَلَنَجْزِيَنَكُمُّ إَشُوَاً الَّذِي كَانُواْ يَعْمَلُونَ ۞

ذَلِكَ جَزَآءُ أَعْدَآءِ ٱللّهِ ٱلنّارِّزُّلَهُ رَفِيهَا دَارُ ٱلْخُالِهِ جَزَآءُ بِمَاكَافُواْ بِيَانِيْنَا يَجْحَدُونَ ۞

وَقَالَ الَّذِينَ كَفَرُواْ رَبَّنَا أَرِنَا الَّذَيِّنِ أَضَلَانَا مِنَ ٱلِّذِنِ وَٱلْإِنسِ نَجَعَلْهُمَا تَحْتَ أَقْدَامِنَالِيَكُوْبَامِنَ ٱلْأَسْفَايِنَ ۞

إِنَّ ٱلَّذِينَ قَالُواْرَبُنَا ٱللَّهُ ثُمَّرَ ٱسْتَقَامُواْ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَتَبِكَةُ أَلَاتَخَافُواْ وَلَاتَخَنَوُاْ وَأَنْشِهُواْ بِٱلْجَنَّةِ ٱلَّتِيكُنْتُمْ تُوْعَدُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.41:30) In Arabic *Istaqâmû*: Stand firm i.e. they followed (really) the religion of Islâmic Monotheism, believed in the Oneness of Allah, and worshipped none but Him (Alone), and performed all that was ordained by Allah (good deeds) and abstained from all that was forbidden by Allah (sins and evil deeds).

- 31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.
- 32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful."
- 33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."
- 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, [1] and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.
- 35. But none is granted it (the above quality) except those who are patient and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.
- **36.** And if an evil whisper from *Shaitân* (Satan) tries to turn you away (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.
- 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.

خَنُ أَوْلِيَآوُكُمْ فِي ٱلْحَيَوةِ ٱلدُّنْيَا وَفِي ٱلْآخِرَةِ وَلَكُمْ فِيهَا مَاتَشَّ يَهِى أَنفُسُكُو وَلَكُمْ فِيهَا مَاتَذَكُونِ ۞

نُزُلَامِّنْ غَفُورِ رَّحِيمِ

وَمَنْأَحْسَنُ قَوْلَا مِّمِّن دَعَاۤإِلَى ٱللَّهِ وَعَمِلَ صَلِحًاوَقَالَ إِنَّنِي مِنَ ٱلْمُشْلِمِينَ۞

وَلَا تَشَمَّوِى ٱلْحَسَنَةُ وَلِا ٱلسَّيِّئَةُ ٱدْفَعْ بِالَتِي هِى أَحْسَنُ فِإِذَا ٱلَّذِى بَيْنَكَ وَبَنِيْنَهُ, عَدَّوَةٌ كَانَّةُ رَوَنُكُ جَمِّهٌ

وَمَايُلَقَّهَآ إِلَّا ٱلَّذِينَ صَبَرُواْوَمَا يُلَقَّهَآ إِلَّا دُوحَظٍ عَظِيرٍ ۞

وَإِمَّا يَنزَعَنَّكَ مِنَ الشَّيْطِينِ نَنْعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ مُوَالسَّمِيعُ الْعَلِيمُ ۞

وَمِنْ اَلِنَةِهِ الَّذِنُ وَالنَّهَ اَرُ وَالشَّـمْسُ وَالْقَـمَرُ لَانَسُجُدُ وَالشَّمْسِ وَلَا لِلْفَـمَرِ وَاسْجُدُواْلِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيّاهُ تَعْبُدُونَ

<sup>[1] (</sup>V.41:34) See the footnote of (V.3:134).

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- **38.** But if they are too proud<sup>[1]</sup> (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.
- 39. And among His Signs (is this), that you see the earth barren; but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed, He is Able to do all things.
- **40.** Verily, those who turn away from Our  $Ay\hat{a}t$  (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers<sup>[2]</sup>).
- 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption. (See V.15:9)
- **42.** Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز و جل).
- **43.** Nothing is said to you (O Muhammad صلی الله علیه وسلم) except what was said to the Messengers before you. Verily, your Lord is the Possessor of Forgiveness, and (also) the Possessor of Painful Punishment.<sup>[3]</sup>

فَإِنِ ٱسۡـٰتَڪۡبَرُواْ قَالَٰذِينَ عِندَ رَبِّكَ يُسۡـٰيِحُونَ لَهُۥبِالَيۡـٰلِ وَٱلنَّهَـٰارِ وَهُر لَايَسۡعُمُونَ۩۞

وَمِنْ ءَايَنِيهِءَأَنَّكَ تَرَى ٱلْأَرْضَخَشِعَةَ فَإِذَآ أَنْرَلْنَا عَلَيْهَا ٱلْمَاءَ ٱهۡتَزَتْ وَرَبَتْ إِنَّ ٱلَّذِىۤ أَخْيَاهَالُمُحْيِ ٱلْمُؤَنَّ إِنَّهُ رَقِلَ كُلِثْنَءِ قَلِيرُ ۞

إِنَّالَّذِينَ يُلْحِدُونَ فِي َءَايَنِنَالَا يَخْفَوْت عَلَيْنَأَّا فَهَن يُلْفَىٰ فِى ٱلنَّارِخَيْرُأَمْ مَن يَأْتِي ءَامِنَا فِمَّ الْفِيَمَةُ أَصْمُولُ مَاشِئْتُمْ إِنَّهُ مِمَا تَغْمَلُونَ بَصِيرُرُ ۞

إِنَّ ٱلَّذِينَ كَفَرُواْ بِٱلذِّكْرِ لَمَّاجَاءَ هُمِّ وَإِنَّهُ لِكِتَبُ عَرِينٌ ۞

ؙڵٳؽٲ۫ؾؚۄٱڶڹٙڟؚڶؙڡۣۯؘؠٙڹۣؠؘۮؽۄۅؘڵٳڡؚڹ۫ڂڵڣؿؖؖۦؾؘڒؚڽؚ*ڵ* ڡؚٞڹ۬ػؚڲۄٟڿٙؠۑڔ۞

مَّايُقَالُ لَكَ إِلَّامَاقَدْقِيلَ لِلرُّسُلِ مِن قَبَلِكَ إِنَّ رَبَّكَ لَذُومَغْفِرَةِ وَدُوعِقَابٍ أَلِيهِ ۞

<sup>[1] (</sup>V.41:38): See the footnote of (V.22:9).

<sup>[2] (</sup>V.41:40) See the footnote of (V.17:97).

<sup>[3] (</sup>V.41:43) See the footnote of (V.3:85).

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- 44. And if We had sent this as a Qur'an in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."
- 45. And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). [Tafsîr Al-Qurtubî].
- **46.** Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.[1]

وَلَوْجَعَلْنَهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُواْ لَوَلَا فُصِّلَتْ ءَايَنُهُ وَءَ أَعْجَمِيٌّ وَعَرَبِيُّ قُلْ هُوَلِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَاءً ۗ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِيءَ اذَانِهِمْ وَقَرُّ وَهُوَ عَلَيْهِ مُرَعَمًّىٰ أَوْلَتَهِكَ يُنَادَوْنِ مِن مَكَانِ بَعِيدِ 🕲

وَلَقَدُ ءَاتَتُنَامُوسَو ٱلْكِتَكَ فَٱخْتُلْفَ فَـهُ وَلَوْلَاكَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِي بَيْنَهُمُّ وَإِنَّهُ مْ لَفِي شَكِي مِّنْهُ مُريب ١

مَّنْ عَمِلَ صَلِحًا فَلِنَفْسِةً عَوَمَنْ أَسَاءَ فَعَلَبُهَأَّ وَمَارَيُكَ بِظَلُّو لِلْعَبِيدِ ١

<sup>[1] (</sup>V.41:46):

a) See the footnote of (V.6:61).

b) See the footnote of (V.3:85).

c) Narrated Abu Mûsâ صلى الله عليه وسلم The Prophet رضيي الله عنه said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till mid-day and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away (like the Jews who refused to believe in the Message of Jesus عليه المسلام ). The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of 'Asr prayer. They said, 'Let what we have done be annulled and keep the wages you have promised us for yourself!' The man said to them, 'Complete the rest of the work, as only a little of the day remains': but they refused (like the Christians who refused to believe in the Message of Muhammad صلى الله عليه وسلم). Thereafter, he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So that was the example of these people (Muslims) and the example of this light [Islamic Monotheism,

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47. To Him (Alone) is referred the knowledge of the Hour. <sup>[1]</sup> No fruit comes out of its sheath, nor does a female conceive nor brings forth (young ones), except by His Knowledge. And on the Day when He will call to them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"

- **48.** And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment). [2]
- **49.** Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.
- 50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth) with Him. Then, We verily, will show to the disbelievers what they have done, and We shall make them taste a severe torment.

إلَيْهِ يُرَدُّ عِلْوُ السَّاعَةُ وَمَا تَخْرُجُ مِن ثَمَرَتِ مِنْ
 أَكْمَامِهَا وَمَا تَخْمِلُ مِنْ أَنثَى وَلَا نَضَمُ إِلَّا بِعِلْمِهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى الْمُعْلَى عَلَى اللَّهُ عَلَى الْمُعْمَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُعْلَى اللَّهُ عَلَى الْمُعْمِي عَلَى الْمُعْلَى عَلَى الْمُعْلَى الْمُعْمَى الْمُعْلَى الْمُعْلَى الْمُعْمَى الْمُعْمَى الْمُعْلَى الْمُعْمَى الْمُعْمَى عَلَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمِقِي عَلَى الْمُعْمَالِمِ عَلَى الْمُعْمَى الْمُعْمَى الْمُعْمَا عَلَى الْمُعْمَى الْمُعْمَ

وَضَلَّعَهُم مَّاكَانُولْيَدْعُونَ مِن فَبَلُّ وَظَنُولْمَا لَهُم ِيِّن مَّحِيصِ۞

لَّايَشَعُواُلْإِنسَنُ مِن دُعَآءِ الْخَيْرِوَإِن مَّسَّهُ اَلشَّرُ فَيُوسٌ قَنُوطٌ ۞

وَلَمِنْ أَذَفْنَهُ رَحْمَةَ مِنَا مِنْ بَعْدِ ضَرَّاةَ مَسَّمْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ ٱلسَّاعَةَ قَالَهِمَةَ وَلَمِن رُجِعْتُ إِلَى رَقِتَ إِنَّ لِي عِندَهُ, لَلْحُسْئَ فَلَنُسَتِّ فَلَنُسَتِّ ثَلَّ الَّذِينَ كَفَرُواْ بِمَا عَمِلُواْ وَلَنَدِيقَتَهُمُ مِنْ عَدَابٍ غَلِيظٍ ۞

the Qur'ân, the Sunnah (legal ways of the Prophet صلى الله عليه وسلم and the guidance which Prophet Muhammad صلى الله عليه وسلم brought] which they have accepted willingly."\* (Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 471)

<sup>\*</sup> The Jews refused to believe in the Message of Îsâ (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muhammad and thus their work was annulled too. Such people were not rewarded, because they refused to have true faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allah (Al-Qastalânî, Vol. 4, Page 133).

<sup>&</sup>lt;sup>[1]</sup> (V.41:47) See the footnote of (V.7:187).

<sup>[2] (</sup>V.41:48) See the footnote of (V.2:165).

- 51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications.
- 52. Say: "Tell me, if it (the Qur'an) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience).
- 53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Our'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?
- 54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

## Sûrat Ash-Shûra (The Consultation) XLII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Hâ-Mîm.
- 2. 'Aîn-Sîn-Qâf.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 3. Likewise Allâh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad as (He sent Revelation to) مىلى الله عليه وسلم those before you. [1]
- 4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَانِ أَعْرَضَ وَيَعَا بِحَالِبِهِ وَإِذَا مَسَّهُ وُالشَّهُ فَذُو دُعَاء عَريضٍ ٥

قُلْ أَرَءَ يْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَ فَرَتُم بِهِء مَنْ أَضَلُ مِمَّنْ هُوَفِ شِقَاق بَعِيدٍ ٢

سَنُريهِ مِنَ اللَّهَ اللَّهُ اللَّالَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّلْمُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الل يَتَبَيِّنَ لَهُ مُأَنَّهُ ٱلْحَقُّ أَوَلَمْ يَكْفِ بَرَيِّكَ أَنَّهُ و عَلَاكُلُ شَيْءِ شَهِيدُ ١

أَلَا إِنَّهُمْ فِي مِزِيَةٍ مِن لَّقَاءِ رَبِّهِ مُّ أَلَا إِنَّهُ رِبُّكُلَّ ثَنَيْءِ مُحطِّلٌ ٥

كَذَٰلِكَ يُوحِيّ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ ٱللَّهُ ٱلْعَ: يِزُ ٱلْحَكِمُ ٢

لَهُ مَا فِي ٱلسَّهَ مَهَاتِ وَمَا فِي ٱلْأَرْضَ وَهُوَ ٱلْعَلِيُ ٱلْعَظِيهُ ٢

<sup>[1] (</sup>V.42:3) See the footnote of (V.4:163).

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- 5. Nearly the heavens might be rent asunder from above them (by His Majesty): and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allâh is the Oft-Forgiving, the Most Merciful
- 6. And as for those who take as Auliya' (guardians, supporters, helpers, lords, gods, protectors) others besides Him [i.e. they take false deities other than Allâh as protectors, and they worship them] - Allâh is Hafîz (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad صلى الله عليه وسلم) are not a Wakîl (guardian or a disposer of their affairs) over them (to protect their deeds).
- 7. And thus We have revealed to you (O Muhammad صلى الله عليه وسلم) a Our'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt: when a party will be in Paradise (those who believed in Allâh and صلى الله عليه followed what Allâh's Messenger brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger brought them).[1] صلى الله عليه وسلم
- 8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper.
- 9. Or have they taken (for worship) Auliyâ' (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the Walî (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

تَكَادُ ٱلسَّمَهَ ثُيتَفَطِّرْنَ مِن فَوْقِهِنَّ وَٱلْمَلَتِهِكَةُ يُسَبّحُونَ بِحَمّدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي ٱلْأَرْضِ أَلَا إِنَّ أَلْلَهَ هُوَ ٱلْغَفُوزُ ٱلرَّحِيمُ ٥

وَٱلَّذِيرِ - ٱتَّخَذُواْ مِن دُونِهِ وَأَوْلِمَا وَٱللَّهُ حَفِيظًا عَلَيْهِمْ وَمَآأَنتَ عَلَيْهِم بِوَكِيل ١

وَكَذَاكَ أَوْحَيْنَآ إِلَيْكَ قُرَّءَ انَّاعَرَ بَيَّا لِتُعْذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَيْوَمَ ٱلْجَمْعِ لَارَيْبَ فِيهُ فَرِيُّ فِي ٱلْجِيَّةَ وَفَرِيقٌ فِي ٱلسَّعِيرِ ۞

وَلَوْشَاءَ ٱللَّهُ لَحَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِن بُدْخِلُهَن يَشَاءُ فِي رَحْمَتِهُ ءُوَّالظَّالِمُونَ مَالَهُ مِينَ وَلَيّ وَلَانَصِيرِ ٥

أَمر ٱتَّخَذُواْ مِن دُونِهِ ٓ أَوْلِيَآءً فَٱللَّهُ هُوَ ٱلْوَلَيُّ وَهُوَيُحُي ٱلْمَهْ تَوَ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٥

<sup>[1] (</sup>V.42:7) See the footnote of (V.3:85).

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10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad صلی to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.

11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer.

12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is All-Knower of everything.

13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which صلى We have revealed to you (O Muhammad and that which We ordained for الله عليه وسلم Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions [1] in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn, [2] is that (Islamic Monotheism) to which you (O Muhammad صلى الله عليه وسلم call them. Allâh chooses for Himself whom He wills, and guides to Himself who turns to Him in repentance and in obedience.

**14.** And they divided not till knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before

وَمَاٱخۡتَلَفۡتُمۡفِيهِ مِنشَىٰءِ فَحُكۡمُهُۥ إِلَىٱللَّهُ ذَالِكُواللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَيْبِ ٥

فَاطِوُ ٱلسَّمَوَ تِ وَٱلْأَرْضِ جَعَلَ لَكُم مِنْ أَنفُسِكُمْ أَزْوَاجَاوَمِنَ ٱلْأَنْفَعِمِ أَزْوَكَا يَذْرَقُكُمْ فِيهُ لَيْسَ كَمِثْلِهِ، شَيْءٌ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ١

لَهُ مَقَالِدُ ٱلسَّمَوَتِ وَٱلْأَرْضَ يَبْسُطُ ٱلرِّزْقَ لِمَن بَشَاءُ وَنَقُدِرُ إِنَّهُ رِبِكُلُّ شَيْءٍ عَلِيمٌ ١

﴿ شَـرَعَ لَكُمْ مِنَ ٱلدِّينِ مَا وَصَّىٰ بِهِ - فُوحًا وَٱلَّذِي أَوْحَيْـنَآ إِلَيْكَ وَمَاوَصَّيْنَابِهِۦٓ إِبْرَهِـيرَ وَمُوسَوِ وَعِيسَيٌّ أَتْ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهُ كَابُرَعَلَى ٱلْمُشْرِكِينَ مَاتَدْعُوهُمْ إِلَيْهُ ٱللَّهُ يَجْتَهَ إِلَيْهِ مَن يَشَآءُ وَيَهْدِي إِلَيْهِ مَن يُنيبُ الله

وَمَاتَفَةَ قُوَّا إِلَّامِنُ بَغَدِ مَاجَآءَهُمُ ٱلْعِلْمُ بَغَيَّا بَيْنَهُمّْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن زَّبِّكَ إِلَىٰٓ أَجَلِ مُسَمَّى

<sup>&</sup>lt;sup>[1]</sup> (V.42:13) See the footnote of (V.3:103).

<sup>(</sup>V.42:13) Mushrikun: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah, those who worship others along with Allah or set up rivals or partners to Allah.

from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).

15. So to this (religion of Islâm alone and invite (people) this Our'an) then Muhammad صلى الله عليه وسلم), and stand firm [on Islâmic Monotheism by performing all that is ordained by Allâh (good deeds), and by abstaining from all that is forbidden by Allâh (sins and evil deeds)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, - this Qur'an and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return."

16. And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad صلى الله عليه وسلم has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.

17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

18. Those who believe not therein seek to hasten it, while those who believe are fearful

لَّهُضِىَ بَيْنَهُمُ ۚ وَإِنَّ الَّذِينَ أُورِثُواْ الْكِتَبِ مِنْ بَعْدِهِمْ لَهِي شَكِّ مِنْهُ مُرِيبٍ ۞

فَلِنَالِكَ فَاذَغٌ وَالسَّنَفِيهُ حَكَمَا أُمِرْتٌ وَلَاتَنَبِعُ أَهْوَلَهُ هُمِّ وَقُلْ ءَامَنتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَابٍّ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُننا وَرَبُكُمُّ لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمٍ لَاحُجَّةَ بَيْنَنَا وَبَيْنَكُمُ لَللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ قَ

وَالَّذِينَ يُحَاجُّونَ فِى اللَّهِ مِنْ بَعْدِ مَااسْتُجِيبَ لَهُۥ حُجَّتُهُ مُّرَ دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ مَغَضَبٌ وَلَهُمْ عَذَاكُ شَدِيدُ ۞

> ٱللَّهُ ٱلَّذِى َ أَنْزَلَ ٱلْكِنَبَ بِٱلْحَقِّ وَٱلْمِيزَاتُّ وَمَايُدُ رِيكَ لَعَلَّ ٱلسَّاعَةَ فَرِيبٌ ۞

يَسْتَعْجِلُبِهَاالَّذِينَ لاَيُؤْمِنُونَ بِهَا َ وَالَّذِينَ ءَامَنُواْمُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنْهَاالُحُنُّ

<sup>[1] (</sup>V.42:16) See the footnote of (V.3:85).

of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.

- 19. Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.
- 20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.
- 21. Or have they partners (with Allâh false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers) there is a painful torment.
- 22. You will see (on the Day of Resurrection), the Zâlimûn (polytheists and wrong-doers) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them. But those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace, (Paradise).
- 23. That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad مصلى الله عليه وسلم): "No reward do I ask of you for this except to be kind to me for my kinship with you." And

أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَالٍ بَعِيدٍ ۞

ٱللَّهُ لَطِيفٌ بِعِبَادِهِ عِنَرُزُقُ مَن يَشَأَةٌ وَهُوَ ٱلْقَوِتُ ٱلْعَزِيرُ ۞

مَنكَانَ بُوِيدُحَرْثَ ٱلْآخِرَةِ نَزِدْ لُهُ. فِي حَرْثِةً. وَمَن كَانَ بُوِيدُحَرْثَ الدُّنْيَا نُؤْتِهِ عِنْهَا وَمَالُهُ. فِى ٱلْآخِرَةِ مِن نَصِيبٍ۞

أَمْ لَهُمْ شُرَكَةُ الشَرَعُواْ لَهُم مِّنَ ٱلدِّينِمَا لَوْيَأْذَنَ بِهِ ٱللَّهُ وَلُوْلَاكِلِمَةُ ٱلْفَصْلِ لَقُضِى بَيْنَهُمُّ وَإِنَّ ٱلظَّلِمِيرِ لَهُمْ عَذَابُ أَلِيهُ ۞

تَرَى ٱلظَّلِيمِينَ مُشْفِقِينَ مِمَّا كَسَبُواْ وَهُوَوَاقِعٌ بِهِمُّ وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِيحَنِ فِي رَوْضَاتِ ٱلْجُنَّاتِّ لَهُمَّا يَشَأَهُ ونَ عِندَرَتِهِمُّ ذَلِكَ هُوَ ٱلْفَضْلُ الْكَبِيرُ ۞ الْكَبِيرُ ۞

ذَلِكَ ٱلَّذِى يُبَيِّسُرُٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِيحَتُّ قُل لَا أَسْتَلُكُم عَلَيْهِ أَجْرًا إِلَّا ٱلْمُوَدَّةَ فِي ٱلفُرْقَ وَمَن يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ رِفِهَا حُسْنًا إِنَّ ٱللَّهَ عَنُورٌ شَكُورٌ ۖ

<sup>&</sup>lt;sup>[1]</sup> (V.42:23) i.e. I do not ask for any reward from you (in the form of wealth, money, etc.) for my preaching of Islamic Monotheism, but I only request you not to harm me for the kinship

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whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).

24. Or say they: "He has invented a lie against Allâh?" If Allâh had willed, He could have sealed up your heart (so that you forget all that you know of the Qur'ân). And Allâh wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'ân). Verily, He knows well what (secrets) are in the breasts (of mankind).

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. [1]

26. And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.

27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect

أَمْ يَنْ فُولُونَ اَفْتَرَىٰ عَلَى اَللَّهِ كَذِبَّاْ فِإِن يَشَا اللَّهُ يَغْذِهُ عَلَىٰ قَلْدِكَ ۗ وَبِمَعُ اللَّهُ الْبَطِلَ وَيُحِقُّ الْحُقَّ بِكَلِمَندِهُ \* إِنَّهُ رَعَلِدِ مُهْإِذَاتِ اَلصَّدُودِ ۞

وَهُوَالَّذِى يَقَبَلُ ٱلتَّوْبَةَ عَنْعِبَادِهِ وَبَعَفُواْ عَنِ ٱلسَّيِّنَاتِ وَيَعْلَمُ مَاتَفْعَلُونَ ۞

وَيَسْتَجِيبُ اَلَّذِينَ ءَامَـنُواْ وَعَمِلُواْ اَلصَّلِحَنِ وَيَزِيدُهُم مِن فَضْلِهِۦ وَالكَلْفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ۞

\*وَلَوْيَسَطَ اللّهُ الرِّزْقَ لِعِبَادِهِ الْبَغْوَاْ فِ ٱلْأَرْضِ وَلَكِن مُنْزِلُ بِقَدَرِمَا يَشَاءُ ۚ إِنّهُ رِبِعِبَادِهِ خَبِرٌ الْصِيرُ ۞

between you and me, as you are my tribesmen, and you have more right to obey me and follow me in my doctrine of Islamic Monotheism.

أن (V.42:25) Narrated Shaddâd ibn Aus نرضى الله عنه said, "The Prophet صلى الله عليه وسلم said, "The most superior way of asking for forgiveness from Allah is: Allâhumma anta Rabbî, lâ ilâha illâ Anta. Anta khalaqtanî wa ana 'abduka, wa ana 'alâ 'ahdika wa wa'dika mastata' tu. A'ûdhu bika min sharri ma sana'tu, abû'u laka bini'matika 'alaiya, wa abû'u laka bidhanbi faghfirlî fa innahû lâ yaghfiru adhdhunûba illâ Anta.' "The Prophet صلى الله عليه وسلم added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.318).

<sup>\*</sup> O Allah, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

of His slaves, Well-Acquainted, All-Seer (of things that benefit them).

- 28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the Walî (Helper, Supporter, Protector, Lord), the Worthy of all Praise.
- **29.** And His among Ayât (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, dispersion of their bodies) whenever He wills.
- 30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much, (See Verse 35:45).
- 31. And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any Walî (guardian or protector) nor any helper.
- 32. And among His Signs are the ships in the sea like mountains
- 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.
- **34.** Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much.
- 35. And those who dispute (polytheists صلى الله عليه with Our Messenger Muhammad وسلم) as regards Our Ayât (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment)[1] [Tafsîr At-Tabarî].

وَهُوَ ٱلَّذِي يُنَزِّلُ ٱلْغَيْتَ مِنْ بَعْدِ مَاقَنَظُهُ أَ وَيَنشُهُ رُحْمَتَهُ وُ وَهُ الْمُؤْالِدُ اللَّهِ مُنْ اللَّهُ اللّ

وَمِنْ ءَايَنتِهِ عِنْكُونُ السَّمَوَاتِ وَٱلْأَرْضِ وَمَابَثَ فِيهِمَامِن 

وَمَآأَصَٰكُمُ مِّن مُّصِيبَةِ فَيَمَا كَسَبَتْ أَيْدِيكُوْ وَيَعْفُواْ عَن كَثير ١

وَمَآ أَنتُم بِمُعْجِزِينَ فِي ٱلْأَرْضِ وَمَالَكُم مِن دُونِ ٱللَّهِ مِن وَلَى وَلَانْصِيرِ ١

وَمِنْءَ اينيهِ الْجُوَارِ فِي ٱلْبَحْرِكَا لْأَعْلَيرِ ٢

إِن يَشَأْيُسُكِنُ ٱلرِّيحَ فَيَظْلَلُنَ رَوَاكِدَعَلَى ظَهْرِوْءَ إِنَّ فِي ذَلِكَ لَآيِكِتِ لِكُلِّ صَبَّارِشَّكُورِ ٥

أَوْيُوبِقُهُنَّ بِمَاكَسَبُواْ وَيَعَفُ عَن كَثِيرِ ٢

وَيَعْلَمُ ٱلَّذِينَ يُحَدِّدُونَ فِي ءَايَيْتَنَا مَالَهُمُونِ تَحْيِصِ ٢

<sup>[1] (</sup>V.42:35) See the footnote of (V.3:85).

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36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

**37.** And those who avoid the greater sins, <sup>111</sup> and *Al-Fawâhish* (illegal sexual intercourse), and when they are angry, they forgive. <sup>[2]</sup>

38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform As-Salât (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.

- **39.** And those who, when an oppressive wrong is done to them, take revenge.
- **40.** The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrong-doers).
- **41.** And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.
- **42.** The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.

فَنَآ أُوۡيَدِتُمُ مِّن ثَنِّي ۗ فَتَاءُ ٱلۡخَيۡوٰةِ ٱلدُّنِّيَاٝ وَمَا عِندَٱللَّهِ خَيۡرُوۡأَتۡهَٰ لِلَّذِينَ ءَامَنُواْوَعَلَ رَبِهِمۡ يَتَوَكَّلُونَ۞

ۅۘٲڶٞڍڹؘؿۼٙؾڹٶڗػڲٙؾٙڔٵٝڸٟؠٝٙۄؙؚۅۘٲڶڡٚۅؘڃۺۅٙٳڎڶڡٵ ۼٙۻٷؙٲۿؙؠٞؿ۫ڣۯۅڹٙ۞

وَّلَذِينَ اَسْتَجَابُولِإِتِهِمْ وَأَقَامُواْ الصَّلَوْةَ وَأَمْرُهُرْشُورَىٰ بَيْنَهُرُومِمًا رَزَقَهُرِّبُفِقُونَ۞

وَٱلَّذِينَ إِذَا أَصَابَهُ وُ ٱلْبَغْيُ هُوْ يَنتَصِرُونَ ٥

وَجَزَوَا سَيِئَةِ سَيِئَةٌ مِثْلُمًا فَنْعَفَا وَأَصَلَحَ فَاجُرُهُ وَعَلَا مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنَ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهُ مِنْ اللّهِ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ وَاللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ أَلَّهُ مِنْ اللَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّ اللَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّا أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّا مِنْ أَلَّهُ مِنْ أَلَّا مِنْ أَلَّهُ مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّالِمُ مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا مِل

وَلَمَنِ اُنتَصَرَ بَعَدَظُلْمِهِ عَ فَأُولَتِهِ فَ مَاعَلَيْهِمِ مِن سَبِيلِ ۞

إِمَّنَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبَعُونَ فِي الْمَرَّالُسَّاسَ وَيَبَعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُوْلَتِيكَ لَهُمْ عَذَابُ أَلِيمٌ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.42:37) e.g. to join partners in worship with Allah, to be undutiful to one's parents, to commit murder, to give false statements and witnesses, to steal (See Verses 6:151 and 6:152).

<sup>&</sup>lt;sup>[2]</sup> (V.42:37); a) See the footnote (B) of (V.3:130) and (V.3:134).

b) See the footnote of (V.2:22).

c) See the footnote of (V.4:135).

d) See the footnote of (V.2:278).

- 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh.
- **44.** And whomsoever Allâh sends astray, for him there is no *Walî* (protector, helper, guardian) after Him. And you will see the *Zâlimûn* (polytheists, wrong-doers, oppressors): when they behold the torment, they will say: "Is there any way of return (to the world)?"
- 45. And you will see them brought forward to it (Hell) made humble by disgrace, [1] (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zâlimûn [i.e. Al-Kâfîrûn (disbelievers in Allâh, in His Oneness and in His Messenger مسلى الله عليه , polytheists, wrong-doers)] will be in a lasting torment. (Tafsîr At-Tabarî)
- **46.** And they will have no *Auliyâ'* (protectors, helpers, guardians, lords) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.
- 47. Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).
- 48. But if they turn away (O Muhammad صلى الله عليه وسلم from the Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad صلى الله عليه وسلم صلى الله عليه وسلم

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ٥

وَمَن يُصِّيلِ اللَّهُ فَتَالَهُ مِن وَلِيَّ مِنْ بَعْدِةً - وَتَرَى الظّلِمِينَ لَمَّارَأُوْ الْعَذَابَ يَقُولُونَ هَلَ إِلَى مَرَدِّيْنِ سَبِيلِ ۞

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِعِينَ مِنَ الذُّلِ يَنظُرُونَ مِنطَرْفِ حَفِيٌّ وَقَالَ الَّذِينَ ءَامَنُواْ إِنَّ الْخَسِينَ الَّذِينَ خَسِرُواْ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيكَمَةُ أَلَاإِنَّ الظّلِمِينَ فِيعَذَابٍ مُّقِيمٍ

وَمَاكَانَ لَهُم مِّنَ أَقَلِيَا ۚ يَنصُرُونَهُم مِّن دُونِ ٱللَّهُ وَمَن يُضْلِلِ ٱللَّهُ فَمَالُهُ مِن سَبِيلٍ ۞

ٱسْتَجِيبُواْ لِرَيْكُوْ مِن فَتَلِ أَن يَأْفَى يَوْثُرُ لَامَرَدَلَهُ. مِنَ ٱللَّهُ مَالَكُم مِّن مِّلْجَإِ يَوْمَإِذِ وَمَالَكُم مِن نَكِيرٍ ۞

فَإِنْ أَعْرَضُواْ فَتَأَأْرَسَلْنَكَ عَلَيْهِمْ حَفِيظًّا إِنْ عَلَيْكَ إِلَّا ٱلْبَلَغُ فِوَانَآإِذَا أَذَقْنَا ٱلْإِنسَنَ مِنَّا

صلى الله عليه ) A man said, "O Allah's Prophet (رسلم صلى الله عليه ). A man said, "O Allah's Prophet (رسلم صلى Will Allah gather a disbeliever prone on his face on the Day of Resurrection?" He (وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahîh Al-Bukhârî, Vol.6, Hadîth No.283).

as a *Hafiz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

- 49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.
- **50.** Or He bestows both males and females. and He renders barren whom He wills. Verily, He is All-Knower and is Able to do all things.
- 51. It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, All-Wise.[1]
- 52. And thus We have sent to you (O Muhammad صلى الله عليه وسلم) Rûh (a Revelation, and Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves صلى We will. And verily, you (O Muhammad are indeed guiding (mankind) to a (الله عليه وسلم Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).
- 53. The Path of Allah to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

رَحْمَةَ فَرِحَ بِهَأَ وَإِن تُصِبْهُ مْ سَيِّئَةٌ بِمَاقَدَمَتْ أَيْدِيهِ مْ فَإِنَّ ٱلْإِنْسَنَ كَفُورٌ ١

لِلَّهِ مُلْكُ ٱلسَّمَهَ تِ وَٱلْأَرْضِ يَخْلُقُ مَا لِشَاءٌ يَهَبُ لِمَن يَشَاءُ إِنَّنَا وَيَهَبُ لِمَن يَشَاءُ ٱلذُّكُورَ ٥

 أُويُزَوِّجُهُ مِّ ذُكَرَانَا وَإِنَّ أَأَ وَيَجْعَلُ مَن يَشَاءُ عَقبماً إِنَّهُ وَعَليهٌ قَديرٌ ٥

\*وَمَاكَانَ لِبَشَرَأَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْمِن وَرَآيِ جِهَابِ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ عَ مَايَشَاءُ إِنَّهُ عَلَيْ حَكِيمٌ ٥

وَكَذَالِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِيَا مَاكُنْتَ تَدْرِي مَاٱلْكِتَبُوَلِاٱلْإِيمَنُ وَلَكِن جَعَلْنَهُ وُرَّانَّهْدِي بهِ عَن نَّشَآءُ مِنْ عَبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَطِ مُسْتَقِيمِ ٥

> صِرَطِ ٱللَّهِ ٱلَّذِي لَهُ ومَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضُّ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ٥

<sup>[1] (</sup>V.42:51) See the footnote of (V.4:163).

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## Sûrat Az-Zukhruf (The Gold Adornments) XLIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. By the manifest Book (i.e. this Qur'an that makes things clear).
- 3. Verily, We have made it a Qur'ân in Arabic that you may be able to understand (its meanings and its admonitions).
- **4.** And verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*) with Us, indeed exalted, full of wisdom.
- 5. Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*. [1]
- **6.** And many a Prophet We have sent amongst the men of old.
- 7. And never came there a Prophet to them but they used to mock at him.
- **8.** Then We destroyed men stronger (in power) than these and the example of the ancients has passed away (before them).
- 9. And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."
- 10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.



بِنْ سِيرِ ٱللَّهِ ٱلرَّحْيَارُ الرَّحِيمِ

حمّ

وَٱلْكِتَابِٱلْمُبِينِ ٢

إِنَّاجَعَلْنَهُ قُرَءَنَّاعَ رَبِيَّالَّعَلَّكِمِّ تَعْقِلُونَ ۞

وَإِنَّهُ وِنَ أُمِّ ٱلْكِتَابِ لَدَيْنَا لَعَلِيُّ حَكِيمُ ۞

أَفَنَضْرِبُ عَنكُمُ الذِّكْرَصَفْحًا أَن كُنتُمْ قَوْمَا مُشرِفِينَ ۞

وَكُوْ أَرْسَلْنَا مِن نَّبِيِّ فِٱلْأَوَّلِينَ ٥

وَمَايَأْتِيهِ مِقِن نَّبِيٍّ إِلَّا كَانُواْبِهِ ۚ يَسْتَهْزِءُونَ ٧

فَأَهْلَكَ نَا أَشَدَ مِنْهُ مِنَظُشًا وَمَضَىٰ مَثَلُ ٱلْأَوِّلِينَ ۞

وَلَمِن سَأَلْتُهُم مَّنْ خَلَقَ السَّمَوَٰتِ وَٱلْأَرْضَ لَيْقُولُنَّ خَلَقَهُنَّ ٱلْعَرِيْرُالْعَلِيهُ ۞

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكَءُ مَهْدًا وَجَعَلَ لَكَ

<sup>(</sup>V.43:5) *Musrifûn:* Those who transgress the limits, as sinners, polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

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- 11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves).
- 12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride:
- 13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it (by our efforts).
- 14. And verily, to Our Lord we indeed are to return!"
- 15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!
- 16. Or has He taken daughters out of what He has created, and He has selected for you sons?
- 17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!
- 18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?
- 19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!

وَٱلَّذِي نَزَّلَ مِرْ السَّمَآءِ مَآءٌ بِقَدَرِ فَأَنشَرْنَا بِهِ -بَلْدَةً مَّنْتَأَكَذَلِكَ تُخْرُجُونَ ١

وَٱلَّذِي خَلَقَ ٱلْأَزْوَجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ ٱلْفُلْكِ وَٱلْأَنْعَكُم مَاتَرَكِبُونَ ١

لِتَسْتَوُواْ عَلَى ظُهُورِهِ عَثُرَّ تَذْكُرُواْ يِعْمَةَ رَبِّكُمُ إِذَا ٱسْتَوَيْتُهُ عَلَيْهِ وَتَقُولُواْ سُيْحَنَ ٱلَّذِي سَخَّرَلْنَا هَلْذَاوَمَاكُنَّا لَهُرِمُقْرِنِينَ ۞

وَإِنَّا إِلَىٰ رَبَّنَا لَمُنقَلِبُونَ ١

وَجَعَلُواْ لَهُرُمِنْ عِبَادِهِ جُنْءً أَإِنَّ ٱلْإِنسَنَ لَكَ فُورٌ ۗ مُسِينُ ١٠٠

> أَمِ ٱتَّخَذَ مِمَّا يَخَلُقُ بَنَاتِ وَأَصْفَلَكُمُ بِٱلْبَنِينَ ١

وَإِذَا لُشِّمَ أَحَدُهُم بِمَاضَرَبَ لِلرَّحْمَنِ مَثَلَاظَلَّ وَجْهُهُ وَمُسْوَدًا وَهُوَكَظِيرٌ ١

> أُوَمَن يُنَشَّؤُا فِي ٱلْحِلْيَةِ وَهُوَ فِي ٱلْخِصَامِ غَيْرُمُبِين

وَجَعَلُواْ الْمَلَتَيْكَةَ ٱلَّذِينَ هُمْءِعِبَكُ ٱلرَّحْمَلِ إِنَاثًا أَشَهِدُواْ خَلْقَهُمْ صَّتُكْتَبُ شَهَادَتُهُمْ وَيُسْئَلُونَ ۞

- 20. And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!
- 21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast?
- **22.** Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."
- 23. And similarly, We sent not a warner before you (O Muhammad صلى الله عليه وسلم) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."
- 24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."
- 25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism).
- 26. And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,
- 27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily, He will guide me."
- 28. And he made it [i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone-True Monotheism)] a Word lasting among his offspring, that they may turn back (i.e. to repent to Allâh or receive admonition).
- 29. Nay, but I gave (the good things of this life) to these (polytheists) and their

وَقَالُواْلُوۡشَآةَ ٱلرَّحْمَنُ مَاعَبَدْنَهُمُّ مَّالَهُم بِذَلِكَ مِنْ عِلْمِ ۖ إِنْ هُمْ إِلَّا يَخَرُصُونَ۞

> أَمْ ءَاتَيْنَاهُمْ كِتَبَامِن فَبَلِهِ عَفَهُم بِهِ عَ مُسْتَمْ لِلهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَل مُسْتَمْسِكُولَ ۞

بَلْ قَالُوٓاْ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَيَّ أُمَّةِ وَإِنَّا عَلَيْ ءَاتَٰدِهِمُ مُهَنَّدُونَ ۞

وَكَذَلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَقِمِن نَّذِيرٍ إِلَّاقَالَ مُثْرَفُوهَا إِنَّا وَجَدُنَا ءَاجَاءَ نَا عَلَىٓ أُمْدَةٍ وَإِنَّا عَلَىٓ ءَاتَرْهِمُفُفَّدُونَ

\*قَلَ أَوَلَوْجِثْنُكُمْ بِأَهْدَىٰ مِمَّا وَجَدنُّمْ عَلَيْهِ ءَابَآءَكُمْ قَالُوٓا إِنَّابِمَا أَرْسِلْتُم بِهِ عَلَيْرُونَ ۞

> فَٱنتَقَمْنَامِنُهُمُّ فَٱنظُرْ كَيْفَكَانَ عَقِبَةُ ٱلْمُكَنِينَ ۞

وَإِذْ قَالَ إِنْ هِيهُ لِأَبِيهِ وَقَوْمِهِ ۚ إِنَّنِي بَرَآءٌ مِّمَا تَعْبُدُونَ ۞

إِلَّا ٱلَّذِي فَطَرَنِي فَإِنَّهُ وسَيَهْدِينِ

وَجَعَلَهَاكِلِمَةٌ بَاقِيَةً فِيعَقِيهِ ِ لَعَلَّهُمْ يَرْجِعُونَ ۞

بَلْمَتَّعْتُ هَنَّوُلآءٍ وَءَابَآءَ هُرَحَتَّى جَآءَ هُو ٱلْحَقُّ

الجزء ٢٥

fathers to enjoy, till there came to them the truth (the Qur'ân), and a Messenger (Muhammad صلى الله عليه وسلم) making things clear

- 30. And when the truth (this Our'an) came to them, they (the disbelievers in this Our'ân) said: "This is magic, and we disbelieve therein."
- 31. And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Tâ'if)?"
- 32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy صلى (Paradise) of your Lord (O Muhammad) is better than the (wealth of this الله عليه وسلم world) which they amass.
- 33. And were it not that mankind would have become one community (all disbelievers desiring worldly life only). We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend.
- 34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline.
- 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttaqûn.[1]

وَلَمَّاجَآءَهُمُ ٱلْحُقُّ قَالُواْهَذَاسِحْرٌ وَإِنَّابِهِ، كَفُونَ ٢

وَقَالُواْ لَوْلَانُزَلِ هَاذَا ٱلْقُرْءَانُ عَلَىٰ رَجُل مِّنَ ٱلْقَرْيَتَ يَنِ عَظِير 📆

أَهُرٌ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَأُورَفَعْنَا بِعُضَهُمْ فَوْقَ بَغْض دَرَجَاتِ لَيَتَنَخِذَ بَغْضُهُم بَغْضَاسُخُرِيَّأَ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَخِمَعُونَ ٢

وَلَوْ لَا أَن تَكُونَ ٱلنَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكَفُرُ بِٱلرَّحْنَ لِبُهُوتِهِمْ سُقُفَامِن فِضَةٍ وَمَعَادِجَ عَلَيْهَا يَظْهَرُونَ ٣

وَلُنُهُ تِعَمِّ أَبُوْبَا وَسُرُرًا عَلَيْهَا يَشَكُونَ كَ

وَزُخْرُ فَأُوانِ كُلُ ذَلِكَ لَمَّا مَتَاءُ ٱلْحَيَوْةِ ٱلدُّنْأَوَالْآخِرَةُ عِندَرَبّكَ لِلْمُتَّقِينَ ٢

<sup>&</sup>lt;sup>[1]</sup> (V.43:35) Al-Muttaqûn: means the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

- 36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Our'an and worship of Allâh), We appoint for him Shaitân (Satan devil) to be a Qarîn (a companion) to him.
- 37. And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!
- 38. Till, when (such a one) comes to Us, he says [to his Qarîn (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!
- 39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your Qarîn) in the punishment.
- صلى الله عليه O Muhammad صلى الله عليه وسلم) make the deaf to hear, or can you guide the blind or him who is in manifest error?
- 41. And even if We take you (O Muhammad صلى الله عليه وسلم) away, We shall indeed take vengeance on them.
- 42. Or (if) We show you that wherewith We threaten them: then verily We have perfect command over them.
- صلى الله 43. So hold you (O Muhammad (عليه وسلم) fast to that which is revealed to you. Verily, you are on a Straight Path.
- 44. And verily, this (the Qur'an) is indeed a Reminder for you (O Muhammad صلى الله and your people (Quraish people, or your followers), and you will be questioned (about it).
- صلى الله عليه 45. And ask (O Muhammad those of Our Messengers whom We sent (وسلم

وَمَن يَعْشُ عَن ذِكْرالزَّحْمَانُفَيَّضَ لَهُ وسَّيْطَانَا فَهُولَهُ وقَرِينٌ 🕤

وَإِنَّهُ مُ لِيَصُدُّونَهُ مُعَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ 🕏

> حَةِّ ﴿إِذَاجَاءَنَاقَالَ يَكَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَيَنْ فَيَنْ الْقَرِينُ

وَلَنَ مَنفَعَكُمُ ٱلْمُؤْمَ إِذظَامَتُمْ أَنَّكُمْ فِي ٱلْعَذَاب مُشْتَرَكُونَ 📆

أَفَأَنتَ تُسْمِعُ ٱلصُّمَّا أَوْتَهْدِي ٱلْعُمْيَ وَمَنكَانَ فِي ضَلَال مُبِين ٢

فَإِمَّانَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ١

أَوْنُرِيَنَّكَ ٱلَّذِي وَعَدْنَهُمْ فَإِنَّاعَلَيْهم مُّقْتَدِرُونَ ١

فَأَسْتَمْسِكَ بِٱلَّذِيَّ أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَطٍ مُستَقِيم

وَ انَّهُ. لَذَتْ لَّكَ وَلِقَوْمِكَّ وَسَوْفَ تُسْعَلُونَ ٢

هَ سَعَا مَ مَرَأَدُ سَلَنَا مِن قَبَلِكَ مِن رُسُلِنَا أَجَعَلْنَا مِن

الجزء ٢٥

before you: "Did We ever appoint âlihâh (gods) to be worshipped besides the Most Gracious (Allâh)?"

- 46. And indeed We did send Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm) He said: "Verily, I am a Messenger of the Lord of the 'Âlamîn (mankind, jinn and all that exists)."
- 47. But when he came to them with Our Ayât (proofs, evidences, verses, lessons, signs, revelations) behold, they laughed at them.
- **48.** And not an  $\hat{A}yah$  (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)1.
- 49. And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."
- **50.** But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them).
- 51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?
- 52. "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly?
- 53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?"

دُونِ ٱلرَّحْمَانِ ءَالِهَةَ يُعْبَدُونَ ١

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بَعَايَٰدِينَاۤ إِلَىٰ فِيرْعَوْنَ وَمَلَايْهِۦ فَقَالَ إِذِي رَسُولُ رَبِّ ٱلْعَالَمِينَ ١

فَلَمَّا حِآءَهُم بِعَالِلِيِّنَآ إِذَا هُرِيِّنْهَا يَضْبَحَكُونَ ٧

وَمَانُويهِ مِينَ ءَايَةٍ إِلَّاهِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذَنَهُم بِٱلْعَذَابِلَعَلَّهُمْ يَرْحِعُونَ ٢

وَقَالُواْيَتَأَيُّهُ ٱلسَّاحِرُ آدْعُ لَنَارَبُّكَ بِمَا عَهِدَ عندك إنَّنَا لَمُهْتَدُونَ ١

فَلَمَّاكَشَفْنَاعَنْهُمُ ٱلْعَذَابَ إِذَاهُمْ يَنكُثُونَ ٥

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ عَالَ يَكَوَّوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَاذِهِ ٱلْأَنْهَارُ تَجْرِي مِن تَحْتَى أَفَلًا بُّصِّمُ ونَ 🕲

أَمْ أَنَا ْخَنْرٌ مِّنْ هَلَا اللَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ

فَلَوْ لَآ أَلْقِي عَلَيْهِ أَسُورَةٌ مِّن ذَهَبِ أَوْجَآءَ مَعَهُ ٱلْمَلَتِكَةُ مُقْتَرِيْنِ ١

- **54.** Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).
- 55. So when they angered Us, We punished them, and drowned them all.
- **56.** And We made them a precedent (as a lesson for those coming after them), and an example to later generations.
- 57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Îsâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example).
- **58.** And say: "Are our *âlihah* (gods) better or is he ['Îsâ (Jesus)]?" They quoted not the above example for you except for argument. Nay! But they are a quarrelsome people. (See V. 21:98-101)
- **59.** He ['Îsâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).
- **60.** And if it had been Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [*Tafsîr At-Tabarî*].
- 61. And he ['Îsâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isâ's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise).

فَلَمَّاَءَاسَفُونَاانَتَقَمْنَامِنْهُمْ فَأَغْرَفَنَهُمْ أَجْمَعِينَ۞ فَجَعَلْنَاهُرْسَلْفَاوَمَثَلًا لِلْآخِرِينَ۞

\*وَلَمَاضُرِبَ ٱبْنُمَزِيَعَ مَثَلًا إِذَا فَوَمُكَ مِنْهُ يَصِدُون ۞

وَقَالُوٓاْءَأَالِهَ تُنَاخَيْرُاْءَهُوَّمَاصَرَبُوهُ لَكَ إِلَّا جَدَلَاْئِلَهُمْ تَوَمُّخَصِمُونَ۞

إِنْهُوَ إِلَّاعَبْدُأَ أَنْعَمْنَاعَلِيَّهِ وَجَعَلْنَهُ مَثَلًا لِبَنِيَّ إِسْرَتِهِ يِلَ ۞

وَلَوْنَشَآءُ لَجَعَلْنَامِنكُمْ مَّلَتَبِكَةً فِي ٱلْأَرْضِ يَخْلُفُونَ ۞

ۅٙٳڹۜٙۿؙڔڵؘڃڵؿؚڵؚڵۺٵۼ؋ڶؘۘڵٮۜٙڡ۫ػٙڒؙێۜڹۣۿٵۅٙٱؾۧؠؚۼؗۅڹ۠ۿٮۮؘٵ ڝؚۯڟۜؗؗؗڞؙ۫ۺؾٙڡؿڒؙ۞

فَاسْتَخَفَّ فَوْمَهُ وَفَأَطَاعُوهُ إِنَّهُمْ كَانُواْ قَوْمَافَسِفِينَ ۞

<sup>[1] (</sup>V.43:61) See the footnote of (V.3:55).

- **62.** And let not *Shaitân* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy.
- 63. And when 'Îsâ (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) on which you differ. Therefore fear Allâh and obey me.
- **64.** "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's religion of true Islâmic Monotheism)."
- 65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to 'Îsâ (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)!
- **66.** Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?
- **67.** Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious. See V.2:2).
- 68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,
- 69. (You) who believed in Our Ayât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh Islâmic Monotheism).
- **70.** Enter Paradise, you and your wives, in happiness.
- 71. Trays of gold and cups will be passed round them; (there will be) therein all that

وَلَايَصُدَّنَّكُمُ ٱلشَّيْطَنَّ إِنَّهُ رَاكُمْ عَدُوٌّ مُّبِينٌ ۞

وَلَمَّاجَآءَ عِيسَىٰ بِٱلْمَيِّنَتِ قَالَ قَدْ جِنْتُكُمُ بِٱلْحِصْمَةِ وَلِأُبَيِّنَ لَكُرِبَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيَّةٍ فَآتَـَقُواْ ٱللَّهَ وَأَطِيعُونِ

إِنَّ اللَّهَ هُوَرَبِّي وَرَبُكُوْ فَاعْبُدُوهُ هَلَذَا صِرَطُ مُسْتَقِيرٌ ۞

فَٱخْتَلَفَٱلْأَخْزَابُ مِنْ بَيْنِهِمِّ فَوَيْلٌ لِلَّذِينَ ظَلَمُواْ مِنْ عَذَابِ يَوْمِ أَلِيدٍ ۞

هَلْ يَنظُرُونَ إِلَّالْسَّاعَةَ أَنْ تَأْيِّيَهُم بَغْمَّةً وَهُمْ لَا يَشْعُرُونَ ۞

ٱڵٲڿؚڷۜڗٛ؞ؘؚٛۄؘٚڡٙؠؚڔ۬ؠۼڞؙۿؙ؞ٞڔڶؠۼۻٟ عَدُقُۗٵٟڵؖ ٱڶؙؙڡؙؾؘ<u>ٙق</u>ين ۞

يَعِبَادِ لَاخَوْفُ عَلَيْكُو ٱلْيَوْمَ وَلَا أَنتُمْ تَغَزَفُونَ ١

ٱلَّذِينَءَامَنُواْيِعَايَنِيْنَا وَكَانُواْ مُسْلِمِينَ ۞

ٱدْخُلُوا ٱلْجَنَّةَ أَنْتُمْ وَأَزْوَجُكُمْ تُعَبَّرُونَ ۞

يُطَافُ عَلَيْهِم بِصِحَافِ مِن ذَهَبِ وَأَكُواَبِ

inner-selves could desire, and all that eyes could delight in and you will abide therein forever.

- 72. This is Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).
- 73. Therein for you will be fruits in plenty, of which you will eat (as you desire).
- 74. Verily, the Mujrimûn (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.
- 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.
- 76. We wronged them not, but they were the *Zâlimûn* (polytheists, wrong-doers).
- 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."
- 78. Indeed We have brought the truth (Muhammad صلى الله عليه وسلم with the Qur'ân) to you, but most of you have a hatred for the truth [1]
- 79. Or have they plotted some plan? Then We too are planning.
- 80. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.
- 81. Say (O Muhammad صلى الله عليه وسلم): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of Allâh's worshippers [who deny and refute this claim of yours (and the first to believe in

وَفِيهَامَاتَشْتَهِمِهِٱلْأَنفُسُ وَتَكَذُّٱلْأَعْيُنَ ۗ وَأَنتُهُ فِيهَا خَلِدُونَ ١

وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِيٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ١

لَكُوفِهَا فَكِهَةٌ كُثِيرَةٌ مِنْهَا تَأْكُلُونَ ١

إِنَّ ٱلْمُجْرِمِينَ فِي عَذَابِجَهَنَّمَ خَلِدُونَ ١

لَا نُفَتَّرُ عَنْهُ مْ وَهُمْ فِيهِ مُبْلِسُونَ ٥

وَ مَاظَامِّنَكُمْ وَلَكِنَ كَانُواْهُمُ ٱلظَّلَمِينَ ٢

وَنَادَوْاْيَكُمَلِكُ لِيَقْضِ عَلَيْنَارَبُكُّ قَالَ إِنَّكُمْ مَّنِکُوْنَ ﴿

لَقَدْجِتْنَكُمُ بِٱلْمَقِ وَلِيَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ١

أَمْرَأَبْرَمُونَ الْمَرَا فَإِنَّا مُبْرِمُونَ 🐑

أُمْ يَحْسَبُونَ أَنَّا لَانْسَمَعُ سِتَرَهُمْ وَنَجْوَنهُمْ بَلَىٰوَرُسُلْنَا لَدَيْهِ مِرِيَكُنُهُونَ ٨

قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلِدُ فَأَنَا أَوَّلُ ٱلْعَبِدِينَ ٢

<sup>&</sup>lt;sup>[1]</sup> (V.43:78) See the footnote of (V.41:46).

Allâh Alone and testify that He has no children)]." [Tafsîr At-Tabarî].

- **82.** Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe (to Him).
- **83.** So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.
- **84.** It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.
- **85.** And Blessed is He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.
- **86.** And those whom they invoke instead of Him have no power of intercession except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh).<sup>[1]</sup>
- 87. And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh, Who created them)?
- **88.** (And Allâh has the knowledge) of (Prophet Muhammad's صلی الله علیه وسلم) saying: "O my Lord! Verily, these are a people who believe not!"
- **89.** So turn away from them (O Muhammad صلى الله عليه وسلم), and say: *Salâm* (peace)! But they will come to know. [2]

سُبْحَنَ رَبِّ السَّمَوَّتِ وَأَلْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ۞

فَذَرْهُمْ يَخُوضُواْ وَيَلْعَبُواْحَتَىٰ يُلَقُواْ يَوْمَهُمُ ٱلَّذِي يُوعَدُونَ ۞

وَهُوَالَّذِي فِى السَّمَآءِ إِلَّهٌ وَفِى ٱلْأَرْضِ إِلَّهُ وَهُوَ ٱلْخَكِيهُ ٱلْعَلِيمُ ۞

وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّىكَوَتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُۥعِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ۞

وَلَايَمْ الكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّ فَنعَةَ إِلَّا مَن شَهِدَ اِلْحَقِّ وَهُمْ يَعْلَمُونَ ۞

> وَلَمِن سَأَلْتُهُم مِّنْخَلَقَهُمْ لِيَقُولُنَّ ٱللَّهُۗ فَأَنَّ يُؤْفَكُونَ ۞

وَقِيلِهِ، يَنْرَبِ إِنَّ هَنَّؤُلَّا ۚ قَوْمٌ لَّا يُؤْمِنُونَ ٥

فَأَصْفَحْعَنْهُمْ وَقُلْ سَلَئُّ فَسَوْفَ يَعْلَمُونَ ۞

<sup>[1] (</sup>V.43:86) See the footnote of (V.2:165).

<sup>&</sup>lt;sup>[2]</sup> (V.43:89) The provision of this Verse was abrogated by the revelation of the Verse of fighting against them (V.9:5).

## Sûrat Ad-Dukhân (The Smoke) XLIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Hâ.-Mîm.

[These letters are one of the miracles of the Our'an and none but Allah (Alone) knows their meanings].

- 2. By the manifest Book (this Qur'an) that makes things clear.
- 3. We sent it (this Qur'ân) down on a blessed night [(i.e. the night of Al-Oadr. Sûrah No. 97) in the month of Ramadân the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].
- 4. Therein (that night) is decreed every matter of ordainments.[1]
- 5. As a Command (or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),
- 6. (As) Mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.
- 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.
- 8. Lâ ilaha illâ Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death - your Lord and the Lord of your forefathers.
  - 9. Nay! They play about in doubt.

وَٱلْكِتَابِٱلْمُينِ ٢

إِنَّا أَنْرَلْنَهُ فِي لَيْلَةِ مُبْرَكَةً إِنَّاكُنَّا مُنذِرين ﴿

فِيهَايُفْرَقُ كُلُّ أَمْرِ عَكِيمٍ ٢

أَمْرًا مِنْ عِندِنَا أَنَّاكُنَّا مُنْ سِلِينَ ٢

رَحْمَةً مِّن رَّبِّكَ إِنَّهُ وهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٢

رَبِ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَمَابَيْنَهُمَّأٌ إِن كُنتُم

لَا إِلَهَ إِلَّاهُوَيُعَى ، وَيُميتُ زَيُّكُوْ وَرَبُّ ءَايَآبِكُوْ ٱلْأُوَّلِينَ ٨

بَلْهُمْ فِي شَاكِي يَلْعَبُونَ ٢

<sup>[1] (</sup>V.44:4) i.e. the matters of deaths, births, provisions, calamities, etc. for the whole (coming) year as decreed by Allah.

- 10. Then wait you for the Day when the sky will bring forth visible smoke,
- 11. Covering the people: this is a painful torment.
- 12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"
- 13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.
- 14. Then they had turned away from him (Messenger Muhammad صلى الله عليه وسلم) and said: (He is) one taught (by a human being), a madman!"
- 15. Verily, We shall remove the torment for a while. Verily you will revert (to disbelief).
- 16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.
- 17. And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Mûsâ (Moses) عليه السلام],
- 18. Saying: "Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust.
- 19. "And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority.
- 20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).
- 21. "But if you believe me not, then keep away from me and leave me alone."

فَأَرْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانِ مُّبِينِ ٢

يَغْشَى ٱلنَّاسُّ هَلذَاعَذَاجُ أَلِيرٌ ١

رَّبَّنَا ٱكْشِفْعَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ۞

أَنَّى لَهُمُ ٱلذِّكَرَىٰ وَقَدْجَاءَهُمْ رَسُولٌ مُّبِينٌ ٣

ثُمَّ وَالْوَاْمَعَ أَمُّ وَالْوَالْمُعَ أَمُّ مَّجْنُونَ ٥

إِنَّاكَاشِفُواْٱلْعَذَابِ قَلِيلًا ۚ إِنَّكُوٰ عَآبِدُونَ ٥

يُوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَيْ إِنَّا مُنتَقِمُونَ ١

﴿ وَلَقَدْ فَتَنَا قَبْلَهُمْ فَوَمَ فِرْعَوْنَ وَجَآيَهُمْ رَسُولٌ كَرِيدُ ۞

> أَنْ أَذُوّاً إِلَىّٰ عِبَادَاللَّهِ ۚ إِنِّى لَكُمْ رَسُولُ أَمِيتُ ۞

وَأَن لَاتَعْلُواْعَلَى ٱللَّهِ إِنِّي ءَالِيكُم بِسُلْطَانِ شُبِينِ

وَإِنِّي عُذْتُ بِرَتِي وَرَبِّكُوْ أَن تَرْجُمُونِ ٢

وَإِن لَّمْ تُؤْمِنُواْ لِي فَأَعْتَزِلُونِ ١

- 22. (But they were aggressive), so he [Mûsâ (Moses)] called upon his Lord (saving): "These are indeed the people who are Mujrimûn (disbelievers, polytheists, sinners, criminals)."
- 23. (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued.
- 24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned"
- 25. How many of gardens and springs that they [Fir'aun's (Pharaoh) people] left behind,
- 26. And green crops (fields) and goodly places,
- 27. And comforts of life wherein they used to take delight!
- 28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).
- 29. And the heavens and the earth wept not for them, [1] nor were they given a respite.
- 30. And indeed We saved the Children of Israel from the humiliating torment:
- 31. From Fir'aun (Pharaoh); verily, he was arrogant and was of the Musrifûn (those who transgress beyond bound in spending and other things and commit great sins).
- 32. And We chose them (the Children of Israel) above the 'Alamîn (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge.
- 33. And granted them signs in which there was a plain trial.

فَدَعَارَبُّهُ وَأَنَّ هَلَوُلآ وَقُومٌ مُجْرِمُونَ ٢

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ١

وَٱتْرُكِ ٱلْبَحْرَرَهِوَّا إِنَّهُمْ جُندٌ مُغْرَقُونَ ٥

كَمْ تَرَكُواْ مِن جَنَّاتِ وَعُيُونِ ٥

وَزُرُوعِ وَمَقَامِ كَرِيدٍ ٥

وَيَعْمَةِ كَانُواْ فِيهَا فَكِهِينَ ٧

كَذَالِكُ وَأَوْرَثُنَّهَا قَوْمًاءَ اخَرِينَ ٨

فَمَا بَكَتْ عَلَيْهِ مُ ٱلسَّهَا ۚ وَٱلْأَرْضُ وَمَا كَانُواْ

وَلَقَدْ نَجَيَّنَابَنيٓ إِسْرَآءِ يلَمِنَ ٱلْعَذَابِٱلْمُهِين ٢

مِن فِرْعَوْنَ إِنَّهُ وَكَانَ عَالِيًّا مِّنَ ٱلْمُسْرِفِينَ ۗ

وَلَقَدِ ٱخْتَرْنَاهُ مُعَلَى عِلْمِعَلَى ٱلْعَالَمِينَ 📆

وَ ءَاتَنَنَكُ مِينَ ٱلْآيَاتِ مَافِيهِ بَلَوَّا مُبِيرِكُ ٢

<sup>(</sup>V.44:29) Narrated Ibn Jarîr At-Tabarî: Ibn 'Abbâs رضي الله عنهما said, "When a believer dies, the place of earth on which he used to prostrate himself in his Salât (prayer), and the gate in the heaven through which his good deeds used to ascend, weep for him (or her), while they do not weep for the disbeliever." [Tafsîr At-Tabarī].

- 34. Verily, these (Quraish people) are saying:
- 35. "There is nothing but our first death. and we shall not be resurrected
- 36. "Then bring back our forefathers, if you speak the truth!"
- 37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed Mujrimûn (disbelievers, polytheists, sinners, criminals).
- 38. And We created not the heavens and the earth, and all that is between them, for mere play.
- 39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.
- 40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them —
- 41. The Day when a Maulâ (a near relative) cannot avail a Maulâ (a near relative) in aught, and no help can they receive,
- 42. Except him on whom Allâh has Mercy. Verily, He is the All-Mighty, the Most Merciful.
  - 43. Verily, the tree of Zaqqûm
  - 44. Will be the food of the sinners.
- 45. Like boiling oil, it will boil in the hellies,
  - 46. Like the boiling of scalding water.
- 47. (It will be said) "Seize him and drag him into the midst of the blazing Fire.

إِنَّ هَنَّوُلَاءٍ لَيَقُولُونَ ٢

إِنْ هِيَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَانَحَنُ بِمُنشَرِينَ ٢

فَأَوُا بِعَابَآبِنَآ إِن كُنتُمْ صَدِقِينَ 🗇

أَهُمْ خَيْرًا أَمْ قَوْمُرتُكِيعِ وَالْذِينَ مِن قَيْلِهِمْ أَهْلَكُنَّهُمْ إِنَّهُ مِ كَانُواْ مُجْرِمِينَ ۞

وَمَاخَلَقْنَا ٱلسَّمَوَتِ وَٱلْأَرْضَ وَمَابَيْنَهُمَا لَعَبِينَ ٢

مَاخَلَقْنَهُمَآ إِلَّا بِٱلْحَقِّ وَلَاكِنَّ أَكُثَّرَهُمْ لَاتَعَامُونَ كَ

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ۞

يَوْمَ لَا يُغَنِّي مَوْلًى عَن مَّوْلَى شَيْءًا وَلَاهُمْ بُنْصَرُونَ ١

إِلَّامَن زِّحِهَ أَلِيَّةُ إِنَّهُ وهُوَ ٱلْعَذِينُ ٱلرَّحِيمُ ٢

إِنَّ شَجَرَتَ ٱلزَّقُّومِ ٥ طَعَامُ ٱلْأَيْبِ عِنْ كَٱلْمُهْلِيَغْلِي فِ ٱلْبُطُونِ ۞

كَغَلِي ٱلْحَمِيمِ ١ خُذُوهُ فَأَعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ٢

Part 25

- 48. "Then pour over his head the torment of boiling water.
- 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!
- 50. "Verily, this is that whereof you used to doubt!"
- 51. Verily, the Muttagûn (the pious. See V.2:2), will be in place of Security (Paradise).
  - 52. Among Gardens and Springs,
- 53. Dressed in fine silk and (also) in thick silk, facing each other,
- 54. So (it will be). And We shall marry them to Hûr<sup>[1]</sup> (fair females) with wide, lovely eyes.
- 55. They will call therein for every kind of fruit in peace and security;
- 56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,
- 57. As a Bounty from your Lord! That will be the supreme success!
- 58. Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember.
- صلى الله عليه S9. Wait then (O Muhammad وسلم); verily, they (too) are waiting.

ثُمَّ صُتُهُ أَفَةً وَ رَأْسِهِ عِنْ عَذَابِ ٱلْحَصِيمِ ١

ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ۞

إِنَّ هَلْذَا مَا كُنْتُم بِهِ عَتَمْ تَرُونَ ٥

إِنَّ ٱلْمُتَّقِينَ فِي مَقَامٍ أَمِين ٥

في جَنَّاتِ وَعُيُونِ ٢ يكنبسُون مِن سُندُسِ وَإِسْتَبْرَق مُّتَقَلِيلِانَ ﴿

كَذَالِكَ وَزَوَّجْنَاهُم بِحُورِعِين ٥

يَدْعُونَ فِيهَابِكُلِّ فَلَكِهَةٍ ءَامِنِينَ ٥

لَايَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَيُّ وَوَقَدْهُ مْعَدَابَ ٱلْجَحِيمِ ٥

فَضَلَاقِن رَّتِكَ ذَلِكَ هُوَالْفَوْزُ ٱلْعَظَمُ ٢

فَإِنَّمَا يَسَّرْنَكُ بِلِسَانِكَ لَعَلَّهُمْ بتَذَكِرُونَ ٨

فَأَرْ تَقِتِ إِنَّهُمْ مُّوْتَقِيهُونَ ٥

<sup>[1] (</sup>V.44:54) Hûr: Very fair females created by Allah as such, not from the offspring of Adam with intense black irises of their eyes and intense white scleras. [For details see the book Hadi Al-Arwâh by Ibn Al-Qaiyim, Chapter 54, Page 147].

# Sûrat Al-Jâthiyah (The Kneeling) (XLV)

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].

- 2. The revelation of the Book (this Our'ân) is from Allâh, the All-Mighty, the All-Wise.
- 3. Verily, in the heavens and the earth are signs for the believers.
- 4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.
- 5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west, sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand.
- **6.** These are the  $\hat{A}y\hat{a}t$  (verses) of Allâh, صلى which We recite to you (O Muhammad with truth. Then in which speech after Allâh and His Âyât will they believe?
  - 7. Woe to every sinful liar
- 8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!
- 9. And when he learns something of Our Verses (this Qur'an), he makes them a jest. For such there will be a humiliating torment.

تَنزيلُ ٱلْكِتَبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ مِنَ

إِنَّ فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ لَايَنتِ لِلْمُؤْمِنِينَ ٢

وَفِي خَلْقِكُمُ وَمَايِبُتُ مِن دَابَةٍ ءَايَتُ لِقَوْمٍ يُوقِنُونَ ٢

وَٱخۡتِلُفُ ٱلَّيۡلِ وَٱلنَّهَارِ وَمَآأَذَرَلَ ٱللَّهُمِنَ ٱلسَّمَآءِ مِن رَزْقِ فَأَحْيَابِهِ ٱلْأَرْضَ بِعَدَمَوْتِهَا وَتَصْرِيفِ ٱلرِّيكِحِ ءَايَتُ لِقَوْمِرِ ىغقلەن 🕲

تلْكَ ءَايَنتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقُّ فَبَأَيّ حَدِيثِ بَعَدَ ٱللَّهُ وَءَاكِتِهِ ء نُوْمِنُونَ ٢

> وَيْلُ لِكُلِّ أَفَاكِ أَثِيمِ يَسْمَعُ ءَايَاتِ ٱللَّهِ تُتَلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكَبِرًا كَأْنِ لَّهُ يَسْمَعُهُمَّا فَبَشِّرْهُ بِعَذَابِ ٱلْبِعِرِ ٨

وَإِذَاعَا ۚ مِنْ ءَاكِتِنَا شَيْعًا أَتَّخَذَهَا هُزُوًّا أَوْلَنِكَ لَهُمْ

- 10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya' (protectors, helpers) besides Allâh. And theirs will be a great torment.
- 11. This (Qur'an) is guidance. And those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of Riiz (a severe kind of punishment).
- 12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful.
- 13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.
- 14. Say (O Muhammad صلى الله عليه وسلم) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense a people, according to what they have earned (i.e. to punish these disbelievers who harm the believers).[1]
- 15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.
- 16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them to the 'Alamîn (mankind and jinn of their time, during that period),

مِن وَرَآبِهِ مْرَجَهَ لَمُ وَلَا يُغْنى عَنْهُم مَّا كُسَبُواْ شَيْئًا وَلَامَا ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوْلِيَا أَةً وَلَهُمْ عَذَابٌ عَظيهُ ٥

هَذَا هُدَيٌّ وَٱلَّذِينَ كَفَرُواْ بِعَايِنتِ رَبِّهِ مَ لَهُمْ عَذَابٌ مِن رِجْزِ أَلِيمُ ١

\* اللَّهُ ٱلَّذِي سَخَّرَكُو ٱلْبَحْرَ لِتَجْرِيَ ٱلْفُلْكُ فِيهِ بِأَمْرِهِ = وَلِتَنْتَغُواْ مِن فَضَلهِ ع وَلَعَلَّكُ وَتَشْكُرُونَ ١

وَسَخَّرَكُمُ مَّا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضِ جَمِعَامِّنَهُ ۚ إِنَّ فِي ذَالِكَ لَآيَتِ لِقَوْمِ يَتَفَكُّرُونَ ٣

قُل لَلَّذِينَ ءَامَنُواْ يَغْفِرُواْ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اَللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُواْ يَكْسِبُونَ ١

مَنْ عَيملَ صَلِحًا فَلِنَفْسِ أَعِيهُ وَمَنْ أَسَاءَ فَعَلَيْهَ أَنُمَّ إِلَىٰ رَبَّكُمْ تُرْجَعُونَ ٥

وَلَقَدَ ءَاتَيْنَا بَنِيَ إِسْرَءِ بِلَ ٱلْكِتَابَ وَٱلْحُكُمْ وَٱلنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ ٱلطَّيِّبَتِ وَفَضَّلْنَاهُمْ عَلَى ٱلْعَالَمِينَ ١

<sup>(</sup>V.45:14) The provision of this Verse was abrogated by the Verse of Jihâd (holy fighting) (V.9:36) against the polytheists.

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- 17. And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.
- 18. Then We have put you (O Muhammad on a (plain) way of (Our) مملى الله عليه وسلم commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsîr At-Tabarî)
- 19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Auliva' (protectors, helpers) of one another. but Allâh is the Walî (Helper, Protector) of the Muttagûn (the pious. See V.2:2).
- 20. This (Qur'an) is a clear insight and evidence for mankind, and guidance and mercy for a people who have Faith with certainty.[1]
- 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.
- 22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged. [2]

وَءَاتَنْنَهُم بَيِّنَاتِ مِنَ ٱلْأَمْرِ فَمَا ٱخْتَلَفُوا إلَّامِنَ بَعْدِ مَاحَآءَهُمُ ٱلْعِلْمُ بَغْنًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ ٱلْقِسَمَةِ فِيمَاكَانُواْ فِيهِ يَخْتَلِفُونَ ۞

ثُمَّجَعَلْنَكَ عَلَىٰ شَرِيعَةِ مِنَ ٱلْأَمَّرِ فَٱتَّبَعْهَا وَلَاتَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَايَعْلَمُونَ ٥

إِنَّهُمْ لَن يُغْمُو أَعَنكَ مِنَ ٱللَّهَ شَيَّا وَإِنَّ ٱلظَّلَامِينَ يَعْضُهُمْ أَوْلِيَآهُ بَعْضَ وَلَسَّهُ وَلِيُّ ٱلْمُتَقِينَ اللَّهُ وَلِيُّ ٱلْمُتَقِينَ اللَّهُ

> هَٰذَابَصَێَيُرُ لِلنَّاسِ وَهُٰذَى وَيَحْمَةُ لَّقَوْمِ يُوقِنُونَ ٢

أَمْ حَسِبَ ٱلَّذِيرِ ﴾ اجْتَرَجُواْ ٱلسَّيَّاتِ أَن نُجَّعَلَهُمْ كَٱلَّذِينَءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَنتِ سَوَآءَ مَّحْيَاهُرْ وَمَمَاتُهُمْ سَآءَمَا يَحَكُمُورِ ... ١

وَخَلَقَ أَللَّهُ ٱلسَّمَوَ تِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلتُجْزَىٰ كُلُّ نَفْس بِمَاكَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ١

<sup>[1] (</sup>V.45:20): a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

<sup>[2] (</sup>V.45:22) See the footnote of (V.15:23).

- 23. Have you seen him who takes his own lust (vain desires) as his ilâh (god)? And Allâh, knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?
- 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time).[1] And they have no knowledge of it: they only conjecture.
- 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"
- 26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."
- 27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established - on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything).
- 28. And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.
- 29. This Our Record speaks about you with truth. Verily, We were recording what

أَفَرَءَيْتَ مَن أَتَّخَذَ إِلَهَهُ وهَوَيهُ وَأَضَلَّهُ أَلدَهُ عَلَىٰ عِلْمَ وَخَتَرَعَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ عِشَاوَةً فَمَن يَهْدِيهِ مِنْ يَعْداللَّهُ أَفَلَا تَذَكَّرُونَ ١

وَقَالُواْمَاهِيَ إِلَّاحَيَاتُنَاٱلدُّنْيَانَهُوتُ وَنَحْيَا وَمَايُهُ لِكُنَّا إِلَّا ٱلدَّهْرُ وَمَالَهُم بِذَلِكَ مِنْ عِلْمِ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ۞

وَإِذَاتُنَا عَلَيْهُمْ ءَايَنُنَا بَيِّنَتِ مَّاكَانَ حُجَّتَهُمْ إِلَّا أَن قَالُواْ أَنْتُواْبِكَابَآبِنَآإِن كُنتُمْ صَدفينَ ٥

قُلْ ٱللَّهُ يُخْدِيكُ ثُرَّيُمِيثُكُو ثُرَّ يَجْمَعُكُمْ إِلَّى يَوْمِ ٱلْقَيْمَةِ لَارَيْبَ فِيهِ وَلَيْكِنَّ أَكْثَرُ ٱلنَّاسِ لَا يَعَلَمُونَ ٢

وَلِتَهِ مُلْكُ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُوَمَ بِذِ يَخْسَهُ ٱلْمُنْطِلُونَ ۞

وَتَرَىٰكُلَّ أُمَّةِ جَائِيَةً كُلُ أُمَّةِ تُدْعَىٰ إِلَىٰ كِتَبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَاكُنتُهُ تَعْمَلُونَ 🚳

هَٰذَاكِتَبُنَايَنِطِقُ عَلَيْكُمْ بِٱلۡحَقِّ إِنَّاكُنَّا نَسۡــَدَ

said: "Allah رضى الله عليه وسلم Allah's Messenger رضى الله عنه said: "Allah said, 'The son of Adam annoys Me for he abuses Ad-Dahr\* (Time) though I am Ad-Dahr (Time), in My Hands are all things, and I cause the revolution of day and night.' " (Sahîh Al-Bukhârî, Vol.6, Hadîth No.351).

<sup>\* &#</sup>x27;I am Ad-Dahr' means 'I am the Creator of Time, and I manage the affairs of all creation including Time.' One should not attribute anything whether cheerful or disastrous to Time, for everything is in the Hands of Allah and only He is the Disposer of everything.

you used to do (i.e. Our angels used to record your deeds).

- 30. Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.
- 31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you people were who were Muirimûn (polytheists, disbelievers, sinners, criminals)."
- 32. And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)."
- 33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.
- 34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."
- 35. This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), 111 nor shall they be returned to the

فَأَمَّا ٱلَّذِيرِ ﴾ ءَامَنُه أوَعَمِلُه ٱلصَّلِحَتِ فَكُدْخِلُهُمّ رَبُّهُمْ فِي رَجْمَتِهِ عَذَٰ إِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ

وَأَمَّا ٱلَّذِينَ كَفَرُوٓ أَقَلَمُ تَكُنَّ ءَايَنِي تُتَّلِّي عَلَيْكُمْ فَٱسۡتَكْبَرَثُوۡ وَكُنتُهُ قَوْمَا مُجْرِمِينَ ١

وَإِذَا قِيلَ إِنَّ وَعُدَاللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَبَّ فِيهَا قُلْتُهُ مَّانَدْدي مَاٱلسَّاعَةُ إِن نَّظُنُّ إِلَّاظَنَّا وَمَانَحَنُ بمُستَنقنينَ 📆

وَبَدَالَهُمْ سَيَّاتُ مَاعَمِلُواْ وَحَاقَ بِهِم مَّاكَانُولْ بِهِ -

وَقِياً ٱلْمَوْهِ نَنسَانُهُ كَمَانَسِتُهُ لِقَاءَ يَوْمِكُمُ هَاذَا وَمَأْوَنَكُوالنَّالُ وَمَالَكُمْ مِن نَّصِرِينَ ٢

ذَلِكُ مِأَنَّكُمُ ٱتَّخَذْتُهُ ءَايَئت ٱللَّه هُـزُوًا وَغَرَّيَّكُمُ ٱلْحَيَوْةُ ٱلدُّنْمَا فَٱلْمَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَاهُمْ يُسْتَعْتَبُونَ ٥

<sup>,</sup> Said صلى الله عليه وسلم Allah's Messenger رضي الله عنه Said : رضي الله عنه Allah's Messenger صلى الله عليه وسلم "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relatives, his property and his deeds follow him; relatives and his property return back while his deeds remain with him." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 521)

b) Narrated Anas رضى الله عنه said, "The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?" till the Lord of the 'Alamîn (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qat! Qat! (enough! enough!) By Your 'Izzat (Honour and Power) and Your Karam (Generosity)!' Paradise will remain spacious enough

worldly life, (so that they repent to Allâh, and beg His Pardon for their sins).

- 36. So all praise and thanks are Allâh's, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Alamin (mankind, jinn and all that exists).
- 37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

# Sûrat Al-Ahqâf (The Curved Sand-hills) (XLVI)

In the Name of Allâh, the Most Gracious, the Most Merciful.

#### Hâ-Mîm.

[These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings].

- 2. The revelation of the Book (this Qur'an) is from Allâh, the All-Mighty, the All-Wise.
- 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.
- 4. Say (O Muhammad صلى الله عليه وسلم to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed) before this, or some trace of knowledge (in support of your claims), if you are truthful!"

Al-Bukhârî, Vol. 9, Hadîth No. 480).

فَيْلَهِ ٱلْحَمْدُرَبِ ٱلسَّمَوَتِ وَرَبِّ ٱلْأَرْضِ رَبِّ

وَلَهُ ٱلْكِبْرِيَآءُ فِي ٱلسَّمَهَ أَتِ وَٱلْأَرْضُ وَهُوَ ٱلْعَـزِيزُ





تَنزِيلُٱلْكِتَبِمِنَ ٱللَّهِٱلْعَزِيزِٱلْحَكِيمِ ٥

مَاخَلَقْنَا ٱلسَّمَوَتِ وَٱلْأَرْضَ وَمَابَيْنَهُمَاۤ إِلَّابِٱلْحَقِّ وَأَجَا مُّسَمَّةً ۚ وَٱلَّذِينَ كَفَرُواْعَمَّاۤ أَنذِرُواْ مُعْرِضُونَ ۞

قُلْ أَرَءَ يْتُعرَمَا تَدْعُوبَ مِن دُونِ ٱللَّهِ أَرُونِي مَاذَا خَلَقُواْ مِرَبَ ٱلْأَرْضِ أَمْرِ لَهُمْ شِيرَكٌ فِي ٱلسَّمَوَتِّ ٱتْتُونِي بِكِتَكِ مِن قَبَل هَلْذَآ أَوْ أَثَرَةٍ مِّنْ عِلْمِ إِن كُنتُرُ صَدِقينَ 🕏

to accommodate more people until Allâh will create some more people and let them dwell in the superfluous (empty) space of Paradise." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 481). used to say, "I seek refuge صلى الله عليه وسلم The Prophet زضي الله عنهما used to say, "I seek refuge (with You) by Your 'Izzat (Honour and Power) La ilana illa Anta (none has the right to be worshipped but You); Who does not die, while the jinn and the human beings die." (Sahîh

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- 5. And who is more astray than one who calls on (invokes), besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?[1]
- 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.
- 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'an) when it reaches them: "This is plain magic!"
- 8. Or say they: "He (Muhammad صلى الله الله علي الله الله علي الله على الل اعليه وسلم has fabricated it?" Say: "If I have fabricated it, still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur'an)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."
- 9. Say (O Muhammad صلى الله عليه وسلم 9. Say (O Muhammad) am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."
- 10. Say: "Tell me! If this (Our'an) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm رضى الله عنه) testifies that (this Our'ân is from Allâh) like [the Taurât (Torah)], and he believed (embraced Islâm)[2] while you are too proud (to believe)." Verily, Allâh guides not the people who are Zâlimûn (polytheists, disbelievers and wrong-doers).

وَمَنْ أَضَالُ مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ مَن لَّا تَسْتَجِبُ لَهُ وَإِلَىٰ يَوْمِ ٱلْقِيكَمَةِ وَهُمْ عَن دُعَآبِهِ مْغَافِلُونَ ٥

وَإِذَا حُيثِمَ ٱلنَّاسُ كَانُواْ لَهُمُ أَعْدَآ هَ وَكَانُواْ بِعِبَادَتِهِمْ كَفِرِينَ ٢

وَإِذَا تُتَا يَعَلَنهُمْ ءَايَلُنَا بَيَّنَاتِ قَالَ ٱلَّذِينَ كَفَرُواْ لِلْحَقِّ لَمَّا حَآءَ هُمْ هَذَا سِحْرٌ مُّسِنُّ ٢

أَمْ بَقُه لُونَ ٱفْتَرَنَّهُ قُلْ إِن ٱفْتَرَيْتُهُ و فَلَا تَمْلِكُونَ لِي مِنَ ٱللَّهِ شَيَّاً هُوَأَعْلَمُ بِمَا تُفِيضُونَ فِيدٍ كَفَىٰ بِدِ شَهِيدًا بَيْنِي وَبَيْنَكُمُ وَهُوَالْفَفُورُ ٱلرَّحِيمُ ٥

قُلْ مَاكُنتُ بِدْعَا مِنَ ٱلرُّسُل وَمَآ أَدْرِي مَا يُفْعَلُ بِي وَلَابِكُو ۚ إِنۡ أَتَّبِهُ إِلَّامَا يُوحَىٰۤ إِلَىٰٓ وَمَآأَنَا۟ إِلَّا نَذِيرٌ ۗ

قُلْ أَرَءَ يْنَتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِ وَسَهَدَ شَاهِدُ مِنْ بَنيٓ إِسۡرَتِهِ يلَعَلَىمِتْلِهِ عَفَامَنَ وَٱسۡتَكُبۡرَةُو إِنَّ ٱللَّهَ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّالِمِينَ ١

<sup>[1] (</sup>V.46:5) See the footnote of (V.2:165).

<sup>&</sup>lt;sup>[2]</sup> (V.46:10) See the footnote of (V.5:66).

- 11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islâmic Monotheism is صلى الله عليه وسلم is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!"
- 12. And before this was the Scripture of Mûsâ (Moses) as a guide and mercy. And this is a confirming Book (the Qur'an) in the Arabic language, to warn those who do wrong, and as glad tidings to the Muhsinûn (good-doers. See the footnote of V.9:120).
- 13. Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism,[1] on them shall be no fear, nor shall they grieve.
- 14. Such shall be the dwellers of Paradise, abiding therein forever — a reward for what they used to do.
- 15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

وَ قَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ لُوَكَانَ خَيْرًا مَّاسَبَقُونَاۤ إِلَيْهُ وَإِذْلَرۡ يَهۡ تَدُواْبِهِۦفَسَيَقُولُونَ هَاذَاۤ إِفْكُ قَدِيرٌ ١

وَمِن قَيْلِهِ عِينَاتُ مُوسَى إِمَامًا وَرَحْمَةً وَهَاذَا كتَكُ مُّصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ ٱلَّذِينَ ظَامُواْ وَ يُشْهَ يِلْ الْمُحْسِنِينَ ١

إِنَّ ٱلَّذِينِ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَامُواْ فَلَاخَوْفُ عَلَيْهِ وَلَاهُمْ يَحْنَافُونَ ١

أُوْلَتِكَ أَصْحَابُ ٱلْجِنَّةِ خَلِدِينَ فِيهَا جَزَآةً بِمَاكَانُواْ يَعْمَلُونَ ١

وَوَصِّيْنَا ٱلْإِنسَانَ بِوَلِدَيْهِ إِحْسَانًا حَمَلَتُهُ أُمُّهُ وَكُرْهَا وَوَضَعَتْهُ كُرُهُمَّ وَحَمْلُهُ وَفِصِلُهُ و ثَلَتْهُ وَ شَهْرًا حَتَّى ٓ إِذَا بَلَغَ أَشُدَّهُ وَيَبَلَغَ أَرْيَعِينَ سَنَةً قَالَ رَبّ أَوْزِعْنَ أَنْ أَشْكُ يِغْمَتَكَ ٱلَّتِيٓ أَغَمَتَ عَلَىٓ وَعَلَىٰ وَلَدَيَّ وَأَنْ أَعْمَلَ صَلِحَاتَرْضَاهُ وَأَصْلِعْ لِي فِي ذُرِّيَّتِيٌّ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّ مِنَ ٱلْمُسْلِمِينَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.46:13); stand firm on the Islamic Monotheism i.e. by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained. [ See the footnote of (v. 41:30)].

- 16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised.
- 17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allâh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allâh is true." But he says: "This is nothing but the tales of the ancient."
- 18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.
- 19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged.
- 20. On the Day when those who disbelieve (in the Oneness of Allâh -Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah's Command (disobey Allâh).
- 21. And remember (Hûd) the brother of 'Âd, when he warned his people in Al-Ahgâf (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

أُوْلَتِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَاعَمِلُواْ وَيُتَجَاوَزُعَن سَيِّعَاتِهِمْ فِيَ أَصْحَب ٱلْمِنَيَّةَ وَعُدَ ٱلصِّدْقِ ٱلَّذِي كَانُواْ يُوعَدُونَ ١

وَٱلَّذِى قَالَ لِوَلِدَيْهِ أُفِّ لَّكُمَّا أَتَعِدَانِنِيٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْل وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَيْلُكَ ءَامِنَ إِنَّ وَعَدَائِلَهِ حَتُّ فَتَهُولُ مَاهَذَاۤ إِلَّاۤ أَسَطِيرُ ٱلْأَوَّلِينَ ۞

أُوْلِتَهِكَ ٱلَّذِينَ حَقَّ عَلَيْهِ وُٱلْفَوَّلُ فِي أُمِّمِ قَدْخَلَتْ مِن قَتْلُهُ مِينَ ٱلِجْنَ وَٱلْإِنِسُ إِنَّهُ مُكَانُواْ خَلِيهُ بِنَ ٨

وَلِكُلِّ دَرَجَتُ مِّمَّاعَمِلُواً وَلِيُوفِيَّهُمْ أَعْمَلَهُمْ وَهُرَ لَانْظَامُونَ ١

وَيَوْمَ يُعْرَضُ الَّذَينَ كَفَرُواْ عَلَى ٱلنَّارِأَذَهَبَتُو طَيِّبَتَكُوفِ حَيَاتُهُ الدُّنْيَاوَاستَمْتَعَتُم بِهَافَالُوْمَ مُخْزَوْنَعَذَابَ ٱلْهُونِ بِمَاكُنتُمْ تَسْيَكُمْرُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَيِمَاكُنتُهُ تَفْسُقُونَ ٢

\* وَٱذَكُرْ أَخَاعَادِ إِذَ أَنذَرَقَوْمَهُ, بِٱلْأَحْقَافِ وَقَدْ خَلَتَ ٱلنُّذُرُ مِنْ يَبَن يَدَيْهِ وَمِنْ خَلْفِهِ ۗ أَلَّا نَعَنُدُوٓاْ إِلَّا ٱللَّهَ إِنَّ أَخَافُ عَلَيْكُوْ عَذَابَ يَوْمِ عَظِيمِ ١

الجزء ٢٦

- 22. They said: "Have you come to turn us away from our âlihah (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"
- 23. He said: "The knowledge (of the time of its coming) is with Allah only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"
- 24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened, — a wind wherein is a painful torment!
- 25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are Mujrimûn (criminals, sinners, polytheists, disbelievers)!
- 26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayât (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations) of Allâh, and they were completely encircled by that which they used to mock at!
- 27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism).
- 28. Then why did those whom they had taken for âlihah (gods) besides Allâh, as a

قَالُوٓ أَجَنْتَنَالِتَأَفِكَاعَنْ ءَالِهَتِنَافَأْتِنَا بِمَاتِّعِدُنَا إِن كُنتَ مِنَ ٱلصَّدقينَ ٢

قَالَ إِنَّمَا ٱلْعَلَيْ عِندَ ٱللَّهِ وَأَكُلُّغُكُم مَّا أَزْسِلْتُ بِهِ عَلَى اللَّهِ وَأَكُلُّعُكُم مَّا أَزْسِلْتُ بِهِ وَلَكِينَ أَرَيْكُوْ قَوْمَا تَجْهَلُونَ ١

فَكُمَّا رَأُوهُ عَارِضَا مُسْتَقْبِلَ أَوْدِيتِهِمْ قَالُواْ هَلَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَمَا ٱسْتَعْجَلْتُم بِهِ عَرِيْ فِيهَا عَذَاكُ أَلَّهُ ١

تُدَمِّرُكُلَّ شَيْءٍ بِأَمْرِرَبِّهَا فَأَصْبَحُواْ لَايُرَيْ إِلَّا مَسَكَنُهُمْ كَذَالِكَ نَجَزى ٱلْقَوْمَ ٱلْمُجْرِمِينَ

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّكُمْ فِيهِ وَجَعَلْنَالَهُمْ ستمعاوا بصرا وأفندة فتاأغنى عنفم سمعهم وَلَآ أَبْصَرُهُمْ وَلِآ أَفِيَدَتُهُ مِين شَيْءٍ إِذْ كَانُواْ يَجْحَدُونَ بَعَايَتِ ٱللَّهِ وَيَحَاقَ بِهِمِ مَّا كَانُواْ بِهِ ، يَسْتَهْزُءُونَ ٥

> وَلَقَدْ أَهْلَكُنَا مَاحَوْلَكُم مِنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْإِينَتِ لَعَلَّهُمْ يَرْجِعُونَ ١

فَلَوْلَانَصَهَ هُمُ ٱلَّذِينَ ٱلَّخَذُواْ مِن دُونِ ٱللَّهِ

way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

- 29. And (remember) when We sent towards you (Muhammad صلی الله علیه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.
- **30.** They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to a Straight Path (i.e. Islâm).
- 31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)
- **32.** And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliyâ'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error."
- 33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.
- 34. And on the Day when those who disbelieve will be exposed to the Fire (it will be

قُرْحَانًا ءَالِهَ تَلَّ بَلْ صَلُّواْ عَنْهُمْ وَدَالِكَ إِفْكُهُمْ وَمَاكَانُواْ يَفْتَدُونِ ۞

وَإِذْ صَرَفَنَا إِلَيْكَ نَفَرًا مِنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَا حَضَرُوهُ قَالُواْ أَنصِتُواٌ فَلَمَا فُضِيَ وَلَوَّا إِلَىٰ قَرِيهِ مِ مُّنذِرِينَ ۞

قَالُواْئِكَقُومَنَآ إِنَّاسَمِعْنَاكِتَبَّاأُنْزِلَ مِنْ بَغَـدِ مُوسَىٰ مُصَدِقَالِمَائِيْنَ يَدَيْهِ يَهْدِئَ إِلَى الْحَقِّ وَإِلَى طَوِيقِ مُّشَقِيرِ ۞

يَقَوْمَنَآ أَجِيبُواْدَاعِىۤ اللَّهِ وَءَامِنُواْبِهِۦ يَغْفِرَ لَكُم مِّن دُنُوبِكُرُونُجُزِكُرِمِّنَ عَذَابٍ أَلِيرِ ۞

وَمَن لَّا يُجِبْ دَاعِىَ اللَّهِ فَلَيْسَ بِمُعْجِزِ فِي الْأَرْضِ وَلَيْسَ لَهُ رُمِن دُونِهِ ۚ أَوْلِيَآ ۚ أُوْلَٰتِكَ فِيصَلَالِ مُّيدِنٍ ۞

أَوْلَوْيَرَوْاْ أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَتِ وَالْأَرْضَ وَلَمْ يَغْىَ بِحَلْقِهِنَ بِقَددٍ عَلَىٰٓ أَن يُحْيِئَ الْمَوْلَٰنَ ۖ بَلَيْ إِنَّهُ عَلَىٰ كُلُ شَيْءٍ قَدِيرٌ ۞

وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُواْ عَلَى ٱلنَّارِ ٱلْيَسَ هَذَا بِٱلْحَقِّ

<sup>&</sup>lt;sup>[1]</sup> (V.46:31) See the footnote of (V.3:85).

said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"

35. Therefore be patient (O Muhammad معلى الله عليه وسلم) as did the Messengers of strong will<sup>[1]</sup> and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fâsiqûn (the rebellious against Allah's Command, the disobedient to Allâh)?

Sûrat Muhammad or Sûrat Al-Qitâl (Muhammad or Sûrat Al-Qitâl (Muhammad or (The Fighting) (XLVII)

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad صلى الله عليه وسلم), and hinder (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds vain.
- 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (صلى الله عليه وسلم) for

قَالُواْجَكَى وَرَبِّنَا قَالَ فَذُوقُواْ ٱلْعَدَابَ بِمَا كُنتُمْ تَكُفُرُونَ ۞

فَاصْبِرْكِمَاصَبَرَأُولُواْ الْعَـزْمِينَ الرُّسُٰلِ وَلَاسَّتَعْجِلِلْهُمُّرُّكَأَنَّهُمْ يَعَمَّرَوْنَ مَا يُوعَدُونَ لَمَّ يَلْبَـتُوَٰ إِلَّاسَاعَةَ مِّن نَهَارٍ بَلَكُ فَهَلَ يُهُـلَكُ إِلَّا الْقَوْمُ الْفَسِـقُونَ۞



يِنْ \_\_\_\_\_ِ ٱللَّهِ ٱلرَّحْيَرُ الرَّحِيمِ

ٱلَّذِينَ كَفَّرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعْمَا لَهُو أَضَلَّ أَعْمَا لَهُو مُ

وَٱلَّذِينَ ءَامَنُواْ وَعِمُواْ الصَّلِحَٰتِ وَءَامَنُواْ بِمَا اُزِلَ عَلَ مُحَمَّدِ وَهُوَٱلْحُقُّ مِن زَيِّهِ مِّكَفَرَعَنْهُ مُسَيِّعَاتِهِمْ

<sup>[1] (</sup>V.46:35) There are many Prophets and Messengers of Allah, about twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will: namely, Muhammad صلى الله عليه وسلم, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus), son of Maryam (Mary) عليها السلام .

 $<sup>^{(2)}</sup>$  (V.47:1) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم).

Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116).

it is the truth from their Lord — He will expiate from them their sins, and will make good their state.

- 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.
- 4. So, when you meet (in fight Jihâd in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out Jihâd against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will. He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.[1]
- 5. He will guide them and set right their state.
- **6.** And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). [Tafsir Ibn Kathîr]

وَأَصْلَحَ بَالَهُمْ

ذَلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُواْ ٱتَبَّعُواْ ٱلْبَطَلَ وَأَنَّ ٱلَّذِينَ ءَامَنُواْ ٱتَبَعُواْ ٱلْحَقَّ مِن زَيْقٍ ثُمِكَذَلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ﴿

فَإِذَالْقِيتُوْالَذِينَكَقَرُواْفَضَرْتِ الرِّقَابِحَتَّىٰ إِذَا أَغْنَتُمُوهُمْ فَشُدُواْ الْوَثَاقَ فِإِمَّامَنَّا بَعَدُ وَإِمَّافِدَاةً حَتَّى ضَنَعَلَكُرْنُ أَوْزَارَهَا ذَلِكَ وَلَوَيَشَآءَاللَهُ لَا نَصَرَمِنْهُ مُو وَلَكِن لِيَبْلُواْبَمْضَكُمْ بِبَعْضُ وَالَّذِينَ قُتِلُواْفِي سَبِيلِ اللّهِ فَلَن يُضِلَ أَعْلَامُرُ ۞

سَيَهْدِيهِ مْ وَيُصْلِحُ بَالَهُ مْ ۞

وَيُدْخِلُهُ وُلَكُنَّةً عَزَّفَهَا لَهُمْ ٥

<sup>&</sup>lt;sup>[1]</sup> (V.47:4) See the footnote of (V.2:190) and (V.9:20).

<sup>121 (</sup>V.47:6) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه Allah's Messenger صلى الله عليه وسلم said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will take place among them regarding the wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 542)

- 7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.
- **8.** But those who disbelieve (in the Oneness of Allâh Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain.
- 9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless.
- 10. Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers.
- 11. That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector, etc.).
- 12. Certainly Allâh will admit those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode.
- 13. And many a town, stronger than your town (Makkah) (O Muhammad صلى الله عليه which has driven you out We have destroyed. And there was none to help them.
- 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?
- 15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the

يَّاأَيُّهَا ٱلَّذِينَ ءَامَنُواْ إِن تَصُرُواْ ٱللَّهَ يَنصُرُ لُوَوُيُثَيِّتَ أَقْدَامَكُو ۞

وَٱلَّذِينَ كَفَرُواْ فَتَعْسَالَّهُمْ وَأَضَلَّ أَعْمَلَهُمْ

ذَلِكَ بِأَنَّهُمْ وَكَرِهُواْ مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَلَهُمْ ۞

\*أَفَارْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَكَانَ عَقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمِّ دَمَّرَاللَّهُ مَلَيْهِمِّ وَلِلْكَفِرِينَ أَشْالُهَا ۞

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُواْ وَأَنَّ ٱلْكَفِرِينَ لَامَوْلَىٰ لَهُمْ ۞

إِنَّاللَّهَ يُدْخِلُ الَّذِينَ اَمَنُواْ وَعَمِلُواْ الصَّلِحَتِ جَنَّتِ تَجْرِي مِن تَخْتِهَا ٱلأَنْهُلِّ وَالَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَفْحُ وَالْنَارُمُ فَوْيَ لَهُمْ ۞

ۅٞڲٲؘۣڹڹڡؚڹۊؘۜڍؘ؋ؚۿۣؽٲۺؘڎؙۊؙۊؘؠٙڹڡٚڗڽؾڬٲڶؘؾۣٲڂ۫ۯڿؾڬ ٲۿڶػؙؽؙۿڒڡؘؙڵڒڹڶڝؚڗڵۿؙڒ۞

> اَفَتَنَكَانَ عَلَىٰ بَيْنَةِ بِنَ زَيِدِ كَمَنَ زُيِّنَ لَهُ. سُوَّءُ مَمَلِهِ عَ وَلَتَبَعُواْ أَهْوَآ هُر ۞

مَّثَلُ ٱلْمَنَّةِ ٱلِّي وُعِدَ ٱلْمُتَّقُونِّ فِيهَآ أَنْهَرٌ مِن مَّاءٍ غَيْرِ

taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure), therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire and be given to drink boiling water so that it cuts up their bowels?

16. And among them are some who listen to you (O Muhammad صلى الله عليه وسلم) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

- 17. While as for those who accept guidance, He increases their guidance and bestows on them their piety.
- 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?<sup>[11]</sup>
- 19. So know (O Muhammad عليه صلى الله عليه ) that, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)<sup>[2]</sup>, and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).
- 20. Those who believe say: "Why is not a Sûrah (chapter of the Qur'ân) sent down (for us)? But when a decisive Sûrah (explaining and ordering things) is sent down, and

ٵڛڹۣۅؘٲڹٛۿڒؿڹڵٙڹڕڶڔۧؽؘۼؘؿۜڗڟۼڡؙؙۿۥۅؘٲ۫ڹۿڒؿڹۧڂۧڔڵٙڐؘڎؚ ڵؚڶۺٚڔۣڽڹۘٷٲڹ۫ۿڒٞ؞ؿؚڗ۫عؘڛڸٟڡؙؙڞڣٞۜٷؘۿؿڔڣۿٳڝ۬ػؙڷ ٲڶؿۧٮڒؾۘۅؘڡڡٞۼڡؚۯؙ؞ٞڝڗڔٙۑۼؖڴؽؘۿۅؘڂٚٳ؉ڣۣٲڶؾٙٳ ۅۺؙڰ۬ۅؙڡٙٲۼڂؚۘۑڝؘڶڡٛڡٛڟۼٲ۫ۿۼٱۼڎڗ۞

وَمِنْهُومَّن يَسْتَعِعُ إِلَيْكَ حَقَّ إِذَا خَرَجُواْمِنْ عِندِكَ قَالُوالِلَّذِينَ أُوثُواْ ٱلْمِلْمِّ مَاذَاقالَ النِقَّ أُوْلَتِهِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُومِهِ رَائَتَهُ عُوَّا أَهْوَآءَهُمْ ۞

وَٱلَّذِينَ ٱهۡتَدَوَّا زَادَهُمْ هُدَى وَءَاتَىٰهُ رَتَقُونَهُمْ ۞

فَهَلَيْنَظُرُونَ إِلَّاالسَّاعَةَ أَن تَأْيِّيهُم بَغْتَةً فَقَدْجَآ َ أَشْرَاطُهَأَفَأَنَّ لَهُمْ إِذَاجَآةَتْهُمْ ذِكْرَنَهُمْ ۞

فَاعُلَمْ أَنَّهُۥ لَآ إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَئْكِ وَالْمَثَغُفِرْ لِذَئْكِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُرُ وَلِمُؤْمِنِينَ وَالْمُؤْمِنَتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُرُ وَمَنْوَنَكُمْ ۞

وَيَمُوُلُ الَّذِيرِتَ امْنُواْ لَوْلَانُزِلْنَ سُورَةٌ ۚ فَإِذَا الْمَزِلِنَ سُورَةٌ مُّحْكَمَةٌ وَدُكِرَ فِيهَا الْقِتالُ رَأَيْنَ الَّذِينَ فِي فُلُوبِهِم مَّرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ

<sup>[1] (</sup>V.47:18) See the footnote of (V.6:158).

<sup>&</sup>lt;sup>[2]</sup> (V.47:19) It is essential to know a thing first before saying or acting upon it as Allâh's Statement: "So know..." (V.47:19). Please see also the footnote of (V.6:125).

fighting (Jihâd — holy fighting in Allâh's cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).

- **21.** Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them.
- 22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?<sup>[1]</sup>
- 23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.
- **24.** Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?
- 25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them Shaitân (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age).
- 26. This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets.

ٱلْمَغْشِيِّ عَلَيْهِ مِنَ ٱلْمَوْتِّ فَأُوْلَىٰ لَهُمْ ٥

طَاعَةٌ وَقَوْلٌ مَعْدُوفٌ فَإِذَاعَزَمَ ٱلْأَمْرُ فَلُوصَدَفُواْلَدَة لَكَانَ خَيْرًا لَهُمْ ۞

فَهَلْعَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُواْ فِي ٱلْأَرْضِ وَتُقَطِّعُواْ أَرْحَامَكُمْ ۞ أُوْلَتِكَ ٱلَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُ وَأَعْمَى أَنْصَدَهُمْ ۞

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرَّءَانَ أَمْ عَلَى قُلُوبٍ أَقْفَا لُهَا ٢

إِنَّ اَلَّذِينَ اَرْتَدُواْ عَلَىٰٓ أَدْبَىٰرِهِم مِّنْ بَعْدِمَا تَبَيِّرَ لَهُمُ ٱلْهُدَى ٱلشَّيْطَانُ سَوَّلَ لَهُمُ وَأَهَلَ لَهُمْ ۞

ذَلِكَ بِأَنَهُمْ قَالُواْ لِلَّذِينَ كَرِهُواْ مَانَزَلَ اللَّهُ سَنُطِيعُكُمْ فِ بَعْضِ ٱلْأَضَرِّ وَاللَّهُ يَعْلَمُ إِسْرَادَهُمْ ۞

ألا. (V.47:22). a) Narrated Abû Hurairah عليه وسلم : The Prophet صلى الله عليه وسلم said, "Allah created His creation, and when He finished it, the womb got up and caught hold of Allah whereupon Allah said, "What is the matter?" On that, it said, I seek refuge with you from Al-qatî'ah (those who sever the ties of kith and kin). On that Allah said, "Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' Abu Hurairah added: If you wish, you can recite: "Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?" (V.47:22). (Sahîh Al-Bukhârî, Vol.6, Hadîth No.354).

b) See the footnote of (V.2:27).

- الجزء ٢٦
- 27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?
- 28. That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.
- 29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills? [1]
- 30. Had We willed. We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds.
- 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).
- 32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. املی الله ) Islâm), and oppose the Messenger (by standing against him and hurting) (عليه وسلم him), after the guidance lal has been clearly

فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَتِكَةُ يَضَرِبُونَ وُجُوهَهُمْ وَأَدْبَكَ رَهُمْ ٥

ذَلِكَ مِأْنَّهُ مُ أَتَّ يَعُواْ مَآ أَسْخَطَ ٱللَّهَ وَكَ هُواْ رَضُوانَهُ وَفَأَحْبَطَ أَعْمَلَهُمْ ٥

أَمْ حَسِبَ ٱلَّذِينَ فِي قُلُوبِهِ مِ مَّرَضٌ أَن لَّن يُخْرِجَ اللهُ أَضْفَانَهُ ٥

وَلَوْ نَشَآهُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُ وَفِي لَحْنِ ٱلْقَوْلِ وَٱللَّهُ يَعْلَمُ أَعْمَلَكُم ٢

> وَلَنَبْلُونَكُو حَتَّىٰ نَعْلَمَ ٱلْمُجَهِدِينَ مِنكُمْ وَٱلصَّارِينَ وَنَسْلُواْ أَخْيَارَكُو ١

إِنَّ ٱلَّذِينَ كَفَرُ واْ وَصِدُّ واْ عَن سَبِيلِ ٱللَّهِ وَشَآ قُواْ ٱلتَّسُهُ لَ مِنْ بَعْدِمَاتِبَيَّنَ لَهُمُ ٱلْهُدَىٰ لَنَيْضُرُّواْ أللَّهَ شَنَّا وَسَبُحْظِ أَعْلَاهُمْ ٢

said, "The example of guidance صلى الله عليه رسلم The Prophet رضي الله عنه said, "The example of guidance and knowledge (the Qur'an and the Sunnah) with which Allah has sent me, is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion (Islam) and gets benefit (from the knowledge) which Allah عز و جل has revealed through me (the Prophet صلى الله عليه رسلم) and learns and then teaches it to others. The last example is that of a person who does not care for it and does not take Allah's Guidance revealed through me: (He is like that barren land)." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.79).

<sup>[1] (</sup>V.47:29) See hypocrisy in the Appendix II

<sup>&</sup>lt;sup>[2]</sup> (V.47:32) A)

B) Guidance is of two kinds:

a) Guidance of Taufiq and it is totally from Allah, i.e. Allah opens one's heart to receive the truth (from disbelief to Belief in Islamic Monotheism).

- 33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه and render not vain your deeds.
- **34.** Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers Allâh will not forgive them. [1]
- 35. So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds.
- 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh Islâmic Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.
- 37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.
- 38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

\*يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوۤا أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَاثُبْطِلُوٓاْ أَعْمَلَكُمْ ۞

إِنَّ ٱلَّذِينَ كَفَرُولُوصَدُّولُعَن سَيِيلِ ٱللَّهِ ثُمَّ مَاتُولُ وَهُمۡ كُفَّارٌ فَكَن يَغْفِرَٱلنَّهُ لَهُمۡ ۞

فَلاَهِخُواْ وَتَدْعُواْ إِلَى السَّلْمِ وَأَنتُهُ ٱلْأَغَلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن بَـتِرَكُمْ أَعْمَلَكُمْ ۞

إِنَّمَا ٱلْحَيَوٰهُ ٱلدُّنْيَالَعِبُّ وَلَهَوُّ وَإِن ثُوْمِنُوا وَتَنَّقُواْ يُوْرِيُرُ أُجُورَكُمْ وَلَايَسْنَاكُمُ أَمَوَلَكُو ۞

ٳڹۺؘٮٞڷػؙٮؗۅۿٵڣؘۑڂڣػؙۄ۫ۺۜڂؘڶۅ۠ٲۅؽؙڬ۫ڔڿ ٲۻ۫ۼؘٮؘ*ٛٛ*ڲ۫ؗۄ۞

هَآنَتُمْ هَوْلَاءَ ثُنعَوْنَ لِتُنفِقُواْ فِي سَبِيلِ اللَّهِ فَمِنكُمُ مَّن يَبْخَلُّ وَمَن يَبْخَلُ فَإِنَّمَا يَبْخَلُ عَن نَفْسِهُ، وَاللَّهُ الْغَنِيُ وَأَنْتُمُ الْفُقَى لَهُ وَلَا تَتَوَلَّوْ الْمَسْتَبِدِلْ فَوَمًا غَيْرَكُمْ وَلُمَّا لَا يَكُولُواْ أَمَّنَاكُمُ ۞

b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and pious preachers who preach the truth i.e. Islamic Monotheism.

<sup>[1] (</sup>V.47:34) See the footnote of (V.3:85).

# Sûrat Al-Fath (The Victory) (XLVIII)

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Verily, We have given you (O Muhammad صلى الله عليه وسلم a manifest victory.
- 2. That Allâh may forgive you your sins of the past and the future, [1] and complete His Favour on you, and guide you on a Straight Path,
- 3. And that Allâh may help you with strong help.
- **4.** He it is Who sent down As-Sakînah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.
- 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,
- 6. And that He may punish the *Munâfiqûn* (hypocrites), men and women, and also the *Mushrikûn*<sup>[2]</sup> men and women, who think evil thoughts about Allâh: for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.

فَيُوْرَؤُ الْفَتَنْجُ ﴿ فَيُوْرَؤُ الْفَتَنْجُ الْمُ

بِنَـــــِوْالرَّحْيَالِيَّ

إِنَّافَتَحْنَالُكَ فَتْحَامُّبِينًا ۞

لِتَغْفِرَلِكَ ٱللَّهُ مَاتَقَلَّمَ مِن ذَنْبِكَ وَمَاتَأَخَّرَ فَيُتِمَّ نِعْمَتَهُ مَعَلَيْكَ وَيَهْدِيَكَ صِرَطَا أَمُّسْتَقِيمًا ۞

وَيَنْصُرَكَ ٱللَّهُ نَصْرًاعَنِيزًا ۞

هُوَّالَّذِى ٓأَنْزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزَدَادُوّاْ إيمَنَامَّعَ إِيمَنِهِمُّ وَيَسَّعِجُوُدُ ٱلسَّمَوْتِ وَٱلأَرْضِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِمًا ۞

لِيُدْضَ الْمُؤْمِنِينَ وَالْمُؤْمِنَيْتِ جَنَّتِ بَجْرِي مِن تَحْتِهَا ٱلْأَنْهَ رُخَلِدِينَ فِيهَا وَيُكَفِّرَعَنُهُمْ سَيِّعَانِهِمْ وَكَانَ ذَلِكَ عِندَاللَّهِ فَوْزًا عَظِيمًا ۞

وَيُمَذِبَ ٱلْمُنَفِقِينَ وَٱلْمُنَفِقَتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَتِ ٱلظَّلَاثِينَ بِاللَّهِ ظَنَ السَّمْءُ عَلَيْهِمْ دَآيِرَهُ ٱلسَّوَّةً وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعْنَهُمْ وَأَعَدَّ لَهُمْ جَهَةً مُّرْصَاءً فَمُصِيرًا ۞

<sup>[1] (</sup>V.48:2) Narrated Al-Mughîrah: The Prophet صلى الله عليه وسلم used to offer night prayers till his feet became swollen. Somebody said to him, "Allah has forgiven you your sins of the past and the future." On that, He said, "Shouldn't I be a thankful slave of Allah?" (Sahîh Al-Bukhârî, Vol.6, Haqîth No.360).

<sup>(</sup>V.48:6) *Al-Mushrikûn:* Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم .

7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Mighty, All-Wise.

- 8. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) as a witness, as a bearer of glad tidings, and as a warner<sup>111</sup>.
- 9. In order that you (O mankind) may believe in Allâh and His Messenger (عليه وسلم), and that you assist and honour him (عليه وسلم), and (that you) glorify (Allâh's) praises morning and afternoon.
- 10. Verily, those who give Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) they are giving Bai'ah (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.
- 11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever Well-Acquainted with what you do.
- 12. "Nay, but you thought that the Messenger (صلى الله عليه وسلم) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."
- 13. And whosoever does not believe in Allâh and His Messenger (Muhammad مىلى مالى), then verily, We have prepared

وَيِلَعِجُنُودُ اَلسَّمَوَتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِمًا ۞

إِنَّا أَرْسَلْنَكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا ٥

لِتُوْمِنُواْ بِاللَّهَ وَرَسُولِهِ ءَ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُۚ وَتُسَبِّحُوهُ بُكَرَةً وَأَصِيلًا ۞

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَايُبَايِعُونَ ٱللَّهَ يَـدُ ٱللَّهِ فَوَقَأَيْدِيهِمْ فَمَن نَّكَنَ فَإِنَّمَا يَنكُ عَلَىٰ نَفْسِهِ عَوَمَنْ أَوْقَ بِمَاعَهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۞

سَيَعُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَغْرَابِ شَغَلَتْنَا أَمُولُنَا وَأَهْلُونَ بِأَلْسِنَتِهِم أَمُولُنَا وَأَهْلُونَا فَأَسْتَغْفِرْلَنَا يَقُولُونَ بِأَلْسِنَتِهِم مَالَيْسَ فِي قُلُوبِهِ مَّمُقُلْ فَمَن يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْنًا إِنْ أَرَادَبِكُوضَرَّا أَوْ أَرَادَبِكُونَفَعْنَا أَبْلَكَانَ اللَّهُ بِمَا تَعْمَلُونَ حَبِيرًا ۞

بَلْ طَنَننُةُ أَد لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَّنَ أَهْلِيهِمْ أَبْدَا وَزُيْنَ ذَلِكَ فِى قُلُوبِكُمْ وَظِنَنتُهُ ظَنَّ ٱلسَّوْءِ وَكُمُنُمْ قَوْمًا هُوزًا ۞

وَمَن لَو يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ عَإِنَّا أَعْتَدُنَا لِلْكَهْفِرِينَ سَعِيرًا ۞

<sup>&</sup>lt;sup>[1]</sup> (V.48:8) See the footnote of (V.2:42).

for the disbelievers a blazing Fire. [1]

14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful.

15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

16. Say (O Muhammad صلى الله عليه وسلم to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."

17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad صلع الله عليه وسلم), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

18. Indeed, Allâh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree: He knew what was in their hearts, and He sent down As-Sakînah (calmness and tranquillity) upon them, and He rewarded them with a near victory,

وَلِتَوِمُلُكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَكَانَ اللَّهُ عَفُوزًا تَحِيمًا ۞

سَيَقُولُ اَلْمُحَلَّقُونَ إِذَا اَنطَلَقَتُمْ إِلَى مَغَانِمَ لِتَأْخُدُوهَا ذَرُونَا نَتَّيِعْكُمْ يُرِيدُونَأَن يُبَدِّلُواْ كَلَمْ النَّمُ قُلْلَ تَتَّيِعُونَا كَذَلِكُوقَالَ اللَّهُ مِن قَبَلٌّ فَسَيَقُولُونَ بَلْ تَحْسُدُونَتَأْ بَلْكَانُواْ لَا يَفْقَهُونَ إِلَّاقَالِيلًا ۞

ڡؙؙڶڸٞڡؙؗڡؘڟٙڣين مِنَٱڵٲڠٙۯڮؚۘڛٮۜؿؙٮٛٷؽٙٳڮٙۊٙۿٟٲۏڸ ؠٲؙڛۺؘڍۑڍؚٮؙڠۜؾ۫ڶۏۘڹۿؙؗؠ۫ٲۊؽۺٳڣۅڹؘؘؘؘۜٙ۫ڡۣٳڹؿؗڟۣۑۼۅ۠ؽٷ۫ؾػؙڎ ٲٮڷۀٲ۫ڿڒٵڂڛؘؾؙؖٲٷڹٮٮۛٮۜٷٙڷؘۊڵۘۿٵٷٙڷؿٮؙڡؿڹۺٙ ؽڡؘڍؚٙڹڰٝۄ۬عؘۮٙٳٵؘڶڸۣڝؘٵ۞

لَيْسَعَلَىٱلْاَغْمَىٰحَرَجٌ وَلَاعَلَىٱلْأَعْرَجِ حَرَجٌ وَلَاعَلَىٱلْمَرِيضِحَرُجٌّ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ, يُدْخِلُهُ جَنَّتِ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَزِّ وَمَن يَتَوَلَّ يُعَذِّبُهُ عَذَابًا أَلِيمًا۞

> \*لَقَدْرَضِى اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَعْتَ الشَّجَرَةِ فَعَلِمَ مَافِى ثُمُومِهِ فَأُنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَنْبَكُمْ وَثَمَّاقَ بِبَا ۞

<sup>[1] (</sup>V.48:13) See the footnote of (V.3:85).

الجزء ٢٦

- 19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise.
- 20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a sign for the believers, and that He may guide you to a Straight Path.
- 21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things.
- 22. And if those who disbelieve fight against you, they certainly will turn their backs; then they would have found neither a Walî (protector, guardian) nor a helper.
- 23. That has been the Way of Allah already with those who passed away before. And you will not find any change in the Way of Allâh.
- 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever All-Seer of what you do.
- 25. They are the ones who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and hindered you from Al-Masjid-al-Harâm (in Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He wills - if they (the believers and the disbelievers) had been apart, We verily would have punished those of them who disbelieved with painful torment.

وَمَغَانِمَ كَثِيرَةً بِأَخُذُونَهَأٌ وَكَانَ أَلِلَّهُ عَزِيزًا حَكِمَا

وَعَدَكُهُ اللَّهُ مَغَ انهَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَالَهُ وَ وَلَكَ أَيَّدِي ٱلنَّاسِ عَنَكُمْ وَلِتَكُوْنَ ءَائِةً لَلْمُؤْمِنِينَ وَيَهْدِيكُو صِرَطَامُسْتَقِيمًا ٥

وَأُخْرَىٰ لَمْ تَقْدِرُواْ عَلَيْهَا قَدْ أَحَاطَ أَلِنَّهُ بِهَأُوكَانَ ٱللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ١

> وَلَوْ قَاتَلَكُمُ ٱلَّذِينَ كَفَرُواْ لَوَلُّواْ ٱلْأَدْبَرَ ثُمَّلَا يَجِدُونَ وَلِتَا وَلَانَصِيرًا ١

سُنَّةَ اللَّهَ ٱلَّتِي قَدْ خَلَتْ مِن قَبْلُّ وَلَن تَجِدَ لِسُنَّةٍ اَللَّهُ تَنْدِيلًا ٢

وَهُوَ الَّذِي كُفَّ أَيْدِيَهُ مَعَنَكُ وَأَنْدِيَكُو عَنْهُم بَطْن مَكَّةَ مِنْ بَعْدِأَنْ أَظْفَرَكُمْ عَلَيْهِمّْ وَكَاتَ أَسَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ١

هُمُ ٱلَّذِينَ كَفَرُواْ وَصَدُّ وَكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَـَرَامِ وَٱلْهَدَى مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ وَلَوْلَا رِجَالُ مُؤْمِنُونَ وَلِسَآةٌ مُؤْمِنَاتٌ لَمْ تَعَلَّمُوهُمْ أَن تَطَعُوهُمْ فَتُصِيبَكُمْ مِنْهُ مِمْعَكَرَةٌ أَبْغَيْرِعِلِّمْ لِيُدْخِلَ اللَّهُ فِي رَجْمَته ِ عَن يَشَآةُ لَوۡتَزَيَّلُواْ لَعَذَّبۡنَا ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابًاأَلْمًا ١ 26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allâh sent down His Sakînah (calmness and tranquillity) upon His Messenger ( صلی) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and they were well entitled to it and worthy of it. And Allâh is ever All-Knower of everything.

27. Indeed, Allâh shall fulfil the true vision which He showed to His Messenger (عليه صلى الله عليه وسلم ) [i.e. the Prophet عليه وسلم saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid- al-Harâm, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory.

28. He it is Who has sent His Messenger (Muhammad صلی الله علیه وسلم) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness.

29. Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers

إِذْ جَعَلَ الَّذِيرَ كَفَرُواْ فِى قُلُوبِهِمُ الْخَيِيَّةَ حَمِيَّةً الْجُهِلِيَّةِ فَأَنزَلَ اللهُ سَكِينَتُهُۥ عَلَىٰ رَسُولِهِ ، وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةً التَّـقُونَ وَكَافُواْ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللَّهُ لِكُلِّ شَيْءٍ عَلِيمًا ۞

لَقَدْصَدَقَ اللَّهُ رَسُولُهُ الرُّيْ يَالِالْحُقِّ لَتَدْخُلُنَّ الْمُصَلِّهُ الرُّيْ يَالِالْحُقِّ لَتَدْخُلُنَّ الْمَصْحِدَ الْحَرَامَ إِن شَاءَ اللَّهُ ءَامِنِينَ مُحَلِقِينَ رُءُوسَكُمْ وَمُفَصِّرِينَ لَاحَنَا فُوسَتُ فَعَلِمَ مَا لَهَ تَعْلَمُولَ فَخَلَمُ مَا لَهُ رَعْلَكَ فَتَحَا لَمِن دُونِ ذَالِكَ فَتْحَا فَرَيْعَانَ

هُوَالَّذِيَّ أَرْسَلَرَسُولَهُ بِالْهُدَىٰ وَدِينِ اَلْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِيَّهُ وَكَفَى بِاللَّهِ شَهِيدًا۞

مُحَمَّدٌ رَّسُولُ اللَّهُ وَالَّذِينَ مَعَهُ وَأَشِدَّا اَ عَلَى الْكُفَّارِ رُحَمَّةَ بَيْنَكُّرِّ تَرَفِهُمْ رُفِّكَاسُ جَدًا يَبْنَعُونَ فَضْلَامِن اللَّهُ وَرِضُونَ أَسِمَاهُمْ فِي وُجُوهِهِ مِنْ أَثْرِ الشُجُودُ اللَّهِ مَثْلُهُمْ فِي التَوْرِيةُ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزْجَ أَخْرَجَ شَطْعُهُ وَقَارَرُهُ وَاسْتَغَلَظ فَأَسْتَوَىٰ عَلَى سُوقِهِ عَلَيْهُمْ وَقَادَ اللَّهُ الذِينَ يَعْجِبُ الزُّرَاعَ لِيَغِيظَ بِهِمُ الكُفَّارُّ وَعَدَاللَّهُ الذِينَ عَلَمْ الْوَرَعَ مِلُوا الصَّلِحَتِ مِنْهُم مَّغَفِرَةً وَأَجْرًا عَطْمًا ۞

with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet till the Day of صلى الله عليه وسلم Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

# Sûrat Al-Hujurât (The Dwellings) XLIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O you who believe! Make not (a decision) in advance[1] before Allâh and His Messenger (صلى الله عليه وسلم), and fear Allâh. Verily, Allâh is All-Hearing, All-Knowing.
- 2. O you who believe! Raise not your صلى الله ) voices above the voice of the Prophet عليه وسلم), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.
- 3. Verily, those who lower their voices in صلى الله) the presence of Allâh's Messenger عليه وسلم), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward.
- 4. Verily, those who call you from behind the dwellings, most of them have no sense.
- 5. And if they had had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful.
- 6. O you who believe! If a Fâsiq (liar evil person) comes to you with any news, verify it, lest you should harm people in



يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَانْقَايَمُواْ بَثِنَ يَدَى ٱللَّهِ وَرَسُولِهِّـ ﴿ وَأَتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ٥

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرْفَعُواْ أَصْوَاتَكُمْ فَوْقَ صَوْتِ ٱلنَّيِّ وَلَا يَجْهَرُواْلَهُ وِ بِٱلْقَوْلِ كَيْهُ رِبَعْضِكُو لِبَعْضِ أَن تَحْيَطَ أَعْمَلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ٥

إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَاتَهُ مَعِندَ رَسُولِ ٱللَّهِ أُوْلَيَكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّـقُوكَأُ لَهُم مَّغَفَ أَنَّ وَأَجْرُ عَظِيمٌ ٢

إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَزَآءِ ٱلْحُجُرَاتِ أَكَّ جُرَاتٍ أَكْتُرُهُمْ لَايَعْقِلُونَ ٢ وَلَوْأَنَّهُ مُرْصَبَرُواْحَتَّى تَخَرُجَ إِلَيْهِ مْرَكَانَ خَيْرًا لَّهُمْ ۖ وَاللَّهُ غَنُورٌ رَّحِمٌ ٥

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِنجَاءَكُوۡ فَاسِقُ بِنَيَا فَنَبَيُّنُوٓا أَن تُصِيبُواْ قَوْمَا إِجَهَالَةِ فَتُصْبِحُواْ عَلَىٰ مَافَعَلْتُمْ

<sup>[1] (</sup>V.49:1) i.e. hasten not to decide in matters of war or religion before Allah and His Messenger صلى الله عليه وسلم , that you may decide the contrary to what Allah and His may decide. صلى الله عليه وسلم may decide.

ignorance, and afterwards you become regretful for what you have done.

- 7. And know that among you there is the Messenger of Allâh (صلى الله عليه وسلم). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger صلى الله عليه وسلم hateful to you. Such are they who are the rightly guided.
- **8.** (This is) a Grace from Allâh and His Favour. And Allâh is All-Knower, All-Wise.
- 9. And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.
- 10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.
- 11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.).

نَدِمِينَ 🐧

وَاَعْاَمُواْ أَنَّ فِيكُوْرَسُولَ اللَّهُ لَوْيُطِيعُكُوْفِ كَثِيرِ مِّنَ ٱلْأَمْرِلَعَنِـتُمُّ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُواْ الْإِيمَانَ وَزَيْنَهُ. فِي فُلُوبِكُرُ وَكَنَّ إِلَيْنَكُواْ الْكُفْرَوَاْ لَفُسُوقَ وَالْمِصْيَانَ أُوْلَتِكَ هُوُ الرَّشِدُونَ ۞

فَضْلَامِّنَ ٱللَّهِ وَنِعْمَةٌ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٥

وَإِن طَآبِهَٰتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَكُواْ فَأَصْلِحُواْ بَيْنَهُمَّا فَإِنْ بَغَتَ إِحَدَنِهُمَا عَلَى ٱلْأُخْرَىٰ فَقَـٰكُواْ ٱلَّتِي تَبْغِى حَتَّىٰ قِنَّ عَإِلَىٰٓ أَمْرِ لِلَنَّوْ فَإِن فَآهَ ثَ فَأَصْلِحُواْ بَيْنَهُمَا يِالْعَدْلِ وَأَقْبِطُواْ إِنَّ اللّهَ يُحِبُّ ٱلْمُفْسِطِينَ ۞

> إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُواْبَيْنَ أَخَوَيْكُمْ وَٱنَّفُواْٱلِّلَهَ لَعَلَكُمُ ثُرَّحُهُنَ ۞

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَا يَسَخَرْ قَوْمٌ مِن قَوْمٍ عَسَىٰ أَن يَكُنُ يَكُونُواْ خَبْرًا مِنْهُ أَوْلَا تَلْمِنُ وَلَا لِنِسَآةٌ مِن نِسَآءٍ عَسَىٰۤ أَن يَكُنُ خَيْرًا مِنْهُ أَوْلَا تَلْمُؤُواْ أَنفُسكُو وَلَا تَنَابَرُواْ إِالْأَلْقَابِّ بِنْسَ الْإِنْسُمُ ٱلفُسُوقُ بَعَدَا لَإِيمَنْ وَمَن لَّمْ

- 12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)<sup>[1]</sup>. And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.
- 13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the *Al-Muttaqûn* (the pious. See V.2:2)]. Verily, Allâh is All-Knower, Well-Acquainted (with all things).
- 14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh

another."

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ اَجْتَنِبُواْكَثِيرًا مِنَ الظَّنِ إِنَّ بَعْضَ الظَّنِ إِنْمُرُّوْلَا جَنَسُواْ وَلَا يَغْتَ بَعْضُكُم بَعْضًا لَيْحِبُ أَحَدُكُمُ أَن يَأْكُلُ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنُهُوهُ وَأَتَـ قُواْ اللَّهَ إِنَّ اللّهَ قَوَّابٌ زَحِيمٌ ۞

ؿٵۧۼؙٵڵڬؘٲ؈ؙٳێٙڶڂؘڷڨٙٮ۬ٛػؙۄؾڹۮٙڴؚۅٲؙؿٚؽٙۅؘؿڡٙڵٙؽػؗۄۺؙڡؙۅڔۜٵ ۅؘڣٙؠؘٙٳؠٙڶڸؾؘۼٲۯٷؙۯ۠ٳڹۜٲٞٛٛٛٛٚٚٚڝٚۯڡۜػؙۄۼڹۮٱڵڡۜٙۏٲ۫ؿڡۛٚٮػٛۄ۠ ٳڹۧٲڵڡؘڎۼڸؠڴڂؚٙؠؿ۠۞

«قَالَتِ ٱلْأَغَرَابُ ءَامَنَّا فُل لَمْ ثُوْمِمُواْ وَلَكِن فُولُواْ أَسْلَمَنَا وَلَمَّايَدُّخُلِ ٱلْإِيمَنُ فِي قُلُوبِكُمٍّ وَإِن تُطِيعُواْ اللّهَ وَرَسُولُهُ لِاَيْلِتَكُمْ تِنَ أَعْمَلِكُمُ شَيْعًا إِنَّ ٱللّهَ

not enter Paradise." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.82). c) Backbiting and the Statement of Allah בינ פרל: "And spy not, neither backbite one

Narrated Ibn 'Abbâs لرضى الله عنهم Allah's Messenger صلى الله عليه وسلم passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." The Prophet صلى الله عليه وسلم then asked for a green branch of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the branch get dried."\*\*\* (Sahîh Al-Bukhârî, Vol.8, Hadîth No.78).

said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for other's faults, and do not do spying on one another, and do not practise Najash\* and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allah's worshippers! Be brothers!" (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.92).

b) Narrated Hudhaifah عند المراحة

<sup>\*</sup> Najash means to offer a high price for something in order to allure another customer who is interested in the thing.

<sup>\*\*</sup>A Qattât is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

<sup>\*\*\*</sup>This action was a kind of invocation on the part of the Prophet صلى الله عليه وسلم for the deceased persons. [Fath Al-Barî, Vol. I, Page 332].

and His Messenger (صلى الله عليه وسلم), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful"

- 15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.
- 16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Knower of everything.
- 17. They regard as favour to you (O Muhammad صلى الله عليه وسلم) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true.
- 18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is All-Seer of what you do.

### Sûrat Qâf.L

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Qâf.

[These letters (Qâf, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

By the Glorious Qur'an.

- 2. Nay, they wonder that there has come to them a warner (Muhammad صلی الله علیه وسلم) from among themselves. So the disbelievers say: "This is a strange thing!
- 3. "When we are dead and have become dust (shall we be resurrected?) That is a far return."

غَفُورٌ رَّحِيكُ ١

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهَ وَرَسُولِهِ. تُمَّلَّوَيْرَتَابُواْ وَجَهَدُواْ بِأَمْوَلِهِمْ وَأَنفُيسِهِمْ فِي سَيِيلِ ٱلنَّةً أَوْلَتَهِكَ هُمُ ٱلصَّدِقُونَ ۞

قُلُ أَتُعَكِّمُونَ ٱللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۞

يَمُنُونَعَلَيْكَأَنْ أَسَلَمُواْ قُلُلَاتَمُنُواْ عَلَيَّإِسْلَمَكُوّ بَكِ ٱللَّهُ يَسَمُنُ عَلَيْكُوْ أَنْ هَدَنكُو لِلْإِيمَنِ إِن كُنتُوصَلِوقِينَ ۞

> إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ۞

قَّ وَالْقُرُءَانِ ٱلْمَجِيدِ ۞

بَلْ عِجُبُواْ أَن جَآءَ هُرِمُنذِ رُيِّنَهُ مِ فَقَالَ ٱلْكَفِرُونَ هَذَاشَيْءُ عَيبُ ٢

أَوِذَا مِثْنَا وَكُنَّا ثُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ٢

- 4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).
- 5. Nay, but they have denied the truth (this Qur'an) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).
- 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?
- 7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).
- 8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience. and always begs His pardon).
- 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.
- 10. And tall date-palms, with ranged clusters.
- 11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).
- 12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the Dwellers of Ar-Rass, and Thamûd:
- 13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot);
- 14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect.

قَدْعَلِمْنَامَاتَنَقُصُ ٱلْأَرْضُ مِنْهُمٍّ وَعِندَنَاكَتَكُ حَفظٌ ١

بَلْكَذَّبُواْ بِٱلْحِيِّ لَمَّاجَآءَهُمْ فَهُمْ فِي أَمْرِمَّرِيجٍ

أَفَاةَ سَظُرُ وَأَ إِلَى ٱلسَّمَاء فَوَقَهُمْ كَنْفَ سَنَنَاعاً وَزَيَّنَّهَاوَمَالَهَا مِن فُرُوجٍ ٥

وَٱلْأَرْضَ مَدَدُنَّهَا وَأَلْقَيْنَا فِيهَا رَوَسِيَ وَأَنْتُنَا فِيهَا مِن كُلِّ زَوْجٍ بَهِيجٍ ٧

تَبْصِرَةً وَذَكْرَى لِكُلِّ عَبْدِ مُنيب ٨

وَنَزَّلْنَامِنَ السَّمَاءِ مَآءً مُّبَرِّكًا فَأَنْكِتُنَا بِهِ ء جَنَّت وَحَتَ ٱلْحَصِيدِ ١

وَٱلنَّخْلَ بَاسِقَاتِ لَّهَاطَلْعٌ نَضِيدٌ ١

رِّ زُقَا لِلْعِبَالِّذِ وَأَحْيَيْنَا بِهِ عِبْلَدَةً مَّيْتًا كَذَلِكَ ٱلْخُرُوجُ ١

كَذَّبَتْ قَبَلَهُمْ قَوْمُرنُوجِ وَأَصْحَبُ ٱلرَّيِسَ وَتُمُودُ ١

وَعَادٌ وَفِرْعَوْثُ وَإِخْوَانُ لُوطٍ ١

وَأَصْحَابُ ٱلْأَيْكَةِ وَقَوْمُ تُبَيِّعُكُلِّ كَذَّبَ ٱلرُّسُلَ فَقَ

- 15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection).
- 16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).
- 17. (Remember) that the two receivers (recording angels) receive (each human being), <sup>11</sup> one sitting on the right and one on the left (to note his or her actions). <sup>[2]</sup>
- 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it). [3]
- 19. And the stupor of death will come in truth: "This is what you have been avoiding!"
- 20. And the Trumpet will be blown that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).
- 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness.
- 22. (It will be said to the sinners): "Indeed, you were heedless of this. Now We have removed from you your covering, and sharp is your sight this Day!"
- 23. And his companion (angel) will say: "Here is (this Record) ready with me!"
- **24.** (Allâh will say to the angels): "Both of you throw into Hell every stubborn

أَفَعَيِينَا يِٱلْخَلْقِ ٱلْأَقَلِّ بَلْهُمْ فِي لَبْسِ مِنَ خَلْقِ جَدِيدِ ۞

وَلَقَدْخَلَقْنَا الْإِنسَنَ وَنَعَلَيْمَا تُوسُوسُ بِهِ عَنْفُسُهُ ۗ وَتَعَنُ أَقْرَكُ إِلَيْهِ مِنْحَبِّلِ الْوَرِيدِ ۞

إِذْيَتَلَقَّى ٱلْمُتَلَقِّيَانِعَنِ ٱلْيَعِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ۞

مَّايَلْفِظُمِن قَوْلٍ إِلَّالَدَيْهِ رَقِيبٌ عَتِيدٌ ۞

وَجَآةَتْ سَكُرُهُ ٱلْمَوْتِ بِٱلْحَقِّ ذَلِكَ مَاكُنتَ مِنْهُ تَجَيدُ ١

وَنُفِخَ فِي ٱلصُّورُ ذَالِكَ يَوْمُ ٱلْوَعِيدِ

وَجَآءَتْكُلُ نَفْسِمَّعَهَاسَ آبِقٌ وَشَهِيدٌ ١

لَّقَدُكُنتَ فِي غَفْاَءِ مِنْ هَلَا فَكَنَفُفْنَا عَنكَ عِطَاةَكَ فَبَصُرُكَ ٱلْمِوْرَحَدِيدٌ ۞

وَقَالَ قَرِينُهُ وهَذَا مَالَدَيَّ عَتِيدٌ ٢

ٱلْقِيَافِ جَهَ فَرَكُلَّ كَفَّادٍ عَنِيدٍ ٥

<sup>[1] (</sup>V.50:17) Narrated 'Àishah رضي الله عنها The Prophet صلى الله عليه وسلم said: The deeds of the following three persons are not recorded by the pen:

<sup>1.</sup> A sleeping person till he wakes up.

<sup>2.</sup> A child till he reaches the age of puberty.

An insane person till he becomes sane.

This Hadîth is quoted from An-Nasâ'î, The Book of Divorce. Chap. 21.

<sup>&</sup>lt;sup>[2]</sup> (V.50:17) See the footnote (B) of (V.6:61).

<sup>&</sup>lt;sup>[3]</sup> (V.50:18) See the footnote (A) of (V.6:61).

disbeliever (in the Oneness of Allah, in His Messengers).

- 25. "Hinderer of good, transgressor. doubter.
- 26. "Who set up another ilâh (god) with Allâh. Then both of you cast him in the severe torment."
- 27. His companion (Satan devil) will say: "Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray."
- 28. Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat.
- 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves."
- 30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"[1]
- 31. And Paradise will be brought near to the Muttagûn (the pious. See V.2:2), not far off.
- 32. (It will be said): "This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion - Islâmic Monotheism).
- 33. "Who feared the Most Gracious (Allâh) in the Ghaib (Unseen) and came with a

مَّنَّاعِ لِلْخَيْرِمُعْتَدِمُّرِيبٍ ۞

ٱلَّذِي جَعَلَ مَعَ ٱللَّهِ إِلَهَّاءَ اخْرَفَٱلْقِيَاهُ فِي ٱلْعَذَابِٱلشَّدِيدِ

﴿ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ و وَلَكِي كَانَ فِي ضَلَا بَعِيدِ ٢

قَالَ لَا تَخْتَصِمُواْ لَدَى وَقِدَ قَدَّمْتُ إِلَيَّكُمْ بِٱلْوَعِيدِ ٨

مَايُرِدَّلُ ٱلْقَوْلُ لَدَى وَمِآأَنَا بِظَلَيْمِ لِلْعَبِيدِ ٢

وَأُزْلِفَتِ ٱلْجِنَّةُ لِلْمُتَّقِينَ غَيْرَبَعِيدٍ (١

هَذَامَاتُوعَدُونَ لِكُلِّي أَوَّابِ حَفِيظٍ ٣

مَّ : خَشْمَ ٱلرَّحْلَ مَا لَغَيْب وَجَآءَ بِقَلْب مُّنِيبٍ ٣

<sup>[1] (</sup>V.50:30) Allah's Statement: "It (Hell) will say: 'Are there any more (to come)?' "

said, "The people will be thrown into صلى الله عليه وسلم The Prophet رضى الله عنه said, "The people will be thrown into the (Hell) Fire and it will say 'Are there any more (to come)?' till Allah will put His Foot over it and it will say: 'Qat! Qat! (Enough! Enough!)' " (Sahîh Al-Bukhârî, Vol.6, Hadîth No.371).

heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).

- 34. "Enter you therein in peace and security this is the Day of eternal life!"
- 35. There they will have all that they desire and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic جلاله).
- 36. And many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?
- 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.
- **38.** And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.
- **39.** So bear with patience (O Muhammad عليه وسلم) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and 'Asr prayers)<sup>111</sup>.
- **40.** And during a part of the night (also) glorify His praises (i.e. *Maghrib* and '*Isha* prayers) and (so likewise) after the prayers

ٱدۡخُلُوهَا بِسَلِّمِدَالِكَ يَوۡمُٱلۡخُلُودِ ۞

لَهُ مِمَّايَشَآءُ ونَ فِيهَا وَلَدَيْنَامَزِيدٌ ٥

وَكُوْأَهْلَكَ نَاقَبَلُهُ مِينَ قَرْنٍ هُمْزَأَشَدُ مِنْهُم بَطَشَا فَنَقَبُواْ فِي ٱلْمِلَادِهَلْ مِن مَحِيصٍ ۞

إِنَّ فِي ذَلِكَ لَذِكَرَىٰ لِمَن كَاتَ لَهُ, قَلْبُ أَوْ أَلْفَى السَّمْعَ وَهُوَشَهِيدٌ ۞ السَّمْعَ وَهُوَشَهِيدٌ

وَلَقَدْ خَلَقْنَا ٱلسَّمَلَوْتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامِ وَمَامَسَّنَا مِن لُعُوبٍ ۞

فَاصْبِرْعَلَىٰمَايَقُولُونَ وَسَيِّحْ بِحَمْدِ رَيِّكَ قَبَلَ طُلُوعِ ٱلشَّمْسِ وَقَبَلَ ٱلْفُرُوبِ۞

وَمِنَ ٱلَّيْلِ هَسَيِّحَهُ وَأَدْبَرَ ٱلسُّجُودِ ٢

<sup>[1] (</sup>V.50:39). a) Narrated Qais: Jarîr said, "We were with the Prophet صلى الله عليه وسلم and he looked at the moon on a full-moon night and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business) a prayer before the sunrise (Fajr) and a prayer before sunset ('Asr'), you must do so". 'He then recited Allah's Statement:

<sup>&</sup>quot;And glorify the praises of your Lord before the rising of the sun, and before (its) setting." (V.50:39).

Ismâ'îl said: "Offer those prayers and do not miss them." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.529)

b) See the footnote of (V.32:16).

[As-Sunnah, Nawâfil — optional and additional prayers. And also glorify, praise and magnify Allâh — Subhân Allâh, Alhamdu lillâh, Allâhu-Akbar].

- **41.** And listen on the Day when the caller will call from a near place.
- **42.** The Day when they will hear *As-Saihah* (shout) in truth: that will be the Day of coming out (from the graves, i.e. the Day of Resurrection).
- **43.** Verily, We it is Who give life and cause death; and to Us is the final return.
- **44.** On the Day when the earth shall be cleft, from them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.
- 45. We know best what they say. And you (O Muhammad صلی الله علیه وسلم) are not the one to force them (to Belief). But warn by the Qur'ân him who fears My Threat.

# Sûrat Adh-Dhâriyât (The Winds that Scatter) LI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By (the winds) that scatter dust.
- 2. And (the clouds) that bear heavy weight of water.
- 3. And (the ships) that float with ease and gentleness.
- **4.** And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command.
- 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true.

وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانِ فَرِيبٍ ١

يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ذَالِكَ يَوْمُ ٱلْخُرُوجِ ١

إِنَّا نَحُنُ نُحُيء وَنُمِيتُ وَإِلَيْ نَا ٱلْمَصِيرُ

يَوْمَ نَشَقَّقُ ٱلْأَرْضُ عَنْهُ مِّسِرَاعَأَ ذَٰلِكَ حَشْرُ عَلَيْنَا يَسِيرُ ۞

خَّنُ أَغَادُيمَا يَقُولُونَّ وَمَاۤ أَنتَ عَلَيْهِ م بِجَبَّارٍّ فَذَكِرْ بِٱلْفُرَّءَانِ مَن يَخَافُ وَعِيدِ ۞



وَٱللَّارِيَتِ ذَرُوَا ۞ فَٱلْحَيْمَاتِ وقُرًا ۞

فَٱلْجَارِيَاتِ يُسْرَا ٢

فَٱلْمُقَسِمَتِ أَمْرًا ٢

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ٥

- 6. And verily, the Recompense is sure to happen.
  - 7. By the heaven full of paths.
- 8. Certainly, you have different ideas about Muhammad صلى الله عليه وسلم and the Qur'ân).
- 9. Turned aside therefrom (i.e. Muhammad صلى الله عليه وسلم and the Our'ân) is he who is turned aside (by the Decree and of Allâh) القضاء و القدر Preordainment
  - 10. Cursed be the liars
- 11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter),
- 12. They ask: "When will be the Day of Recompense?"
- 13. (It will be) a Day when they will be tried (punished i.e. burnt) over the Fire!
- 14. "Taste you your trial (punishment i.e. burning)! This is what you used to ask to be hastened!"
- 15. Verily, the Muttagûn (the pious, See V.2:2) will be in the midst of Gardens and Springs (in Paradise),
- 16. Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinûn (good-doers, See V.2:112).
- 17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].
- 18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.
- 19. And in their properties there was the right of the Sâ'il (the beggar who asks) and the Mahrûm (the poor who does not ask others)[1].

وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ ۞ إِنَّكُو لَفِي قَوْلِ مُّخْتَلِفٍ ٢

يُؤْفَكُ عَنْهُ مَنْ أَفْكَ ٢

قُتِلَ ٱلْحَاتَ صُونَ ١ ٱلَّذِينَ هُمْرِ فِي غَمْرَةِ سَاهُونَ ١

يَسْئَلُونَ أَيَّانَ بَوْمُ ٱلدِّين ٢

يَوْمَرُهُمْ عَلَى ٱلنَّارِيُفْتَنُونَ ٣

ذُوقُواْ فِتَنْتَكُو هَاذَا ٱلَّذِي كُنتُم بهِ عَسَنَعْجُلُونَ ١

إِنَّ ٱلْمُتَّقِبِنَ فِي جَنَّتِ وَعُيُونِ ١

ءَاخِذِينَ مَاءَاتَناهُمْ رَبُّهُمْ إِنَّهُمْ عَانُواْ أُقْبَا ذَلِكَ مُحْسِنِينَ ١

كَانُواْ قَلْمُ لَا مِّنَ أَلَّتُهِ مَا نَقْحَعُونَ ﴿

وَبِٱلْأَسْحَارِهُمْ يَسْتَغْفِرُونَ ١

وَقَ أَمْوَالِهِ مُرَحَقٌ لِلسَّابِلِ وَٱلْمَحْرُومِ ١

وَإِنَّ ٱلدِّينَ لَوَقِعٌ ۞

<sup>(</sup>V.51:19) See the footnote of (V.4:37).

- 20. And on the earth are signs for those who have Faith with certainty.
- 21. And also in your ownselves. Will you not then see?
- 22. And in the heaven is your provision, and that which you are promised.
- 23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.
- 24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) another twol of Ibrâhîm along with (Abraham)?
- 25. When they came in to him and said: "Salâm, (peace be upon you)!" He answered: "Salâm, (peace be upon you )," and said: "You are a people unknown to me."
- 26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows].
- 27. And placed it before them, (saying): "Will you not eat?"
- 28. Then he conceived fear of them (when they ate not). They said: "Fear not." [1] And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism).
- 29. Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!" [2]

وَ فِي ٱلْأَرْضِ ءَايَتُ لِآمُوقِينِ فَي

وَفِي أَنفُسكُمْ أَفَلَا تُبْصِرُونَ ١

وَفِي ٱلسَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ٦

فَوَرَبَ ٱلسَّمَاءِ وَٱلْأَرْضِ إِنَّهُ ولَحَقٌّ مِّشْلَ مَآ أَنَّكُوهِ تَنطِقُونَ 🕝

هَلَ أَتَكَ حَدِيثُ ضَيْفِ إِبْرَهِيمَ ٱلْمُكْرَ مِنَ ٢

إِذْ دَخَلُواْ عَلَيْهِ فَقَالُواْ سَلَمَّا قَالَ سَلَهُ قَوْمٌ مُنكَرُونَ 🚳

فَرَاغَ إِلَىٰٓ أَهْلِهِ عَلَىٰٓ اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ

فَقَرَّ بَهُ رَالَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ١

فَأُوْجَسَ مِنْهُمْ خِيفَةً قَالُواْ لَا تَخَفُّ

فَأَقِّلَتِ أَمْرَأَتُهُ، فِصَرَّةِ فَصَكَّتْ وَجَهَهَا وَقَالَتْ عَوْزُعَقِيدٌ ١

<sup>(</sup>V.51:28) i.e. when the angels noticed some fear over the face of Abraham, they told him that they are Allah's messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).

<sup>(</sup>V.51:29) "How can I bear a child." At that time she (Sarah) was approximately 99 years old. (Tafsîr Al-Qurtubî).

- **30.** They said: "Even so says your Lord. <sup>[1]</sup> Verily, He is the All-Wise, the All-Knower."
- **31.** [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O Messengers?"
- 32. They said: "We have been sent to a people who are Mujrimûn (polytheists, sinners, criminals, disbelievers in Allâh)
- **33.** To send down upon them stones of baked clay.
- **34.** Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners those who trespass Allâh's set limits in evil-doings by committing great sins).
- **35.** So We brought out from therein the believers.

قَالُواْكَذَلِكِ قَالَرَبُكِّ إِنَّهُۥ هُوَٱلْحَكِيمُ ٱلْعَلِيمُ ۞

﴿ قَالَ فَمَا خَطْبُكُواْ أَيْهَا ٱلْمُرْسِلُونَ ٢

قَالُوٓاْ إِنَّآ أَرْسِلْنَاۤ إِلَىٰ قَوْمِ تُحْمِمِينَ ۞

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةَ مِن طِينِ 📆

مُسَوَّمَةً عِندَرَيِّكَ لِلْمُسْرِفِينَ 📆

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ٢

Narrated Mu'âwiyah صلى الله عليه وسلم : I heard the Prophet صلى الله عليه saying, "A group of my followers will keep on following Allah's Orders [i.e., following strictly Allah's Book (the Qur'ân) and the Prophet's Sunnah (legal ways)] strictly and they will not be harmed by those who will deny (disbelieve) them or desert (stand against) them till Allah's Order (the Hour) will come while they will be in that state." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 552).

- b) Narrated Abu Hurairah رضيى الله عنه Allah's Messenger صلى الله عليه وسلم said, "Allah said, 'I have prepared for My pious slaves (believers of Islamic Monotheism) things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.' " (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 467)
- c) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه said, "The people of Paradise will look at the dwellers of Al-Ghuraf (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet صلى الله عليه وسلم replied, "No! By Him (Allah) in Whose Hand my soul is, these are for the men who believed in Allah and also believed in the Messengers." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 478)

<sup>&</sup>lt;sup>[1]</sup> (V.51:30): a) The Statement of Allah عز وجك: 'Verily, Our Word (Command) to a thing, when We intend it, is only that We say to it: "Be!" — and it is.' (V.16:40)

**36.** But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters].

- 37. And We have left there a sign (i.e. the place of the Dead Sea<sup>[1]</sup> in Palestine) for those who fear the painful torment.
- 38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority.
- 39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer or a madman."
- 40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy.
- 41. And in 'Âd (there is also a sign) when We sent against them the barren wind;
- 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.
- 43. And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!"
- 44. But they insolently defied the Command of their Lord, so the Sâ'igah<sup>[2]</sup> overtook them while they were looking.
- 45. Then they were unable to rise up, nor could they help themselves.
- 46. (So were) the people of Nûh (Noah) before them. Verily, they were a people who were Fâsiaûn (rebellious, disobedient to Allâh).
- 47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space (thereof).

فَمَاوَجَدْنَا فِيهَاغَيْرَيَتِ مِنَ ٱلْمُسْلِمِينَ 🗂

وَتَرَكُّنَا فِهَآءَايَةً لِّلَّذِينَ يَغَافُونَ ٱلْعَذَاتَ ٱلْأَلِمَ ۞

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَهُ إِلَى فِرْعَوْتَ بِسُلْطَنِ مُبِينِ ٢

فَتَهَ لَأَى بِرُكُّنهِ عِنْ وَقَالَ سَاحِرُ أَوْ يَعِنُونٌ ٢

فَأَخَذَنَاهُ وَجُودُهُ وَهُ فَنَكَذَنَهُمْ فِي ٱلْيَرِّ وَهُومُلِيمٌ ٢

وَفِي عَادِإِذْ أَرْسَلْنَا عَلَيْهِ مُ ٱلرِّيحَ ٱلْعَقِيمَ ١

مَاتَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيم ﴿

وَفِي ثُمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُواْ حَتَّى حِين اللهِ

فَعَتَوْاْعَنْ أَمَّرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ ٢

فَمَا ٱسْتَطَاعُواْ مِن قِيَامِ وَمَا كَانُواْ مُنتَصِرِينَ ٥

وَقَوْمَ نُوحٍ مِّن قَبَلِّ إِنَّهُمْ كَانُواْقَوْمَا فَلِيقِينَ ٢

وَٱلسَّمَاءَ بَنَيْنَهَا بِأَيْدِ وَإِنَّا لَمُوسِعُونَ ٧

رحه الله (V.51:37) See the book of history "The Stories of the Prophets." by Ibn Kathîr رحمه الله

<sup>[2] (</sup>V.51:44) Så'igah: A destructive awful cry, torment, hit, a thunderbolt, See (V.41:13).

**48.** And We have spread out the earth: how Excellent Spreader (thereof) are We!

- **49.** And of everything We have created pairs, that you may remember (the Grace of Allâh).
- **50.** So flee to Allâh (from His Torment to His Mercy Islâmic Monotheism). Verily, I (Muhammad صلی الله علیه وسلم) am a plain warner to you from Him [1].
- 51. And set not up (or worship not) any other ilâh (god) along with Allâh [Glorified is He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad صلی الله علیه وسلم) am a plain warner to you from Him.
- **52.** Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"
- 53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!
- 54. So turn away (O Muhammad صلى الله وسلم عليه وسلم) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allâh's Message).
- 55. And remind (by preaching the Qur'ân, O Muhammad صلی الله علیه وسلم), for verily, the reminding profits the believers.
- **56.** And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).
- 57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).

وَٱلْأَرْضَ فَرَشْنَهَا فَيْعَمَ ٱلْمَهِدُونَ ١

وَمِن كُلِّشَى ۚ خَلَقْنَازَ فَيَمَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ 📆

فَفِرُوٓ إِلَى ٱللَّهِ إِنِّي لَكُرُمِّنَهُ لَذِيرٌ تُمِّينٌ ٥

وَلَا يَخْعَلُواْ مَعَ اللَّهِ إِلَهَاءَ اخَرِّ إِنِّي لَكُرِيِّنهُ نَذِيرٌمُّيِينٌ ۞

كَذَٰلِكَ مَاۤ أَقَ ٱلۡذِينَ مِن قَبِلِهِ مِينَ رَّسُولٍ إِلَّاقَالُواْ سَاحِرُّ أَوْمَجْنُونُ ۖ

أَتَوَاصَوَاْ بِهِ عَبَلْ هُمْ فَوَثَّرُكُا غُونَ ٥

فَتَوَلَّعَنْهُمْ فَمَا أَنتَ بِمَلُومٍ ٢

وَذَكِرْفَإِنَّ ٱلدِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ٥

وَمَاخَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّالِيَعْبُدُونِ ٥

مَا أُرِيدُمِنْهُ مِن زِزْقِ وَمَاۤ أُرِيدُ أَن يُطْعِمُونِ ٧

<sup>&</sup>lt;sup>[1]</sup> (V.51:50) See the footnote of (V.3:85).

- 58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.
- 59. And verily, for those who do wrong. there is a portion of torment like the evil portion of torment (which came for) their likes (of old); so let them not (ask Me to) hasten on!
- 60. Then woe to those who disbelieve (in and His Oneness Allâh Monotheism) from their Day which they have been promised (for their punishment).[1]

إِنَّ أُلِّلَهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْفُوَّةِ ٱلْمَتِيكِ ٢

فَإِنَّ لِلَّذِينَ ظَلَمُهِ أَ ذَنُوْبَا مِّثْلَ ذَنُوب فَلَا يَسْتَعْطُونِ ٥

فَوَيْلُ لِلَّذِينَ كَفَرُواْ مِن يَوْمِهِمُ ٱلَّذِي يُوعَدُونَ ٦

### Sûrat At-Tûr (The Mount) LII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the Tûr (Mount)
- 2. And by a Book Inscribed
- 3. In parchment unrolled.
- 4. And by Al-Bait-ul-Ma'mûr<sup>[2]</sup> (the house over the heavens parallel to the Ka'bah in Makkah, continuously visited by the angels).
- 5. And by the roof raised high (i.e. the heaven).
- 6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).
- 7. Verily, the Torment of your Lord will surely come to pass.
  - 8. There is none that can avert it.

مَّالَهُ رمِن دَافِعِ ۞

[2] (V.52:4) See the footnote of (V.53:12).

<sup>&</sup>lt;sup>[1]</sup> (V.51:60) A ) See the footnote of (V.3:85).

B) Narrated Anas صلى الله عليه وسلم The Prophet صلى الله عليه عليه وسلم said, "Allâh will say to the person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?" He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e., not to worship others besides Me), but you insisted on worshipping others besides Me." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 551)

- 9. On the Day when the heaven will shake with a dreadful shaking.
- 10. And the mountains will move away with a (horrible) movement.
  - 11. Then woe that Day to the deniers. [1]
  - 12. Who are playing in falsehood [2].
- 13. The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.
- 14. This is the Fire which you used to deny.
  - **15.** Is this magic or do you not see?
- 16. Taste you therein its heat and whether you are patient or impatient, it is all the same. You are only being requited for what you used to do
- 17. Verily, the Muttagûn (the pious. See V.2:2) will be in Gardens (Paradise) and Delight.
- 18. Enjoying that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.
- 19. "Eat and drink with happiness because of what you used to do."
- 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hûr (female, fair ones) with wide lovely eves.[3]
- 21. And those who believe and whose offspring follow them in Faith: to them shall

يَوْمَ تَمُورُ ٱلسَّمَاءُ مَوْرًا ١

وَ تَسِيرُ ٱلْحِيَالُ سَيْرًا أَنْ

فَوَيْلُ يَوْمَهِ ذِلِلْمُكَذِّبِينَ ١ ٱلَّذِينَ هُمْ فِي خَوْضِ يَلْعَبُونَ اللَّ يَوْمَ يُدَغُونَ إِلَىٰ نَارِ جَهَنَّهُ دَعَّا اللهُ

هَنذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ١

أَفَيهِ خَرُّهَاذَآ أَمْ أَنتُهْ لِلاَتُبْصِرُونِ ٥ ٱصْلَوْهَا فَأَصْبُرُوٓا أَوْلَاتَصْبُرُواْ سَوَآءٌ عَلَيْكُوٓ إِنْمَا تَجُزَوْنَ مَاكُنتُهُ تَعْمَلُونَ ١

إِنَّ ٱلْمُتَّقِينَ فِي جَنَّتِ وَنَعِيمِ ٣

فَكِهِينَ بِمَآءَاتَنَاهُمْ رَبُّهُمْ وَوَقَنْهُمْ رَبُّهُمْ مَذَابَ آلجيمر 🕲

كُلُواْوَٱشْرَبُواْهَنِيَغَابِمَا كُنتُمْ تَعْمَلُونَ ١

مُتَّكَ مِنَ عَلَى سُهُ رِمَّ صِفُو فَيَةً وَزَوَّ حِنَاهُمِ

وَٱلَّذِينَ ءَامَنُواْ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُمُ بِإِيمَنِ أَلْحَقَّنَا بِهِمْ

<sup>&</sup>lt;sup>[1]</sup> (V.52:11) See (V.68:8) and the footnote of (V.17:97).

<sup>(</sup>V.52:12) Busy in disbelief and evil deeds in this world, that are trials (for mankind), and they are ignoring their eternal end (i.e. punishment in the Fire of Hell, forever)

 $<sup>^{\</sup>text{(3)}}$  (V.52:20)  $H\hat{u}r$ . Very fair females created by Allah as such, not from the offspring of Adam with intense black irises of their eyes and intense white scleras. See the footnote of (V.44:54).

We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

- **22.** And We shall provide them with fruit and meat such as they desire.
- 23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin<sup>[1]</sup> (because it will be lawful for them to drink).
- 24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.
- **25.** And some of them draw near to others, questioning.
- 26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families.
- 27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire.
- **28.** "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." <sup>[2]</sup>
- **29.** Therefore, remind (mankind of Islâmic Monotheism, O Muhammad صلى الله عليه وسلم). By the Grace of Allâh, you are neither a soothsayer, nor a madman.
- عملی الله 30. Or do they say: "(Muhammad علله وسلم is) a poet! We await for him some calamity by time!"
- 31. Say (O Muhammad صلى الله عليه وسلم to them): "Wait! I am with you among the waiters!"

ذُرِّيَتَهُ فَرُومَاۤ أَلْتَنَاهُمُومِّنْ عَمَلِهِ ومِّن شَيْءُكُلُ ٱمْرِي بِمَا كَسَبَ رَهِينٌ ۞

وَأَمْدَدْنَهُم بِفَكِهَةِ وَلَخْيِرِمِّمَّا يَشْتَهُونَ۞

يَتَنَزَعُونَ فِيهَا كَأْسَالَّا لَغُوِّفِيهَا وَلَا تَأْثِيهٌ

« وَيَطُوفُ عَلَيْهِمْ عِلْمَانٌ لَهُمْ حَكَأَنَّهُمْ فَ اللَّهِ مَكَانًا فَهُمْ اللَّهُمُ اللَّهُ مُكَانًا لَهُمُ اللَّهُ اللَّهُ اللَّهُ مُكَانًا لَهُمُ اللَّهُ اللّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّا اللَّا اللَّالَّا اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللّل

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضِ يَتَسَاءَ لُونَ

قَالُوٓاْ إِنَّاكُنَّا قَبْلُ فِيٓ أَهۡلِنَا مُشۡفِقِينَ ۞

فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَلْنَا عَذَابَ ٱلسَّمُومِ

إِنَّاكُنَّامِن قَبْلُ نَدْعُوهُ إِنَّهُ. هُوَالْبَرُّ ٱلرَّحِيمُ ۞

فَذَكِّرُ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنِ وَلَا مَحْنُونٍ ۞

أُمْ يَقُولُونَ شَاعِرُنَمَ يَصُ بِهِ عَرَيْبَ ٱلْمَنُونِ ٢

قُلْ تَرَبَّصُواْ فَإِنِّي مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ٢

<sup>[1] (</sup>V.52:23) See footnotes b, c and d of (V.2:219).

<sup>[2] (</sup>V.52:28) See the footnote of (V.2:165).

- 32. Or do their minds command them this [i.e. to tell a lie against you (Muhammad or are they a people [صلى الله عليه وسلم transgressing all bounds?
- صلى 33. Or do they say: "He (Muhammad) has forged it (this Our'an)?" Nay! They believe not!
- **34.** Let them then produce a discourse like it (the Our'an) if they are truthful.
- 35. Or were they created by nothing? Or were they themselves the creators?
- **36.** Or did they create the heavens and the earth? Nay, but they have no firm Belief.
- 37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?
- 38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.
- 39. Or has He (Allâh) only daughters and you have sons?
- عملى Or is it that you (O Muhammad صلى ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt?
- 41. Or that the Ghaib (Unseen) is with them, and they write it down?
- 42. Or do they intend a plot (against you O Muhammad صلى الله عليه وسلم? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against!
- 43. Or have they an ilâh (a god) other than Allâh? Glorified is Allâh from all that they ascribe as partners (to Him)[1]

أَمْ مَا مُوهُمْ أَخِلَمُهُ بِهَذَأَأَهُ هُوْ قَوْمٌ طَاعُونَ ٢

أَمْ يَقُولُونَ تَقَوَّلَهُ مِن لَلْ يُؤْمِنُونَ 🕤

فَلْيَأْتُواْ بِحَدِيثِ مِّثْلِهِ ءَإِن كَانُواْ صَدِيقِينَ ۞

أَمْرِخُلِقُواْ مِنْ غَيْرِشَيْءِ أَمْرُهُمُ ٱلْخَلِقُونَ ٢

أَمْ خَلَقُواْ ٱلسَّمَوَتِ وَٱلْأَرْضَ بَلَ لَا يُوقِنُونَ 🗇

أَمْعِندَهُ وْخَزَآبِنُ رَبِّكَ أَمْهُمُ ٱلْمُصَبِّطِرُونَ ٢

أَمْلَهُ وَسُلَّةٌ يَسْتَعِعُونَ فِيَّةٍ فَلْيَأْتِ مُسْتَعِعُهُم بِسُلَطَن مُّبِينٍ ٢

أَمْ لَهُ ٱلْبِنَاتُ وَلَكُمُ ٱلْبِينُونَ ٢

أَمْ تَسْعَلُهُمْ أَجْرًا فَهُم مِن مَّغْرَمِ مُّثْقَلُونَ ٥

أَمْعِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتَبُونَ ١

أَمْرُ بدُونَ كَتَدَّا فَٱلَّذِينَ كَفَرُواْ هُوُٱلْمَكِدُونَ ٢

أَمْلَهُمْ إِلَهُ عَيْرُ اللَّهِ سُبْحَن اللَّهِ عَمَّا يُشْر كُونَ ٢

<sup>[1] (</sup>V.52:43): a) See the footnote (B) of (V.3:130).

b) See the footnote of (V.2:278)

- 44. And if they were to see pieces of the heaven falling down, they would say: "Clouds gathered in heaps!"
- 45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).
- 46. The Day when their plotting shall not avail them at all, nor will they be helped (i.e. they will receive their torment in Hell).
- 47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves)[1] before this; but most of them know not. (Tafsîr At-Tabarî).
- صلى 48. So wait patiently (O Muhammad for the Decision of your Lord, for verily, you are under Our Eyes<sup>[2]</sup>; and glorify the Praises of your Lord when you get up from sleep.
- 49. And in the nighttime also glorify His Praises — and at the setting of the stars. [3]

# Sûrat An-Najm (The Star) LIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the star when it goes down (or vanishes).
- 2. Your companion (Muhammad صلى الله علي الله has neither gone astray nor has erred.
  - 3. Nor does he speak of (his own) desire.
  - 4. It is only a Revelation revealed.

وَإِن بَرَوْلُكِسْفَا مِّنَ ٱلسَّكَا مِ سَاقِطَا يَقُولُواْ سَحَابٌ مَّرْكُومٌ ١٠٠٠

فَذَرْهُمْ حَتَّى مُلَقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ۞

يَوْمَ لَا يُغْنى عَنْهُمْ لَيْدُهُمْ شَيْئًا وَلَاهُمْ يُنصَرُونَ ٢

وَإِنَّ لِلَّذِينَ ظَلَمُواْ عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْتُرَهُمُ لَا يَعْلَمُونَ ١

وَٱصۡبِرۡلِهُ كُمۡرِيِّكَ فَإِنَّكَ بِأَعۡيُنِنَّا وَسَيِّحْ بِحَمْدِ رَبِّكَ

وَمِنَ ٱلَّيْلِ فَسَبِّحَهُ وَإِذِبْرَ ٱلنُّجُومِ ٢

وَٱلنَّجْمِ إِذَاهَوَىٰ ۞

مَاضَاً صَاحِبُكُ وَمَاغُوكُ أَ

وَمَايِنطِقُ عَن ٱلْهَوَيْ ٢ إِنْ هُوَ إِلَّا وَحْيٌّ يُوحَى ١

<sup>(</sup>V.52:47) See the footnote (B) of (V.6:93).

<sup>[2] (</sup>V.52:48) See the footnote of (V.3:73).

<sup>[5] (</sup>V.52:49) It is said that glorifying Allâh's Praises here means: all the five compulsory and additional Nawâfil prayers.

- 6. One free from any defect in body and mind then he (Jibrîl Gabriel in his real shape as created by Allah) rose and became stable.
- 7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (Tafsîr Ibn Kathîr)
- **8.** Then he [Jibrîl (Gabriel)] approached and came closer,
- 9. And was at a distance of two bows' length or (even) nearer.
- 10. So (Allâh) revealed to His slave [Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel) عليه السلام (whatever He revealed.
- 11. The (Prophet's) heart lied not about what he (Muhammad صلى الله عليه وسلم saw.
- 12. Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the Mi'râj (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)]

عَلَّمَهُ وسَندِيدُ ٱلْقُوَىٰ ٥

ذُومِرَّةِ فَأَسْتَوَىٰ ٥

وَهُوَ بِٱلْأُفْقِ ٱلْأَعْلَىٰ ۞

ثُمَّ دَنَافَتَدَلَّىٰ ٨

فَكَانَ قَابَ قَوْسَيْنِ أَوْأَدُنَى ٢

فَأُوْحَىٰۤ إِلَىٰعَبْدِهِ؞مَاۤأُوۡحَىٰ ۞

مَاكَذَبَٱلْفُؤَادُ مَارَأَيْ ١

أَفَتُمُرُونَهُ وعَلَى مَايَرَىٰ ٢

(V.53:12) Al-Mi'râj (i.e. Ascent of Prophet Muhammad صلى الله عليه وسلم to the heavens with his body and soul (بالروح و الجسم).

said, "While I was at the صلى الله عليه وسلم The Prophet رصى الله عنه said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. Al-Burâq, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrîl (Gabriel). When I reached the nearest heaven, Jibrîl said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, صلى الله 'Jibrîl.' The gate-keeper, said 'Who is accompanying you?' Jibrîl said, 'Muhammad صلى الله The gate-keeper said, 'Has he been called?' Jibrîl said, 'Yes'. Then it was said, 'He عليه وسلم is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was said, 'Who is with you? He said, 'Muhammad Lt was asked,'Has he been sent for?' He said, 'Yes.'It was said, 'He is'. صلى الله عليه وسلم welcome. What a wonderful visit his is!.' Then I met 'Îsâ (Jesus) and Yahyâ (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was asked, 'Who is with you?' Jibrîl said,

- صلى الله 13. And indeed he (Muhammad saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).
- 14. Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).
  - 15. Near it is the Paradise of Abode.
- 16. When that covered the lote-tree which did cover it! [1]

عندَسدَرَة ٱلْمُنتَهَا

'Muhammad صلى الله عليه وسلم It was asked, 'Has he been sent for?' Jibrîl said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet صلى الله عليه وسلم added:). There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idrîs (Enoch) and greeted him. He said, 'You are welcome O brother and Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aaron) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Musa (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown Al-Bait Al-Ma'mûr (i.e. Allah's House). I asked Jibrîl about it and he said, 'This is Al-Bait Al-Ma'mûr where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul Muntaha (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its Nabiq fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrîl about those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Muså who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banî Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allah (for reduction) and He made them forty. I returned and [met Mûsâ] and had a similar discussion, and then returned again to Allah for reduction and He made them thirty, then twenty, then ten; and then I came to Mûsâ who repeated the same advice. Ultimately Allah reduced them to five. When I came to Mûsâ again, he said, 'What have you done?' I said, 'Allah has made them five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)". Allah's Messenger مسلى الله عليه وسلم was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.429).

[1] (V.53:16) It is said that the Lote-Tree was covered with the light of Allah along with the

angels and also with different kinds of colours. (Please see T. Ibn Kathîr).

- ملى 17. The sight (of Prophet Muhammad turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).
- 18. Indeed, he (Muhammad صلى الله عليه وسلم) did see of the Greatest Signs of his Lord (Allâh).
- 19. Have you then considered Al-Lât, and Al-'Uzzâ (two idols of the pagan Arabs) [1]
- 20. And Manât (another idol of the pagan Arabs), the other third?
- 21. Is it for you the males and for Him the females?
  - 22. That indeed is a division most unfair!
- 23. They are but names which you have named - you and your fathers - for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!
  - **24.** Or shall man have what he wishes?
- 25. But to Allâh belongs the last (Hereafter) and the first (the world).
- 26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.
- 27. Verily, those who believe not in the Hereafter, name the angels with female names.
- 28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.
- 29. Therefore withdraw (O Muhammad from him who turns away (صلى الله عليه وسلم from Our Reminder (this Qur'an) and desires nothing but the life of this world.

مَازَاغَ ٱلْبَصَرُ وَمَاطَغَىٰ ۞

لَقَدُرَأُعُ مِنْ ءَايَكِ رَبِّهِ ٱلْكُبْرَيِّ ٨

أَفْرَءَ مِنْ وُ ٱللَّتَ وَٱلْعُزَّىٰ ١

وَمَنَوْةَ ٱلنَّالِكَةَ ٱلأَخْرَىٰ ٢

أَلُّكُواللَّكُرُ وَلَهُ ٱلْأُنجَىٰ ١٠٠٥

تِلُكَ إِذَا قِسْمَةٌ ضِيزَىٰ اللهُ إِنْ هِيَ إِلَّا أَسْمَآءُ سَمَّيْتُهُوهَا أَنتُو وَءَابَا فُكُومًا أَنزَلَ ٱللَّهُ بِهَامِن سُلُطَلُّ إِن يَتَّبِعُونَ إِلَّا ٱلظِّلَّ وَمَاتَهُوَى ٱلْأَنفُسُ وَلَقَدْ جَآءَهُم مِن زَّتِهِ وُٱلْهُدَيَّ ٢

> أَمْ لِلْإِنسَانِ مَاتَمَنَّى ١ فَيلَّهِ ٱلْآخِرَةُ وَٱلْأُولَىٰ ١

وكم مِن مَّلَكِ فِي ٱلسَّمَاوَ تِ لَا تُغْنِي شَفَاعَتُهُمْ شَيِّئًا إِلَّامِنُ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآهُ وَيَرْضَىٰ 🕤

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ لَيُسَمُّونَ ٱلْمَلَتَكَكَّةَ تَشمِيةَٱلْأُنْقَ۞ وَمَالَهُم يِهِ مِنْ عِلْمٍ إِلَىٰ يَتَبِعُونَ إِلَا الظَّنَّ وَإِنَّ الظَّنَّ لَايُغْنِي مِنَ ٱلْحَقِّ شَيْعًا ١

فَأَعْرِضْ عَن مِّن تَوَلِّي عَن ذِكْرِنَا وَلَرْيُرِدْ إِلَّا ٱلْحَيَوْةَ ٱلدُّنَا ۞

<sup>[1] (</sup>V.53:19) See the footnote (A) of (V.2:219).

30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.

- 31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).
- 32. Those who avoid great sins (See Verses: 6:152,153) and Al-Fawâhish (great sins and illegal sex) except the small faults, verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keep his duty to Him [i.e. those who are Al-Muttaqûn (the pious. See V.2:2)].
- 33. Did you (O Muhammad صلى الله عليه وسلم) observe him who turned away (from Islâm).
  - **34.** And gave a little, then stopped (giving)?
- **35.** Is with him the knowledge of the Unseen so that he sees?
- 36. Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses),
- 37. And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):
- **38.** That no burdened person (with sins) shall bear the burden (sins) of another.
- **39.** And that man can have nothing but what he does (good or bad). [1]

ذَلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَأَعْلَوُ بِمَنْ صَلَّعَن سَبِيلِهِ ـ وَهُوَأَغْلَمُ بِمَنِ ٱهْتَدَىٰ ۞

وَيِثَهَ مَا فِي اَلسَّ مَوَاتِ وَمَا فِي اَلْأَرْضِ لِيَجْزِيَ اَلَّذِينَ أَسَتَوْاْبِمَاعَمِلُواْ وَيَجْزِيَ الَّذِينَ أَحْسَنُواْ بِاَلْحُسْنَى ۖ

ٱلَّذِينَ يَجْتَنِبُونَ كَبَيْرَا لَإِنْهِ وَالْفَوَحِسَ إِلَّا اللَّمَةُ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةُ هُوَ أَعَلَمُ يِكُو إِذَّ أَشَاكُمْ مِّنَ ٱلأَرْضِ وَإِذَّ أَنتُمْ أَجِنَةٌ فِ بُطُونِ أُمَّهَنِيكُمْ فَلَا تُرَكُّواْ أَنفُسَكُمْ هُوَأَعْلَمُ بِمَن اتَّقَىٰ ۞

أَفَرَءَيْتَ ٱلَّذِي تَوَلَّىٰ ۞

وَأَعْطَىٰ قَلِيلًا وَأَحْدَىٰ ٥

أَمْ لَمْ يُنَبَّأُ بِمَا فِي صُحُفِ مُوسَىٰ ٢

وَإِبْرَهِيمَٱلَّذِي وَفَّنَّ ۞

أَلَّاتَزِدُ وَانِرَةٌ وِزُرَ أُخْرَىٰ ۞

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَاسَعَىٰ ٢

<sup>[1] (</sup>V.53:39) Narrated Abû Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "When a person is dead, his deeds cease (are stopped) except from three:

a) Deeds of continuous Sadaqah (act of charity): e.g. an orphan home (orphanage) or a well for giving water to drink, etc.

- **40.** And that his deeds will be seen.
- 41. Then he will be recompensed with a full and the best recompense. [1]
- 42. And that to your Lord (Allâh) is the End (Return of everything).
- 43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.
- 44. And that it is He (Allâh) Who causes death and gives life.
- 45. And that He (Allâh) creates the pairs, male and female.
- **46.** From *Nutfah* (drops of semen male and female discharges) when it is emitted.
- 47. And that upon Him (Allâh) is another bringing forth (Resurrection).
- 48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment)
- 49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship).
- 50. And that it is He (Allâh) Who destroyed the former 'Âd (people),
- 51. And Thamûd (people): He spared none of them.
- 52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) إعليه السلام].
- 53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent].

وَأَنَّ سَعْمَهُ وسَوْفَ يُرَىٰ ٢ 

وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ٥

وَأَنَّهُ وَهُوَأَضْحَكَ وَأَنكَى ١٠

وَأَنَّهُ وَهُوَ أَمَاتَ وَأَحْسَاكُ

وَأَنَّهُ رِخَلَقَ ٱلرَّوْعَيْنِ ٱلذَّكَرَ وَٱلْأَنْثَى ٥

مِن نُطْفَةِ إِذَا تُمْنَىٰ ١

وَأَنَّ عَلَتِهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ٢

وَأَنَّهُ مُواَعْنَى وَأَقْنَىٰ ١

وَأَنَّهُ وَهُوَرَتُ ٱلشَّعْرَىٰ اللَّهِ

وَأَنَّهُ وَأَهْلَكَ عَادًا ٱلْأُولَىٰ ٥

وَتَمُودَاْ فَمَا أَتَعَىٰ ١

وَقَوْمَ نُوحٍ مِن قَبَلُ إِنَّهُمْ كَانُواْهُمْ أَظْلَمَ وَأَطْغَىٰ 🕝

وَٱلْمُؤْتَفِكَةَ أَهُوَىٰ ٢

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents."

<sup>(</sup>Sahîh Muslim. The Book of Wasâyâ (Wills and Testaments).

<sup>[1] (</sup>V.53:41) See the footnote (A) of (V.6:61).

- **54.** So there covered them that which did cover (i.e. torment with stones).
- 55. Then which of the Graces of your Lord (O man!) will you doubt?
- 56. This (Muhammad صلى الله عليه وسلم is a warner (Messenger) of the (series of) warners (Messengers) of old.[1]
  - 57. The Day of Resurrection draws near.
- **58.** None besides Allâh can avert it (or advance it or delay it).
- **59.** Do you then wonder at this recitation (the Qur'ân)?
  - 60. And you laugh at it and weep not,
- 61. Wasting your (precious) lifetime in pastime and amusements (singing, etc.).
- **62.** So fall you down in prostration to Allâh and worship Him (Alone).

### Sûrat Al-Qamar (The Moon) LIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad صلى to show them a miracle, so he showed them the splitting of the moon).
- 2. And if they see a sign, they turn away, and say: "This is continuous magic."
- 3. They denied (the Verses of Allâh this Qur'ân), and followed their own lusts. And every matter will be settled (according to

فَعَشَّلْهَا مَاغَشَّىٰ @

فَيِأَيَّ ءَالْآءِ رَبِّكَ تَتَمَارَىٰ ٥

هَذَانَذِيرٌ مِنَ ٱلنُّذُرِ ٱلْأُولَة ٥

أَزِفَتِ ٱلَازِفَةُ ۞ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةُ ۞

أَفَيِنْ هَاذَا ٱلْحَدِيثِ تَعْجَبُونَ ٥

وَتَضْحَكُونَ وَلَاتَبَكُونَ ۞ وَأَنتُوْسَلِمِدُونَ ۞

فَأَسْجُدُواْ بِلَّهِ وَآعَبُدُواْ ١٠٠٠



بِنْ \_\_\_\_\_\_ِاللَّهُ الرَّحْيَرُ الرَّحِيمِ

ٱقْتَرَيَتِ ٱلسَّاعَةُ وَٱنشَقَ ٱلْقَمَرُ ٢

وَإِن بَرَوْاْءَايَةً يُعْرِضُواْ وَيَقُولُواْ سِحَرِّمْسْتَمِرُّ

وَكَذَّهُواْ وَٱتَّبَعُواْ أَهْوَاءَهُمْ وَكُلُّ أَمْرِيُّمُسْتَقِرُّ ٢

<sup>&</sup>lt;sup>[1]</sup> (V.53:56) See the footnote of (V.2:252).

صلى الله عليه The people of Makkah asked the Prophet رضى الله عليه The people of Makkah asked the Prophet رسلم to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon. (Sahîh Al-Bukhârî, Vol.6, Hadîth No.390).

the kind of deeds: good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).

- 4. And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil),
- 5. Perfect wisdom (this Our'an), but (the preaching of) warners benefit them not.
- 6. So (O Muhammad صلى الله عليه وسلم withdraw from them. The Day that the caller will call (them) to a terrible thing.
- 7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,
- 8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."
- 9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.
- 10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"
- 11. So We opened the gates of the heaven with water pouring forth.
- 12. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined.
- 13. And We carried him on a (ship) made of planks and nails,
- 14. Floating under Our Eyes: a reward for him who had been rejected!
- 15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?
- 16. Then, how (terrible) was My Torment and My Warnings?

وَلَقَدُ حَاءَهُم مِنَ ٱلْأَنْكَاءِ مَافِيهِ مُزْدَجَرُ ٢

حِكْمَةُ يُلِغَةً فَمَاتُغُن ٱلنُّذُرُ ٥

فَتَوَلَّ عَنْهُمُ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَى شَيْءِ نُكُرٍ ٥

خُشَّعًا أَيْصَارُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشرٌ ٧

مُّهْطِعِينَ إِلَى ٱلدَّاعِ يَقُولُ ٱلْكَيْفِرُونَ هَٰذَا يَوْمُ عَيِيرٌ ٥

\* كَذَّبَتْ قَبَّلَهُ مْ فَوْمِ فُوجٍ فَكَذَّبُواْ عَبْدَنَا وَقَالُواْ مَجْنُونٌ وَأَزْدُجِرَ

فَدَعَارَيَّهُ وَأَنِّي مَغْلُوكُ فَأَنتَصِرْ ١

فَفَتَحْنَا أَبُوكِ ٱلسَّمَاءِ بِمَاءِ مُنْهَمِر ١

وَفَجَّرَيٰا ٱلْأَرْضَ عُيُويٰا فَٱلْتَقَى ٱلْمَاءَ عَلَىٓ أَمْرِ قَدْ قُدرَ ١

وَحَمَلْنَهُ عَلَىٰ ذَاتِ أَلْوَجٍ وَدُسُرِ ٢

تَجْرى بِأَعْبُننَا جَزَآءَ لِّمَن كَانَ كُفِرَ ١

وَلَقَدَثِّرَكُنَّهَآءَايَةً فَهَلْمِن مُّدَّكِر ١

فَكَيْفَكَانَ عَذَابِي وَيُذُدِ ١

- 17. And We have indeed made the Qur'ân easy to understand and remember; then is there any who will remember (or receive admonition)?
- 18. 'Âd (people) denied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings?
- 19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.
- **20.** Plucking out men as if they were uprooted stems of date-palms.
- 21. Then, how (terrible) was My Torment and My Warnings?
- 22. And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?
- 23. Thamûd (people also) denied the warnings.
- 24. And they said: "A man, alone among us shall we follow him? Truly, then we should be in error and distress (or madness)!"
- 25. "Is it that the Reminder is sent to him [Prophet Sâlih عليه السلام] alone from among us? Nay, he is an insolent liar!"
- **26.** Tomorrow they will come to know who is the liar, the insolent one!
- 27. Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih عليه السلام], and be patient!
- 28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).
- 29. But they called their comrade and he took (a sword) and killed (her).

وَلَقَذْ يَسَّرَّنَا ٱلْقُرْءَ انَ لِلذِّكْرِ فَهَلْ مِن مُدَّكِرٍ ۞

كَذَبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ۞

ٳؿۜٲؙۯ۬ڝۜڵؽٵعؘؽٙۿؚۮڔڮٵڞڒڝٙڒٳڣۣۑؘٷۄٟڬڠڛ ؙۛؗؗڡؙٞۺؾؘڡؚڗؚۛ۞

تَنزِعُ ٱلنَّاسَكَأَنَّهُمْ أَعْجَازُ نَخْلِ مُّنقَعِرِ ۞

فَكَيْفَكَانَعَذَابِي وَنُذُرِ ٥

وَلَقَذَ يَسَّرْنَاٱلْقُرْءَاتَ لِلذِّكْرِفَهَلَ مِن مُّذَّكِرِ ۞

كَذَّبَتْ ثَمُودُ بِٱلنُّذُدِ ٢

فَقَالُوَّا أَبَشَرًا مِّنَاوَحِدَانَّتَبِعُهُۥۤ إِنَّاۤ إِذَالَفِي صَلَالِ وَسُعُرٍ ۞

أَءُ لَقِيَ ٱلذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَكَّذَّاكُ أَيْسٌ ٥

سَيَعْلَمُونَ عَدَامَّنِ ٱلْكَذَّابُ ٱلْأَيْثِرُ ٢

إِنَّامُرْسِلُواْ النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَأَصْطَيْرُ ۞

وَنَيِنَعْهُ رَأَنَّ الْمَاءَ قِسْمَةُ بَيْنَاهُ رِّكُونُ شِرْبٍ مُّحَنَّضَرٌّ ۞

فَنَادَوْاْصَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ۞

- **30.** Then, how (terrible) was My Torment and My Warnings?
- 31. Verily, We sent against them a single Saihah (torment awful cry), and they became like the stubble of a fold-builder.
- **32.** And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?
- **33.** The people of Lût (Lot) denied the warnings.
- 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), We saved them in the last hour of the night,
- 35. As a Favour from Us. Thus do We reward him who gives thanks (by obeying Us).
- **36.** And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings!
- 37. And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, (saying) "Then taste you My Torment and My Warnings."
- **38.** And verily, an abiding torment seized them early in the morning.
- 39. "Then taste you My Torment and My Warnings."
- **40.** And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?
- **41.** And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)].

فَكَيْفَكَانَ عَذَابِي وَنُدُرِ ٢

إِنَّاأَرْسَلْنَاعَلَيْهِ مُصَيْحَةً وَعِدَةً فَكَانُواْ كَهَشِيرٍ ٱلْمُحْتَظِرِ ۞

وَلَقَدُ يَسَّرَنَا ٱلْقُرُوانَ لِلذِّكْرِفَهَ لَمِن مُّدَّكِرِ ٢

كَذَّبَتْ قَوْمُ لُوطٍ بِٱلنُّذُرِ ٢

إِنَّا أَرْسَلْنَاعَلِيَهِ مَحَاصِبًا إِلَّا ۚ اللَّوْطِّ خَيِّنَاهُ مِسَحَرِ ۞

نِعْمَةً مِّنْ عِندِنَّا كَذَلِكَ نَجْزِي مَن شَكْرَ ۞

وَلَقَدُ أَنَذَرَهُمُ بَطْشَتَنَا فَتَمَارَوُاْ بِٱلنُّذُرِ ۞

وَلَقَدَّرَوَدُوهُ عَنصَيْفِهِ ۚ فَطَمَسَنَاۤ أَعْيُنَهُمْ فَذُوقُواْ عَذَاكِ وَنُدُرِ ۞

وَلَقَدْصَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرُّ

فَذُوقُواْ عَذَابِي وَيُذُرِ

وَلَقَدْ يَسَرْنَا ٱلْقُرْءَ انَ لِلذِّكْرِفَهَ لَ مِن مُدَّكِرِ ٥

وَلَقَدُجَآءَ وَالَ فِرْعَوْنَ ٱلنُّذُرُ ١

- **42.** They denied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent).
- 43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh) who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures?
- **44.** Or say they: "We are a great multitude, victorious.?"
- **45.** Their multitude will be defeated, and they will show their backs.
- **46.** Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.
- 47. Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).
- **48.** The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"
- **49.** Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees *Al-Lauh Al-Mahfūz*).
- **50.** And Our Commandment is but one as the twinkling of an eye.
- **51.** And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)?
- **52.** And everything they have done is noted in (their) Records (of deeds).
- 53. And everything, small and big, is written down (in Al-Lauh Al-Mahfûz already

كَنَّبُواْبِعَايَئِيَنَا كُلِّهَا فَأَخَذْنَهُمْ أَخْذَعَزِيزِيمُفْتَدِرٍ ۞

أَكُفَّارُكُوْخَيْرٌ مِّنَ أُوْلَئِكُو أَمْلِكُوبَرَاءَةٌ فِٱلزُّيُرِ ۞

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ١

سَيُهْزَوُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلذُّبُرَ ۞

بَلِٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَى وَأَمَّرُ ۞

إِنَّ ٱلْمُجْرِمِينَ فِي ضَلَالِ وَسُعُرٍ ۞

يَوَمَيُسْحَبُونَ فِي النَّارِعَلَى وُجُوهِ فِي ذُوقُواْ مَسَ سَقَرَ ۞

إِنَّاكُلَّ شَيْءٍ خَلَقْنَهُ بِقَدَرٍ ٢

وَمَا أَمْرُنَا إِلَّا وَحِدَةٌ كَلَمْجٍ بِٱلْبَصَرِ ٥

وَلَقَدْأُهْلَكُنَّ أَشْيَاعَكُمْ فَهَلُمِن مُّدَّكِرِ ٥

وَكُلُّ شَيْءِ فَعَلُوهُ فِ ٱلزُّبُرِ ۞

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرُّ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.54:48) See (V.25:34) and the footnote of (V.17:97).

beforehand i.e. before it befalls, or is done by its doer: الإيمان بالقدر ) (See V.57:22 and its footnote).

- 54. Verily, The Muttagûn (the pious. see V.2:2), will be in the midst of Gardens and Rivers (Paradise).
- 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

#### Sûrat Ar-Rahmân (The Most Gracious) LV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The Most Gracious (Allâh)!
- 2. He has taught (you mankind) the Qur'an (by His Mercy).
  - 3. He created man.
  - 4. He taught him eloquent speech.
- 5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).
- 6. And the herbs (or stars) and the trees both prostrate themselves (to Allah - See V.22:18). (Tafsîr Ibn Kathîr)
- 7. And the heaven: He has raised it high, and He has set up the Balance.
- 8. In order that you may not transgress (due) balance.
- 9. And observe the weight with equity and do not make the balance deficient.
- 10. And the earth: He has put down (laid) for the creatures.
- 11. Therein are fruits, and date-palms producing sheathed fruit-stalks (enclosing dates).

إِنَّ ٱلْمُتَّقِينَ فِي جَنَّتِ وَنَهَر ١

فِي مَقْعَدِ صِدْقِ عِندَمَلِيكِ مُقْتَدِر ٥

ٱلرَّحْمَنُ ٢ عَلَّهَ ٱلْقُرْءَانَ ٢

خَلَقَ ٱلْإِنسَانَ ٢ عَلَمَهُ ٱلْسَانَ ٢ ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانِ ۞

وَٱلنَّجُهُ وَٱلشَّجَرُ يَسْجُدَانِ ٢

وَٱلسَّمَاءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ٧

أَلَّا يَطْعَةُ أَفِي ٱلْمِيزَانِ ٨

وَأَقِيمُواْ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِهُ وَا ٱلْمِيزَاتَ ٢

وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ٥

فَهَا فَكِكُهُ أُو ٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ ١

- 12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
- 13. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 14. He created man (Adam) from sounding clay like the clay of pottery.
- 15. And the jinn: He created from a smokeless flame of fire.
- 16. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
- 18. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 19. He has let loose the two seas (the salt and fresh water) meeting together.
- 20. Between them is a barrier which none of them can transgress.
- 21. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 22. Out of them both come out pearl and coral.
- 23. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 24. And His are the ships going and coming in the seas, like mountains.
- 25. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 26. Whatsoever is on it (the earth) will perish.
- 27. And the Face of your Lord full of Majesty and Honour will remain forever.

وَٱلْحَتُ دُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ١٠

فَيَأَي ءَالَآءِ رَبُّكُمَا ثُكَذِّبَانِ ١

خَلَقَ ٱلْإِنسَانَ مِن صَلَصَالَ كَٱلْفَخَّارِ ١

وَخَلَقَ ٱلْجِيَآنَ مِن مَّارِجِ مِّن نَّارِ ٥

فَيَأَيّ ءَالَآءِ رَبِّكُمَاتُكَذِّبَانِ ١

رَبُ ٱلْمَشْرِقَيْنِ وَرَبُ ٱلْمَغْرِبَيْنِ ١

فَبَأَى ءَالَآءِ رَبُّكُمَا ثُكَذِّبَان ١

مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ١

بَيْنَهُمَابَرَزَحٌ لَّايِبَغِيَانِ ٢

فَبَأَى ءَالَآءِ رَبُّكُمَا ثُكَدِّبَانِ ١

يَخْرُجُ مِنْهُمَا ٱللَّوْلُو وَٱلْمَرْجَانُ ٢

فَيَأْيَءَ اللَّهِ رَيَّكُمَا تُكَذِّمَان ٢

وَلَهُ ٱلْجُوَارِ ٱلْمُنشَاتُ فِي ٱلْبَحْرِكَا لَأَعَلَيمِ

فَيَأْيِّ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ٥

كُلُّ مَنْ عَلَتْهَا فَان 🗇

وَيَبْقَىٰ وَجِهُ رَبِّكَ ذُو ٱلْجِلَالِ وَٱلْإِكْرَامِ ٢

- **28.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!
- **30.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 31. We shall attend to you, O you two classes (jinn and men)!
- 32. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!
- **34.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.
- **36.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide—[See V.70:8]
- 38. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 39. So on that Day no question will be asked of man or jinni as to his sin, [because they have already been known from their faces either white (dwellers of Paradise true believers of Islamic Monotheism) or black (dwellers of Hell polytheists; disbelievers, criminals)].

فَيِأَيَّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

يَسَّتَلُهُ,مَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضِّ كُلِّ يَوْمٍ هُوفِي شَأْنِ۞

فَيِأَيَّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢

سَنَفْرُغُ لَكُوۡ أَيُّهُ ٱلثَّقَلَانِ ٢

فَيِأَيَّ ءَالَآءِ رَبِّكُمَا تُكَدِّبَانِ ۞

ؽؘڡۧۼۺٙڗٱڵڿؚڹۣۜۊٲڵٟڹڛٳڽٱۺؾٙڟۼڗؙۄؘٲڽۺؘڡؙٛۮؙۅڶڡؚڽٚ ٲؙڡڟٳڔٲڶۺٙڡؘۅٛؾؚٷۧڷڵٲڗۻۣ؋ۜۧڶڡؙڎؙۅ۠ٱڵٳۺؘڡؙۮؙۅڹؘ ٳڵٙڔۺڶڟڹ۞

فَيِأْيَءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ

يُرْسَلُ عَلَيْكُمَاشُوَاظُّ مِّن نَّادِ وَنُحَاسٌ فَلَا تَنتَصِرَان ۞

فَبِأَيَّ ءَالَآءِ رَبِّكُمَا نُكَذِّبَانِ

فَإِذَا ٱنشَقَتِ ٱلسَّمَآءُ فَكَانَتَ وَرِدَةً كَالدِّهَانِ ٥

فَيِأَيّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢

فَيَوْمَ إِذِ لَّا يُسْتَلَّ عَن ذَنْبِهِ عَإِنسٌ وَلَا جَآنُّ ٥

- 40. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 41. The Mujrimûn (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.
- 42. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 43. This is the Hell which the Mujrimûn (polytheists, criminals, sinners) denied.
- 44. They will go between it (Hell) and the fierce boiling water!
- 45. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **46.** But for him who [1] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). [2]
- 47. Then which of the Blessings of your Lord will you both (jinn and men) deny?
  - 48. With spreading branches.
- 49. Then which of the Blessings of your Lord will you both (jinn and men), deny?
- 50. In them (both) will be two springs flowing (free).
- 51. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 52. In them (both) will be every kind of fruit in pairs.
- 53. Then which of the Blessings of your Lord will you both (jinn and men) deny?
  - 54. Reclining upon the couches lined with

فَيأَى ءَالَآءِ رَبِّكُمَا ثُكَذِّبَان ١

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِٱلنَّوَصِ وَٱلْأَقْدَامِ ١

فَيَأْيُ ءَالَّآءِ رَتَّكُمَا ثُكَذِّبَانِ ٥

هَذِهِ عَجَهَنَّهُ ٱلَّتِي يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ٢

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمِءَانِ 📆

فَبِأَي ءَالآءِ رَيِّكُمَا تُكَذِّبَانِ ٥

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ ء جَنَّ تَانِ ١

فَيِأَى الآءِ رَبُّكُمَا تُكَذِّبَانِ ١

ذَوَاتَا أَفْنَانِ ١ فَبِأَى ءَالآءِ رَبُّكُمَا ثُكَذِّبَانِ ١

فِيهِمَاعَيْنَانِ تَجْرِيَانِ ٥

فَبِأَيَّ ءَالَآءِ رَبُّكُمَا ثُكَذِّبَان ١

فِيهِمَا مِن كُلِّ فَكِكِهَ قِزَوْجَانِ ٢

فَيأَىءَ الآءِ رَبُّكُمَا تُكَذِّبَانِ ٥

مُتَّكَ مَ عَلَا فُرُشِ رَطَا آبُهَا مِنْ إِسْتَبْرَقِ

<sup>[1] (</sup>V.55:46) The true believer of Islâmic Monotheism who performs all the duties ordained by Allâh and His Messenger Muhammad صلى الله عليه وسلم , and abstain from all kinds of sin and evil deeds prohibited in Islâm.

<sup>(</sup>V.55:46) See the footnote of (V.23:60).

silk brocade, and the fruits of the two Gardens will be near at hand.

- 55. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 56. Wherein both will be Oasirat-ut-Tarf [chaste females (wives) restraining their glances, desiring none except their husbandsl. whom no man or jinni has deflowered before them.
- 57. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 58. (In beauty) they are like rubies and coral.
- 59. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 60. Is there any reward for good other than good?
- **61.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 62. And besides these two, there are two other Gardens (i.e. in Paradise).
- 63. Then which of the Blessings of your Lord will you both (jinn and men) denv?
  - 64. Dark green (in colour).
- 65. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 66. In them (both) will be two springs gushing forth.
- 67. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 68. In them (both) will be fruits, and datepalms and pomegranates.
- 69. Then which of the Blessings of your Lord will you both (jinn and men) deny?

وَجَنَّ ٱلْجُنَّاتَانُ دَانِ ٥

فَيَأَى ءَالَآءِ رَبُّكُمَا ثُكَذِبَانِ ٥

فِيهِنَّ قَصِهَاتُ ٱلطَّرْفِ لَوْيَظِّمِتْهُنَّ إِنسٌ قَبْلَهُمْ وَلَاحَانٌ ١

فَبأَى ءَالآءِ رَبِّكُمَا تُكَذِّبَانِ ٥

كَأَنَّهُ يَ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ٨

فَأَى ءَالآءِ رَبِّكُمَا تُكَدِّبَانِ ٥

هَلْجَزَآءُ ٱلْإِحْسَانِ إِلَّا ٱلْإِحْسَانُ ٢

فَيَأَى ءَالَاهِ رَتَّكُمَا تُكَذِّبَان ١

وَمِن دُونِهِ مَاجَنَّتَان اللهُ

فَبَأَيّ ءَالآءِ رَبِّكُمَا تُكَذِّبَانِ ١

مُدْهَامَّتَان 📆 فَيَأَىءَ الْآءِ رَتَكُمَا تُكَذِبَانِ ٥

فِيهِ مَا عَيْنَانِ نَضَّاخَتَانِ 🖫

فَيَأَيّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١

فهمَاقَكِهَةٌ وَنَخَلُ وَرُمَّانٌ ١

فَبِأَى ءَالآءِ رَبِّكُمَا تُكَذِّبَانِ ١

- 70. Therein (Gardens) will be Khairâtun-Hisân [fair (wives) good and beautiful];
- 71. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 72.  $H\hat{u}r^{[1]}$  (beautiful, fair females) guarded in pavilions;
- 73. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 74. Whom no man or jinni has deflowered before them.
- 75. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 76. Reclining on green cushions and rich beautiful mattresses.
- 77. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 78. Blessed is the Name of your Lord (Allâh), the Owner of Majesty and Honour.

## Sûrat Al-Wâgi'ah (The Event) LVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When the Event (i.e. the Day of Resurrection) befalls.
  - 2. And there can be no denial of its befalling.
- 3. Bringing low (some those who will enter Hell), Exalting (others — those who will enter Paradise). [Tafsîr Ibn Kathîr]
- 4. When the earth will be shaken with a terrible shake.
- 5. And the mountains will be powdered to dust,

[1](V.55:72) See footnote of (V.52:20).

نَّ خَنْرَاتُ حِسَانٌ ۞

فَبِأَى ءَالَآءِ رَبُّكُمَا تُكَذِّبَان ۞

حُورٌ مَّقَصُورَتُ فِي ٱلْخِيامِ ٥

فَيَأَى ءَالَآءِ رَبِّكُمَا تُكَذِّبَان ١

لَرْ يَطْمِثْهُ } إِنْكُ قَتْلَهُمْ وَلَا حَآنٌ ١٠٠٠

فَأَي ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥

مُتَّكِعِينَ عَلَى رَفْرَفٍ خُضْر وَعَبْقَريِ حِسَانِ ۞

فَيَأْيُ ءَالَآءِ رَبِّكُمَا ثُكَذِبَانِ ٥

تَبَكَرُكَ ٱسْمُرَبِّكَ ذِي ٱلْجَلَالِ وَٱلْإِحْرَامِ ۞

لَيْسَ لِوَقَعَتِهَا كَاذِيَةً ٢ خَافِضَةٌ رَّافِعَةُ ٣

إِذَارُجَتُ ٱلْأَرْضُ رَجَّا ١

وَبُسَّت ٱلْحِمَالُ بَسَّا ٥

- 6. So that they will become floating dust particles.
  - 7. And you (all) will be in three groups.
- 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) --- how (fortunate) will be those on the Right Hand! (As respect for them, because they will enter Paradise).
- 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As disgrace for them. because they will enter Hell).
- 10. And the foremost ones [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm] will be the foremost (in Paradise).
  - 11. These will be the nearest (to Allâh).
  - 12. In the Gardens of Delight (Paradise)
- 13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).
- 14. And a few of those (foremost) will be from the later generations.
- 15. (They will be) on thrones woven with gold and precious stones.
  - 16. Reclining thereon, face to face.
- 17. Immortal boys will go around them (serving),
- 18. With cups, and jugs, and a glass of flowing wine,
- 19. Wherefrom they will get neither any aching of the head, nor any intoxication.
  - 20. And with fruit that they may choose.

وَكُنْ أَزُوا حَاثَلَانَهُ ٢ فَأَصْحَكُ ٱلْمَنْمَةُ وَمَا أَصْحَكُ ٱلْمَنْمَةُ ٥

وَأَصْحَابُ ٱلْمَشْءَمَةِ مَآ أَصْحَابُ ٱلْمَشْءَمَةِ ٥

وَٱلسَّنَّةُونَ ٱلسَّنَّةُونَ أَنْ

أُوْلِيَتِكَ ٱلْمُقَرِّبُونِ ١ في جَنَّتِ ٱلنَّعِيمِ ٢ ثُلَةً مِّنَ ٱلْأَوْلِينَ ١

وَقِلِيلٌ مِّنَ ٱلْآخِرِينَ ١

عَلَىٰ سُرُرِمَّوْضُونَةِ ۞

مُّتَكِينَ عَلَيْهَا مُتَقَسِلينَ ١

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُ وِنَ ۞

بأَكْوَابِ وَأَبَارِيقَ وَكَأْسِ مِن مَّعِينِ ٥

لَّا يُصَدِّعُونَ عَنْهَا وَلَا يُنزِفُونَ اللهُ

وَفَكِكُهَ مِ مَّا يَتَخَيَّرُونَ ٥

21. And with the flesh of fowls that they desire.

- 22. And (there will be)  $H\hat{u}r$  (fair females) with wide, lovely eyes (as wives for Al-Muttaqûn-the pious-see V.2:2).
  - 23. Like the preserved pearls.
  - 24. A reward for what they used to do.
- 25. No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).
- 26. But only the saying of: Salâm! Salâm! (greetings with peace)![1]
- 27. And those on the Right Hand —how (fortunate) will be those on the Right Hand?
- thornless **28.** (They will be) among lote-trees.
- 29. And among *Talh* (banana- trees) with fruits piled one above another,
  - 30. And in shade long-extended,
  - 31. And by water flowing constantly,
  - 32. And fruit in plenty,
- 33. Whose supply is not cut off (by change of season), nor are they out of reach,
  - 34. And on couches or thrones, raised high.
- 35. Verily, We have created them (maidens) of special creation.
  - And made them virgins.
- 37. Loving (their husbands only), (and) of equal age.
  - 38. For those on the Right Hand.
  - 39. A multitude of those (on the Right

يِمِ طَيْرِ مِمَّا يَشْتَهُونَ ١

كَأَمْثَالِ ٱللُّؤُلُو ٱلْمَكْنُونِ ١ جَوَآءُ بِمَا كَانُواْ يَعْمَلُونَ ١ لَايِسَمَعُونَ فِيهَالَغُوا وَلَاتَأْشِمًا ١

إِلَّاقِيلَاسَلَمَاسَكُمَا ۞

وَأَصْعَكُ ٱلْيَمِينِ مَآأَصْعَكُ ٱلْيَمِينِ ١

في سِدْرِ مِحَنْضُودِ ٨

وَطَلْحٍ مَّنضُودٍ ١

وَظِلِّ مَّمْدُودِ ٢ وَمَاءِ مَّسْكُوب ١ وَفَكُمُهُ لَئِيرٌ وَ ١ لَّامَقُطُوعَةِ وَلَامَمَّنُوعَةِ 🏗

> وَفُرُسُ مَّرُ فُوعَةِ 📆 إِنَّا أَنشَأْتَهُنَّ إِنشَاءً ٥

فَعَلْنَهُنَّ أَبِّكَارًا ۞

عُرُبًا أَثَرَابًا ۞

لِأَصْحَابُ ٱلْمِينِ ٢

ثُلَّةٌ مِّرِبِ ٱلْأَوَّلِينَ ٢

<sup>&</sup>lt;sup>[1]</sup> (V.56:26) See the footnote (A) of (V.29:64).

Hand) will be from the first generation (who embraced Islâm).

- **40.** And a multitude of those (on the Right Hand) will be from the later generations.
- 41. And those on the Left Hand how (unfortunate) will be those on the Left Hand?
  - 42. In fierce hot wind and boiling water,
  - **43.** And shadow of black smoke.
- 44. (That shadow) neither cool, nor (even) pleasant,
- 45. Verily, before that, they indulged in luxury,
- 46. And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes)[1]
- 47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?
  - 48. "And also our forefathers?"
- 49. Say (O Muhammad صلى الله عليه وسلم): "(Yes) verily, those of old, and those of later times.
- **50.** "All will surely be gathered together for appointed Meeting of a known Day.
- 51. "Then moreover, verily you the erring-ones, the deniers (of Resurrection)!
- 52. "You verily will eat of the trees of Zaqqûm.
- 53. "Then you will fill your bellies therewith.
  - 54. "And drink boiling water on top of it.
- 55. "And you will drink (that) like thirsty camels!"

وَثُلَّةً مِنَ ٱلْآخِرِينَ ٢

وَأَصْحَابُ ٱلشَّمَالِ مَآأَصْحَابُ ٱلشَّمَالِ ١

في سَمُومِ وَجَمِيمِ ١ وَظِلِّ مِن يَحْمُومِ ٢ لَّا بَارِدِ وَلَاكَرِيمِ هُ

إِنَّهُ مُكَانُواْ قَتِلَ ذَلِكَ مُتَّرَفِينِ ٢

وَكَانُواْ يُصِرُّونَ عَلَى ٱلْجِنْثِ ٱلْعَظِيمِ ١

وَكَانُواْ يَقُولُونَ أَبِذَا مِتْنَا وَكُنَّا تُرَابَا وَعِظْمًا أَءِنَّا لَمَتِعُوثُونَ ۞

> قُلُ إِنَّ ٱلْأَوَّلِينَ وَٱلْآخِرِينَ ١

لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمِ مَّعُلُومِ ٥

ثُمَّ إِنَّكُمْ أَيْهُا ٱلضَّآ أَوْنَ ٱلْمُكَذِّبُونَ ٢

لَا كِلُونَ مِن شَجَرِمِّن زَقُومٍ ٥

فَمَا لِهُونَ مِنْهَا ٱلْبُطُونَ ٢

فَشَارِبُونَ عَلَيْهِ مِنَ ٱلْحَمْدِ ٥ فَشَارِبُونَ شُرْبَ ٱلْهِيمِ

<sup>&</sup>lt;sup>[13]</sup> (V.56:46) See the footnote (B) of (V.3:130).

- **56.** That will be their entertainment on the Day of Recompense!
- 57. We created you: then why do you believe not?
- 58. Then tell Me (about) the (human) semen that you emit.
- **59.** Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?
- 60. We have decreed death to you all, and We are not outstripped,
- 61. To transfigure you and create you in (forms) that you know not.
- 62. And indeed, you have already known the first form of creation (i.e. the creation of Adam): why then do you not remember (or take heed)?
- 63. Then tell Me about the seed that you sow in the ground.
- **64.** Is it you that make it grow, or are We the Grower?
- 65. Were it Our Will. We could crumble it to dry pieces, and you would be regretful (or left in wonderment). [Tafsîr Ibn Kathîr]
- 66. (Saying): "We are indeed Mughramûn (i.e. ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)! (Tafsîr Al-Qurtubî)
  - 67. Nay, but we are deprived!"
- 68. Then tell Me about the water that you drink.
- 69. Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?
  - 70. If We willed, We verily could make it

هَذَانُزُلُهُمْ وَيَوْمَ ٱلدِّينِ ٢

نَحْنُ خَلَقْنَكُمْ فَلَوْلَا تُصَدِّقُونَ ٥

أَفَرَءَ يَتُومَ مَاتُمْنُونَ ٢

ءَأَنتُمْ تَخَلُقُونَهُ وَأَمْ نَحْنُ ٱلْخَلِقُونَ ٥

نَحُنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا خَنُ بِمَسْبُوقِينَ ﴿

عَلَىٰ أَن نَبُدِّ لَ أَمْثَلَكُو وَنُنشِ عَكُو فِي مَا لَاتَعْ لَمُونَ ١

وَلَقَدْ عَلِمْتُهُ ٱلنَّشَأَةَ ٱلْأُولِيٰ فَلَوَ لَا تَذَّكَّرُونَ ١

أَفْرَءَ يَتْمُومًا تَحُونُونَ ١

ءَأَنتُهُ تَزْرَعُونَهُ وَأَمْ نَحَنُ ٱلزَّرِعُونَ ١

اللهُ اللَّهُ اللَّهُ عَلَىٰ اللَّهُ مُعَلَّمُ اللَّهُ اللّ

إِنَّالَمُغْرَمُونَ ١

بَلْ نَحْنُ مَحْرُومُونَ ٧ أَفَرَءَ يْتُمُوالْمَآءَ ٱلَّذِي تَشْرَبُونَ ١

ءَأَنتُوْ أَنزَلْتُهُوهُ مِنَ ٱلْمُزْنِ أَمْرِنَحُنُ ٱلْمُنزِلُونَ 📆

لَوْ نَشَاءُ جَعَلْتُهُ أَجَاحًا فَلُوْ لَا تَشْكُرُونَ ٢

salt (and undrinkable): why then do you not give thanks (to Allâh)?

- 71. Then tell Me about the fire which you kindle
- 72. Is it you who made the tree thereof to grow, or are We the Grower?
- 73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).
- 74. Then glorify with praises the Name of your Lord, the Most Great.
  - 75. So I swear by the setting of the stars. [1]
- 76. And verily that is indeed a great oath. if you but know.
- 77. That (this) is indeed an honourable recitation (the Noble Our'an).
- 78. In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz).
- 79. Which (that Book with Allah) none can touch but the purified (i.e. the angels).
- 80. A Revelation (this Our'an) from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 81. Is it such a talk (this Our'an) that you (disbelievers) deny?
- 82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)!
- 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?

أَفَرَءَ يَتُهُ أَلِنَّا رَأَلَّتِي تُورُونَ ٢

ءَأَنتُو أَنشَأْتُو شَجَرَتَهَا أَمْنَعُنُ ٱلْمُنشِونَ ٥

نَحَنُ جَعَلْنَهَا تَذُكِرَهُ وَمَتَعَا لِلْمُقُوينَ ٢

فَسَيِّحْ بِأَسْمِ رَيِّكَ ٱلْعَظِيرِ ۞

\* فَلَآ أُفۡسِمُ بِمَوَقِعِ ٱلنُّجُومِ وَإِنَّهُ ولَقَسَدٌ لَّوْ تَعَلَّمُونَ عَظِيمٌ اللَّهِ

إِنَّهُ لَقُوْءَ الْ كَرِيمُ ١

في كِتَنب مَّكُنُونِ ۞

لَّا يَمَسُّهُ وَإِلَّا ٱلْمُطَهِّرُونَ ٢

تَنزِيلٌ مِّن زَبّ ٱلْعَلَمِينَ ٨

أَفَيَهَا ذَا ٱلْحَدِيثِ أَنتُم مُّدُهِنُونَ ٨

وَتَجْعَلُونَ رِزْقِكُهُ أَنَّكُونَكُ لَكُذِيُونَ ٦

فَكُولَا إِذَا بِلَغَتِ ٱلْخُلُقُومَ ٢

<sup>(</sup>V.56:75) In Arabic Mawâqi'i An-Nujûm: This word has many interpretations: it may mean the setting or the rising or the mansions of the stars, or the Qur'an and its gradual revelation in stages. Please see Tafsîr At-Tabarî for detail...

- 84. And you at the moment are looking on,
- 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (Tafsîr At-Tabarî)
- 86. Then why do you not if you are exempt from the reckoning and recompense (punishment) —
- 87. Bring back the soul (to its body), if you are truthful?
- 88. Then, if he (the dying person) be of the Mugarrabûn (those brought near to Allâh),
- 89. (There is for him) rest and provision, and a Garden of Delights (Paradise).
- 90. And if he (the dying person) be of those on the Right Hand,
- 91. Then there is safety and peace (from the Punishment of Allâh) for those on the Right Hand.
- 92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism),
- 93. Then for him is an entertainment with boiling water.
  - 94. And burning in Hell-fire.
- 95. Verily, this! This is an absolute Truth with certainty.
- 96. So glorify with praises the Name of your Lord, the Most Great.

#### Sûrat Al-Hadîd (Iron) LVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and the earth glorifies Allâh, and He is the All-Mighty, the All-Wise.

وَأَنتُ وَحِينَ إِنظُرُونَ 3 وَخَوْنُ أَقْرَبُ إِلَيْهِ مِنكُو وَلَكِينَ لَّا تُنْصِرُونَ ٥

فَلُوْلَا إِن كُنتُمْ غَيْرَ مَدِينِينَ ٢

تَرْجِعُونَهَا إِن كُنتُمْ صَادِقِينَ ١

فَأَمَّاإِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ٥

فَرُوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمِ ٥

وَأُمَّاإِن كَانَ مِنْ أَصْحَب ٱلْيَمِين ٥

فَسَلَهُ لِلَّهُ مِنْ أَصْحَبِ ٱلْيَمِينِ ١

وَأُمَّا إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلطَّيَالَينَ ١

فَنُزُلُ مِنْ حَمِيمِ

وَتَصْلِيَةُ جَحِيمِ ١ إِنَّ هَلْذَالَهُوَحَقُّ ٱلْيَقِينِ ٥

فَسَيِّحْ بِٱلشورَبِّكَ ٱلْعَظِيرِ ١



رآللَّهِ ٱلرَّحْمَٰةِ ٱلرَّحِيبِ

- 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death, and He is Able to do all things.
- 3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is All-Knower of every thing.
- 4. He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is All-Seer of what you do.
- 5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision).
- 6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts
- 7. Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees.[1] And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.
- 8. And what is the matter with you that you believe not in Allâh! While the Messenger invites you to (صلى الله عليه وسلم Muhammad) believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

لَهُ مُلُكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ يُحْي عَ وَيُمِيتُ وَهُوَعَلَىٰ كُلِّشَىٰءِ قَدِيرُ ١

هُوَ ٱلْأَوِّلُ وَٱلْآخِذِ وَٱلظُّنِّهِ وَٱلْتَاطِئُّ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلَيْهُ ٢

هُوَ ٱلَّذِي خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامِرتُمَّ ٱسْتَوَىٰ عَلَىٱلْعَرْشِ يَعْلَرُمَا يَلِجُ فِي ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَايَنزِلُ مِنَ ٱلسَّمَاءَ وَمَايَغَرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَاكُنتُمْ وَاللَّهُ بِمَاتَعْمَلُونَ بَصِيرٌ ٥

لَّهُ مُلْكُ السَّمَوَتِ وَٱلْأَرْضِ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ۞

يُولِجُ ٱلْنَكَ فِٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِٱلَّيْلِ وَهُوَعَلِيمٌ يذَاتِ ٱلصُّدُورِ ١

ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِ ءوَأَنفِقُواْ مِمَّا جَعَلَكُمُ مُّسْتَخْلَفِينَ فِي أَلَّذِينَ ءَامَنُواْ مِنكُو وَأَنفَقُواْ لَهُ وَأَجْرٌكُهِ ٣

وَمَالَكُةُ لَا تُؤْمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُولُ برَبِّكُو وَقَدْ أَخَذَ مِيثَنقَكُو إِنكُنتُومُ وَمِين ٥

<sup>&</sup>lt;sup>[1]</sup> (V.57:7) See the footnote of (V.4:37).

- 9. It is He Who sends down manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad صلی الله علیه وسلم) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful.
- 10. And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is Well-Acquainted with what you do.
- 11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise)?
- 12. On the Day you shall see the believing men and the believing women: their light running forward before them and (with their Records Books of deeds) in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! [1]
- men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."
- 14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our

هُوَالَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِ ۚ وَايَٰتٍ بَيِّنَٰتِ لِيُخْرِيَكُمْ مِّنَ الظُّلُمُنَٰتِ إِلَى النُّوُرِ ۗ وَإِنَّ اللَّهَ بِكُوْ لَرَوُوكُ زَّحِيمٌ ۞

وَمَالَكُوْ اَلْاَتُنفِقُواْفِ سَيِسِلِ اَلَّهِ وَلِلَّهِ مِيرَثُ اَلسَّمَوَتِ
وَالْأَرْضِ لَا يَسْتَوَى مِنكُومَنْ أَنفَقَ مِن قَبْلِ اَلْفَتْح وَقَتَرُّ أُوْلَتِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَعُواْ مِنْ بَعْدُ وَقَنْتُواْ وَكُلَّا وَعَدَ اللَّهُ الْحُسْنَ عَلَاللَّهُ بِمَا تَعْمَلُونَ خَيِيرٌ ۖ

مَّن ذَا الَّذِي يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنَا فَيُضَعِفَهُ لَهُ, وَلَهُ الْجَرُّكِيرُ ۞

يَوْمَ يَقُولُ ٱلْمُنْفِقُونَ وَٱلْمُنْفِقَتُ لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَانَقْتَيِسْرِين فُولِكُوفِيلَ ٱنْجِعُواْ وَرَاءَكُو فَٱلْتَعِسُواْ فُورًاْ فَضُرِبَ بَيْنَعُمْرِسُولِلَّهُ.بَابٌ بَاطِنُهُ رِفِيهِ ٱلتَّمْهُ وَظَلِهِرُهُ رِمِن قِيهِ ٱلْعَذَابُ ۞

يُنَادُونَهُمْ أَلَوْنَكُنْ مَعَكُوٍّ قَالُواْبِكَا وَلَئِكَكُوْ فَتَنتُمْ أَنفُسَكُمُ وَثَرَيَّضَتُمْ وَأَرْتَبْتُمْ وَغَزَّتُكُواْ لَأَمَانِئُ حَتَّى جَآءَ أَمْرُاللَّهِ وَغَرَّكُمُ بِاللَّهِ الْغَرُولُ ۞

<sup>[1] (</sup>V.57:12) See (V.66:8).

destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh."

15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh -Islâmic Monotheism). Your abode is the Fire. That is your maulâ (friend — proper place). and worst indeed is that destination.

- 16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiaûn (the rebellious, the disobedient to Allâh).
- 17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.
- 18. Verily, those who give Sadaqât (i.e. Zakât and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).
- believe 19. And those who in (the Oneness of) Allâh and His Messengers they are the Siddîqûn (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our Ayât (proofs, evidences, verses,

فَٱلْمَوْمَ لَانُؤْخَذُ مِنكُم فَذَيَةٌ وَلَامِنَ ٱلَّذِينَ كَفَرُوًّا مَأُونَكُمُ ٱلنَّارِّهِي مَوْلَنكُمْ وَيَشْنَ ٱلْمَصِيرُ ١

\* أَلَةٍ يَأْنِ لِلَّذِيرِبِ ءَامَنُوۤاْ أَن تَخۡشَعَ قُلُوبُهُمۡ لِدِكِ اللَّهِ وَمَانَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُواْ كَالَّذِينَ أُه تُواْ ٱلْكِتِّبَ مِن قِبُلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُو بُهُمُّ وَكُثِيرٌ مِّنْفُدُ فَلَسِقُونَ ١

ٱعْلَمُوۤا أَنَّ ٱللَّهَ يُحْيُ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّتَ ۚ ٱلكُوۡٱلۡآيَٰ لِيَ لَعَلَّكُ تَعْقِلُونَ ۞

إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّ قَلْتِ وَأَقْرَضُواْ ٱللَّهَ قَرْضًا حَسَنَا نُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌكُرِيرٌ ١

وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُيسُلهِ ۚ أَوْلَيْكَ هُمُ ٱلصِّيدِيقُونَّ وَالشُّهَدَاءُ عِندَرَتِهِ مَلَهُ مَ أَجْرُهُمْ وَنُورُهُمَّ وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِعَايِكِتِنَآ أَوْلِنَبِكَ أَصْحَبُ ٱلْجَحِيمِ ١

lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

- 20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers good-doers). And the life of this world is only a deceiving enjoyment.
- 21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise, the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty.
- **22.** No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfūz*) before We bring it into existence. Verily, that is easy for Allâh.<sup>[1]</sup>

ٱغلَمُوَاْأَنَمَا ٱلْحَيَوَهُ ٱلدُّنْيَالَعِبُ وَلَهُوٌ وَزِينَةٌ وَتَفَاخُرُّ بَيْنَكُرُ وَتَكَاشُرُ فِ ٱلْأَمْزِلِوَالْأَوْلِيَّ لَكَشَلِ عَيْنٍ أَغِّبَ الْكُفَّارَ لَبَانُهُ ثُمَّ يَهِيجُ فَمَرَنَهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَلْمًا وَفِ ٱلْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللّهِ وَرِضْوَنٌ وَمَا الْحَيَوَةُ الدُّنْيَ ٓ إِلَّا مَتَنَعُ الْخُرُودِ ۞

سَابِفُوْاْلِكَ مَغْفِرَةِ مِّن زَّيِكُوُوَجَنَّةٍ عَرْضُهَاكَغَرْض ٱلسَّمَآءُ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦذَلِكَ فَضَلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَاللَّهُ ذُوالْفَصْلِ ٱلْعَظِيرِ ۞

> مَآأَصَابَ مِن مُّصِيبَةٍ فِى ٱلأَرْضِ وَلَافِى أَنفُسِكُمْ إِلَّا فِى كِئْكِ مِن قَبْلِ أَن نَبْرَأُهَأَ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۞

صلى الله عليه وسلم Once I was behind the Prophet زرضي الله عنهما (V.57:22) Narrated Ibn 'Abbas صلى الله عليه وسلم and he said: "O boy, I will teach you a few words:

<sup>(</sup>a) Be loyal and obedient to Allâh [worship Him (Alone)], remember Him always, obey His Orders. He will save you from every evil and will take care of you in all the spheres of life.

<sup>(</sup>b) Be loyal and obedient to Allâh, you will find Him near (in front of you) i.e. He will respond to your requests.

<sup>(</sup>c) If you ask, ask Allâh.

<sup>(</sup>d) If you seek help, seek help from Allâh.

<sup>(</sup>e) Know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allâh has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you in anything except what Allâh has decreed for you.

The pens have stopped writings [Divine (Allah's) Preordainments]. And (the ink over) the papers (Book of Decrees) have dried." [This Hadîth is quoted from Sahîh At-Tirmidhî]

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- 23. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not every prideful boaster.
- 24. Those who are misers and enjoin upon people miserliness - (Allâh is not in need of their charity). And whosoever turns away (from Faith - Allâh's Monotheism), then Allâh is the Rich (Free of all needs), the Worthy of all praise.
- 25. Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war<sup>[1]</sup>), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.
- 26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are Fâsigûn (rebellious, disobedient to Allâh).
- 27. Then. We sent after them Messengers, and We sent 'Îsâ (Jesus), son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they

لِّكَ يْلَا تَأْسَوْا عَلَىٰ مَافَاتَكُمْ وَلَا تَفْرَحُواْ بِمَآءَ اتَنْكُمْ وَاللَّهُ لَا يُحِبُّكُلُّ مُخْتَالِ فَخُور ١

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخَلُّ وَمَن يَتَوَلِّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنَّ ٱلْحَمِيدُ ٢

لَقَدْ أَرْسَلْنَا رُسُلْنَا بِٱلْبَيْنَاتِ وَأَنْزَلْنَا مَعَهُمُ ٱلْكِتَابَ وَٱلْمِيزَاتَ لِيَقُومَ ٱلنَّاسُ ٱلْقِسْطَ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسُ شَدِيدٌ وَمَنَافِعُ لِلتَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ وِ إِلْفَيْبُ إِنَّ اللَّهَ فَوَيُّ عَزِيزٌ ٥

وَلَقَدَأُرْسَلْنَانُوحَاوَإِبَرَهِيمَ وَجَعَلْنَا فِي ذُرِّيَّ ٱلنُّبُوَّةَ وَٱلْكِتَابِّ فَمِنْهُم مُّهُ تَدِّ وَكُثِرٌ مِنْهُمْ فَاسِقُونَ ١

ثُمَّ قَفَيْ مَنَا عَلَىٰٓ ءَاثَارِهِم برُسُلنَا وَقَفَيْمَنَا بِعِيسَى ٱبْن مَرْيَمَوَءَاتَيْنَاهُ ٱلْإِنجِيلِّ وَجَعَلْنَا فِي قُلُوبِ ٱلَّذِينِ ٱتَبَعُوهُ رَأْفَةَ وَرَحْمَةً وَرَهْبَانِيَةً ٱبْتَدَعُوهَا مَاكَتَبْنَهَاعَلَيْهِمْ إِلَّا ٱبْتِغَاءَ رِضُوَانِ ٱللَّهِ

<sup>&</sup>lt;sup>[1]</sup> (V.57:25) Paradise is under the blades of swords (in *Jihâd* in Allâh's cause).

a) Narrated Al-Mughîrah ibn Shu'bah رضيي الله عليه وسلم Our Prophet رضيي الله عنه told us about the Message of our Lord that ... "whoever amongst us is killed (in Jihad in Allah's cause) will go to Paradise". 'Umar asked the Prophet صلى الله عليه وسلم "Is it not true that our men who are killed (in Jihâd in Allâh's cause) will go to Paradise and theirs (i.e. those of the pagan's) will go to the (Hell) Fire?" The Prophet صلى الله عليه وسلم said, "Yes".

<sup>.</sup> Said صلى الله عليه وسلم Allâh's Messenger : رضي الله عنهما said عليه وسلم Allâh's Messenger "Know that Paradise is under the shades of the swords (Jihâd in Allâh's cause)." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.73 and its chapter No.22).

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invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are Fâsiqûn (rebellious, disobedient to Allâh).

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad صلى الله عليه وسلم), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

فَمَارَعَوْهَاحَقَّ رِعَايَتِهَا فَقَانَيْنَا ٱلَّذِينَ ءَامَنُواْ مِنْهُمْ ٱجْرَهُمُّ وَكَثِيرٌ مِنْهُمْ فَلِسِفُونَ ۞

يَتَأَيُّهُا ٱلَّذِيكَ ءَامَنُواْ ٱتَّغُواْ ٱللَّهَ وَءَامِنُواْ بِرَسُولِهِ؞ يُؤْتِكُوكِفَلَيْنِ مِن تَحْمَتِهِ؞ وَيَجْعَل لَكُوْ نُوزًا تَمَشُونَ بِهِ؞ وَيَغْفِرْ لَكُوْ وَٱللَّهُ عَفُورٌ نَحِيمٌ ۞

لِتَلَايَمْ لَمَ أَهْلُ ٱلۡكِتَٰبِ ٱلۡاَيَقْدِرُونَ عَلَىٰ شَيْءِ مِن فَضْلِ اللّهِ وَأَنَّ ٱلْفَصْلَ بِيَدِ ٱللّهِ بُوْتِيهِ مَن يَشَاءُ وَاللّهُ دُورًالْفَضْلِ الْعَظِيرِ ۞

<sup>[1] (</sup>V.57:28):

<sup>(</sup>a) Narrated Abū Buradah's father: Allāh's Messenger صلى الله عليه وسلم said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad صلى الله ) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allāh) will (also) get a double reward." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.20).

<sup>(</sup>b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله وسلم عليه وسلم عليه وسلم عليه وسلم المادية .

Narrated Abu Hurairah رضى الله عنه said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Chapter No. 240) See also (V.3:85) and (V.3:116).

# Sûrat Al-Mujâdilah (The Woman Who Disputes) LVIII

In the Name of Allâh, the Most Gracious, the Most Merciful,

- 1. Indeed, Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad صلى الله عليه وسلم concerning her husband (Aus ibn As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.
- 2. Those among you who make their wives unlawful to them by Zihâr[1] (الظهار), they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily. Allâh is Oft-Pardoning, Oft-Forgiving.
- 3. And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, then (the penalty in that case is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is Well-Acquainted with what you do.
- **4.** And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîn (needy persons). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for the disbelievers, is a painful torment.
- 5. Verily, those who oppose Allâh and صلى الله عليه His Messenger (Muhammad

قَدْسَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْـتَكِي إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ ٱللَّهَ سَمِيعُ بَصِيرُ ١

ٱلَّذِينَ يُظَلِّهُ رُونَ مِنكُم مِن نِسَآبِهِ مِ مَّاهُنَّ أُمَّهَا بِهِمِّ إِنْ أُمَّ هَانُهُمْ إِلَّا ٱلَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكِرًا مِنَ ٱلْقَوْلِ وَزُورًا وَإِنَّ ٱللَّهَ لَعَفَّوَّ عَفُورٌ ١

وَٱلَّذِينَ يُظَهِرُونَ مِن نِسَآبِهِ مْرُثُمَّ يَعُودُونَ لِمَا قَالُولْ فَتَحْرِيرُ رَقِبَةٍ مِن قَبل أَن يَتَمَآسًا ذَٰلِكُم تُوعَظُونَ بِهِ وَاللَّهُ بِمَاتَعُمَلُونَ خَبِيرٌ ٢

فَهَ: لَوْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَنَابِهَ أَن يَتَمَا لَسَّا فَمَن لَوْ يَسْتَطِعْ فَإِطْعَاهُ سِيِّينَ مِسْكِيكَا ذَلِكَ لِتُؤْمِنُواْ بِٱللَّهِ وَرَسُولِةٍ ۦ وَتِلْكَ حُدُودُ ٱللَّهِ وَلِلْكَنِفِرِينَ عَذَابُ أَلِيمُ ٥

إِنَّ ٱلَّذِينَ مُحَاَّدُونَ ٱللَّهَ وَرَسُولَهُ, كُنتُواْكُمَا كُبتَ

<sup>(</sup>V.58:2) Az-Zihâr الظهار is the saying of a husband to his wife: You are to me like the back of my mother (i.e. unlawful for me to approach).

will be disgraced, as those before them (among the past nations) were disgraced. And We have sent down clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment

- 6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.
- 7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa<sup>[2]</sup> (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is All-Knower of everything.
- 8. Have you not seen those who were forbidden to hold secret counsel and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad معليه وسلم And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

ٱلَّذِينَ مِن قَبَلِهِ مُّ وَقَدٌ أَنرَلْنَاۤ ءَابَنِ ِبَيِّنَتِ وَلِلْكَفِرِينَ عَذَابٌ مُّهِينٌ۞

يُوَمَ يَبَعَنُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّتُهُم بِمَاعَمِلُوّاً أَحْصَنهُ ٱللَّهُ وَنَسُوهُ وَٱلنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۞

أَلْوَتَرَأَنَّ اللَّهَ يَعَلَمُ مَا فِي السَّمَوَتِ وَمَا فِي الْأَرْضَّ مَا يَكُونُ مِن تَجْوَىٰ ثَلَنَةٍ إِلَّاهُوَ رَابِعُهُ مَوَلَا خَسَةٍ إِلَّاهُوسَادِسُهُ وَلَآأَذَنَ مِن ذَلِكَ وَلَا أَصْتَرَ إِلَّاهُو مَعَهُمْ أَيْنَ مَا كَانُوأَنَّهُمُ يُنِيَّتُهُم بِمَا عَبِلُواْ يُوَمَ الْقِيلَمَةُ إِنَّ اللَّهَ يِكُلِّ شَتْى ءٍ عَلِيمٌ ﴿

ٱلْوَتَرَ إِلَى ٱلَذِينَ نُهُواْعَيِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نَهُواْ عَنْهُ وَيَسْنَجُونَ بِٱلْإِنْمِ وَٱلْفُدُونِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَاجَاءُولاَ حَتَوْكِ بِمَا لَمْ يُحِيِّك بِدِاللَّهُ وَيَقُولُونَ فِيَ أَهْشِيهِمْ لَوَلاَ يُعُذِّبُنَا ٱللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَيِنْسَ ٱلْمَصِيرُ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.58:5) See the footnote of (V.3:85).

<sup>(</sup>V.58:7) See the footnote of (V.11:18)

- 9. O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Muhammad صلى الله عليه وسلم), but do it for Al-Birr (righteousness) and At-Tagwâ (virtues and piety); and fear Allâh to Whom you shall be gathered.
- 10. Secret counsel (conspiracy) is only from Shaitan (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust[1].
- 11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or Jihâd (holy fighting in Allâh's cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do.
- 12. O you who believe! When you (want مىلى consult the Messenger (Muhammad in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.
- 13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform Salât (Iqâmat-as-Salât) and give Zakât and obey Allâh (i.e. do all صلى الله عليه that Allâh and His Messenger order you to do). And Allâh is Well-Acquainted with what you do.

يَئَأَيُّهُا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَنَجَيْتُمُ فَلَا تَتَنَجَوْاْ بِٱلْإِنْمِر وَٱلْعُدُوانِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَاجَوَاْ بِٱلْبِرَ وَٱلتَّقُوكَيُّ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي ٓ إِلَيْهِ تَحْشَرُونَ ٥

إِنَّمَا ٱلنَّجْوَيٰ مِنَ ٱلشَّيْطِنِ لِيَحْزُنِ ٱلَّذِينَ ءَامَنُواْ وَلَيْسَ بِضَارِّهِمْ شَيْعًا إلَّا بِإِذْنِ أَلَيَّهُ وَعَلَى أُلِلَهُ فَلْيَتَوَكَّلُ الْمُؤْمِنُونَ ١

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَإِذَاقِيلَ لَكُوْتَفَسَّحُواْ فِي ٱلْمَجَلِيسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُوۡ ۖ وَإِذَا قِيلَ ٱلشُرُواْ فَٱلشُرُواْ يَرْفِعِ اللَّهُ ٱلَّذِينَ ءَامَنُواْمِنكُ وَٱلَّذِينَ أُوتُواْ ٱلْمِلْرَ دَرَجَاتٍ وَاللَّهُ مِمَاتَعُمَلُونَ خَيِرٌ ١

يَتَأْتُهُا ٱلَّذِينَ ءَامَنُوٓ أَإِذَانَجَتْتُو ٱلرَّسُولَ فَقَدَّمُواْتَوْنَ بَدَيْ يَحَوَيكُو صَدَقَةً ذَاكِ خَيْرًاكُو وَأَطْهَرُ فَإِن لَرْ يَجِدُواْ فَإِنَّ ٱللَّهَ

> ءَأَشَفَقَ تُوَأَن تُقَدِّمُواْ بَيْنَ يَدَى بَخُوَلَكُمُ صَدَقَتِ فَإِذْ لَمْ تَفْعَلُواْ وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُ والصَّلَوٰةَ وَءَاتُواْ ٱلرَّكُوٰةَ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَٱللَّهُ خَيرٌ بِمَاتَعَمَلُونَ ٢

<sup>[1] (</sup>V.58:10) See the footnote (A) of (V.12:67).

- ملى الله عليه الله عليه ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.
- 15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do.
- 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh: so they shall have a humiliating torment.
- 17. Their wealth and their children will avail them nothing against Allâh. They will be the dwellers of the Fire, to dwell therein forever.
- 18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!
- 19. Shaitân (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of Shaitân (Satan). Verily, it is the party of Shaitan (Satan) that will be the losers!
- **20.** Those who oppose Allâh and His Messenger (Muhammad صليه وسلم), they will be among the lowest (most humiliated).
- 21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.
- 22. You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger

\*أَلْوَتَرَ إِلَى ٱلَّذِينَ تَوَلَّوْاْ قَوَمًا غَضِبَ ٱللَّهُ عَلَيْهِمِ مَّاهُم مِّنْكُووَلَامِنْهُمْ وَيَجْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعَامُونَ ۞

أَعَدَّٱللَّهُ لَهُمْ عَذَابًا شَدِيلًّا إِنَّهُمُ سَاءً مَاكَانُواْ يَعْمَلُونَ ۞

ٱخَخَدُوٓا أَيْمَانَهُرَجُنَةَ فَصَدُّواْعَنسَبِيلِ ٱلنَّهِ فَلَهُمْ عَذَابٌمُهِينٌ لَنَّهِ فَلَهُمْ

لَّنَ ثُغْنِىٰ عَنْهُمْ أَمَوالُهُمْ وَلَا أَوْلِدُهُم ثِنَاللَّهِ شَيْئًا أُوْلَتَبِكَ أَصْحَابُ النَّالِّ هُمِرِفِيهَا خَلِدُونَ ۞

يَوَمَ يَبَعَثُهُمُ ٱللَّهُ جَمِيعَا فَيَحْلِفُونَ لَهُۥكَمَا يَحْلِفُونَ لَكُوْ وَيَحْسَمُونَ أَنَّهُمْ عَلَشَىْءٌ أَلَاإِنَّهُمْ هُوُالْكَذِيُونَ ۞

ٱسۡتَحۡوَذَعَلَيۡهِهُ ٱلشَّيۡطُنُ فَأَسَىٰهُمۡ ذِكْرَٱللَّهُ أُولَٰتِكَ حِزْبُ الشَّيۡطُنِ ٱلاَ إِنَّ حِزْبَ الشَّيۡطُنِ هُوۡالَّذِيمُونَ ۞

إِنَّ ٱلَّذِينَ يُحَاَّدُونَ ٱللَّهَ وَرَسُولَهُ وَأُولَئِكَ فِي ٱلْأَذَلِينَ ۞

كَتَبَٱللَّهُ لَأَغْلِبَنَّ أَنَّا ُورُسُ لِيَّ إِنَّ ٱللَّهَ قَوِئُ عَزِيثٌ ۞

لَّا يَقِمُهُ فَوْمَا يُؤْمِنُونَ بِاللَّهِ وَالْيُوْمِ ٱلْآخِرِ يُوَاَذُونَ مَنْ حَاذَ اللَّهَ وَرَسُولُهُ, وَلَوْكَانُواْءًا بَانَهُمُر أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَنَهُمْ أَوْعَشِيرَتَهُمْ أُوْلَيْكِكَ (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein forever. Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.

ڪَتَبَ فِ فُلُوبِهِ وُٱلْإِيمَنَ وَأَيَّدَهُم بِرُوجٍ مِّنْهُۗ وَيُنْدِخِلُهُمْ جَنَّاتٍ تَجَرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَلِدِينَ فِيهَا ْوَضِى ٱللَّهُ عَنْهُمْ وَرَصُواْعَنْهُ أُولِيَهِكَ حِزْبُ ٱللَّهِ ۚ ٱلاَ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ۞ ٱلْمُفْلِحُونَ ۞

# Sûrat Al-Hashr (The Gathering) LIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.
- 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).
- 3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire. [1]



سَبَّحَ يِلَّهِ مَافِى ٱلسَّمَوَتِ وَمَافِى ٱلْأَرْضَّ وَهُوَٱلۡعَزِيُرُا ۡ لَٰكِيمُ ۞

ۿۅؘٲڵٙؽؾٲڂ۫ڗۼۘٵڵٙؽڽ۬ػڡٛۯؗۅ۠ؽڽ۬ٲۿڸؚٲڶڮػڮ ڡٟڹڍێۅۣۿڔڵٷۘٙڸٱڂۺۧڔۣ؞ڡٲڟڹؘٮؿؙڎٲڹؽۼۯؙڿؖٵ۠ ۅڟؿؙۨٷٲڹۘٛۿ؋؞ڡۧڶێۼؾؙۿؙ؞ٞڔڂڞۏٮؙۿ؞ڡؚۧڽٵؘڷڎٷٲؙڗڶۿۀ ٱللَّهُٷٞڹؽؙۏؽۿڔؠٲٚٙؽڿؾڛڹۘڗؖٚۅۊؘۮؘڡؘڣڡؙڶۅؠۣۿڔٵڒؙڠڹۧ ؿۼؙ۫ڔۣٷڹؽؙۏؽۿڔؠٲٚٙؽڍڽۿؚڗۅٲٚؽڍؽٵڷڡؙٷٚڡڹۣڽۏؘڶڰۼؽڔؙۅٵ ؾؾٲٛٷۣؽٲڵٲڹٙڞڔ۞

وَلَوْلَا أَن كَتَبَاللَهُ عَلَيْهِ مُوالْجُلَاءَ لَعَذَبَهُمْ فِي اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّ الدُّنْيَأُ وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ۞

<sup>(</sup>V. 59 :3) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: The Hour will not be established until you fight the Jews, and the stone behind which a Jew will be hiding will say: O Muslim! There is a Jew hiding behind me, so kill him.

<sup>(</sup>Sahîh Al-Bukharî Vol. 4, Hadîth No. 177)

- 4. That is because they opposed Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment.
- 5. What you (O Muslims) cut down of a palm-tree (of the enemy), or you left it standing on its stem, it was by the Leave of Allâh, and in order that He might disgrace the Fâsiqûn (the rebellious, the disobedient to Allâh).
- 6. And what Allâh gave as booty (Fai') to His Messenger (Muhammad صلى الله عليه وسلم) from them for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.
- 7. What Allâh gave as booty (Fai') to His from (صلى الله عليه وسلم Messenger (Muhammad صلى الله عليه وسلم the people of the townships — it is for Allâh, His Messenger (Muhammad صلى الله عليه وسلم) صلى the kindred (of Messenger Muhammad الله عليه وسلم), the orphans, Al-Masâkîn (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among vou. And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids vou, abstain (from it). [1] And fear Allah; verily, Allah is Severe in punishment.

ذَلِكَ بِأَنَّهُمْ شَآقُواْ اللَّهَ وَرَسُولُهُ ﴿ وَمَن يُشَآقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۞

مَافَطَعْتُمِ قِن لِينَةٍ أَوْتَرَكْتُمُوهَا فَآيِمَةً عَلَىٰ أُصُولِهَا فِيَإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفُلِسِقِينَ ۞

وَمَاۤ أَفَآةَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ وَمَاۤ أَقْجَفْتُمْ عَلَيْهِ مِنْ خَيْلِ وَلَا رِكَاكِ وَلَكِكِنَّ ٱللَّهَ يُسَلِطُ رُسُلَهُ, عَلَىٰ مَن يَشَآءٌ وَٱللَّهُ عَلَىٰ كُلِّ شَحْءٍ فَدِيرٌ ۞

مَّاأَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ عِينَ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِى الْفُرْنِى وَالْمِتَكَىٰ وَالْمَسَكِكِينِ وَآبَنِ السَّيِسِلِ كَنَّ
لَايكُونَ دُولَةٌ بَيْنَ الْأَغْنِينَاءِ مِنكُوْوَمَا ءَاتَنَّكُمُ الرَّسُولُ فَخُذُوفُومَا نَهَىٰكُمْ عَنْهُ فَانْتَهُواْ وَاتَّقُواْ اللَّهَ إِنَّ اللَّهُ شَدِيدُ الْمِقَابِ ۞

<sup>[1] (</sup>V.59:7) Narrated 'Alqamah: 'Abdullah (ibn Mas'ûd) said, "Allah curses those ladies who practise tatooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces except the beard and moustache, and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allah's creation." His saying reached a lady from Banû Asad, called Umm Ya'qûb, who came (to 'Abdullah) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allah's Messenger مسلق الله عليه وسلم has cursed and who are (cursed) in Allah's Book!" Umm Ya'qûb said, "I have read the whole Qur'ân, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ân), you have found it. Didn't you read:

<sup>&</sup>quot;And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7). She replied, "Yes, I did", He said,

- **8.** (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad صلى الله عليه وسلم). Such are indeed the truthful (to what they say).
- 9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness. such are they who will be the successful.
- 10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.
- صلى الله عليه 11. Have you (O Muhammad not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allâh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness that they verily are liars.

لِلْفُقَرَآءِ ٱلْمُهَجِرِينَ ٱلَّذِينَ أُخْرِجُواْ مِن دِيكرِهِمْ وَأَمْوَالِهِمْ يَنْتَغُونَ فَضَلَامِّنَ ٱللَّهِ وَرِضُونَا وَيِنْصُمُ وِنَ ٱللَّهَ وَرَسُولَهُۥ أَوْلَتِيكَ هُمُ ٱلصَّلِيقُونَ ٨

وَٱلَّذِينَ تَبَوَّءُوٱلدَّارَ وَٱلْإِيمَنَ مِن قَبْلِهِ مْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً يِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَىٓ أَنفُسِهِمْ وَلَوْكَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ ۦ فَأُولَتِهِ كَ هُ ٱلْمُفَلِّمُ الْمُفَلِّمُ الْمُفَلِّمُ الْمُفَلِّمُ الْمُفَلِّمُ الْمُفْلِمُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

وَالَّذِينَ جَآءُومِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْلِنَا وَلِإِخْوَانِنَاٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَنِ وَلَا تَجْعَلْ فى قُلُوبِنَا غِلَّا لِلَّذِينَ ءَامَنُواْ رَبَّنَاۤ إِنَّكَ رَءُوكُ رَّحِيمُ 🛈

\*أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخْوَنِهِمُ ٱلَّذِينَ كَفَرُواْمِنَ أَهْلِ ٱلْكِتَبْ لَمِنْ أُخْرِجْتُمْ لَنَخْرُجَنَ مَعَكُمْ وَلَانْطِيعُ فِيكُمْ أَحَدًاأَبَدَا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَذُونَ ١

<sup>&</sup>quot;Verily, Allâh's Messenger صلى الله عليه وسلم forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her". She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company" (i.e I would divorce her). (Sahîh Al-Bukhârî, Vol.6, Hadîth No.408).

has cursed 'Abdullâh (ibn Mas'ûd) منلي الله عليه وسلم Allâh's Messenger رضي الله عنه has cursed the lady who uses false hair. (See Sahîh Al-Bukhârî, Vol.6, Hadîth No.409).

Part 28

- 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.
- 13. Verily, you (believers in the Oneness of Allâh — Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh).
- 14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.
- 15. They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.
- 16. (Their allies deceived them) like Shaitan (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, Shaitân (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!"
- 17. So the end of both will be that they will be in the Fire, abiding therein forever. Such is the recompense of the Zâlimûn (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness).
- 18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for tomorrow. and fear Allâh. Verily, Allâh is Well-Acquainted

لَينَ أُخْرِجُواْ لَا يَخْرُجُونَ مَعَهُمْ وَلَبِن قُوتِلُواْ لَاينَصُرُونَهُ مُ وَلَئِن نَصَرُوهُ مُ لَيُوَلِّنَ ٱلْأَدْبَدَ ثُمَّ لَا يُنْصَرُونَ ١

لَأَنْتُمْ أَشَذُ رَهْبَةً فِي صُدُورِهِم مِّنَ ٱللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْرٌ لَّا يَفْقَهُونَ ١

لَا يُقَايَتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةَ أَوْمِن وَرَآءٍ جُدُرِ بَأْسُهُ مِ بَيْنَهُمْ شَدِيدٌ تَخْسَبُهُمْ جَمِيعًا وَقُلُوبُهُ مُ شَتَّى ۚ ذَٰلِكَ بِأَنَّهُ مُ قَوْمٌ لَا يَعْقِلُونَ ١

كَمَثَل ٱلَّذِينَ مِن قَبْلِهِ مْ قَرِيبًا ۚ ذَا قُواْ وَبَالَ أَمْرِهِمْ وَلَهُ مُ عَذَابُ أَلِيمٌ ٥

كَمَثَل ٱلشَّيْطِن إِذْقَالَ لِلْإِنسَن ٱكُفُرْ فَلَمَّا كَفَرَ قَالَ إِنَّى بَسريٓ ءٌ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَالَمِينَ 🗇

> فَكَانَ عَقِبَتَهُمَآأَنَّهُمَا فِي ٱلنَّارِخَلِدَيْنِ فِيهَأَ وَذَلِكَ جَزَّوُا ٱلظَّلِمِينَ ١

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلَتَنظُرْ نَفْسٌ مَّاقَدَّمَتْ لِغَدِّ وَٱتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ 🕲 with what you do.[1]

- 19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiaûn (rebellious, disobedient to Allâh).
- 20. Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful.
- 21. Had We sent down this Our'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect. [2]
- 22. He is Allâh, beside Whom Lâ ilâha illâ Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.
- 23. He is Allâh beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glorified is Allâh! (High is He) above all that they associate as partners with Him.

وَلَاتَكُهُ نُواْكَ ٱلَّذِينَ نَسُواْ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمُّ أُوْلِينِكَ هُمُ ٱلْفَلْسِقُونَ ١

لَايَسْتَوَىٓ أَصْحَابُٱلنَّارِ وَأَصْحَابُٱلْجَنَّةُ أَصْحَبُ ٱلْجُنَّةِ هُمُ ٱلْفَآبِرُونَ ۞

لْوَأَنزَلْنَاهَاذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلِ لَّرَأَيْتَهُ، خَلْشِعًا مُتَصَدَّعًا مِّنْ خَشْبَةِ ٱللَّهِ وَيِلْكَ ٱلْأَمْشَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُ مْ يَتَفَكَّرُونَ ١

> هُوَاللَّهُ ٱلَّذِي لَآ إِلَهَ إِلَّاهُوِّ عَلِيمُ ٱلْغَبْ وَٱلشَّهَادَةِ هُوَالرَّحْمَازُ ٱلرَّحِيهُ

هُوَٱللَّهُٱلَّذِي لَآ إِلَٰهَ إِلَّاهُوَٱلۡمَٰلِكُٱلۡفُـدُّوسُ ٱلسَّلَامُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّالُ ٱلْمُتَكَ بِرُّسُبْحَانَ ٱللَّهِ عَمَّا يُشْرِكُونَ ٥

<sup>&</sup>lt;sup>[1]</sup> (V.59:18).

a) See the footnote of (V.32:16).

b) See the footnote of (V.15:23).

c) See the footnote (C) of (V.9:111).

used to صلى الله عليه وسلم The Prophet :رضى الله عنهما (V.59:21) Narrated Jâbir ibn 'Abdullâh (ختى الله عنهما stand by a tree or a date-palm on Friday. Then an Ansâri woman or man said, "O Allâh's Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the Khutbah (religious talk)]. The date-palm cried like a child! The Prophet صلَّى الله عليه وسلم descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. said, "It was crying for (missing) what it used to hear of religious صلى الله عليه وسلم said, "It was crying for (missing) knowledge given near it." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.784).

24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. [1] All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

# Sûrat Al-Mumtahanah

In the Name of Allâh, the Most Gracious, the Most Merciful.

(The Woman to be examined) LX

- 1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'an, and Muhammad صلى الله عليه وسلم), and have driven out the and (صلى الله عليه وسلم Messenger (Muhammad yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path<sup>[2]</sup>.
- 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.
- 3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is All-Seer of what you do.

هُوَاللَّهُ ٱلْخَلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُكَهُ ٱلْأَسْمَاءُ ٱلْحُسْنَىٰ يُسَيِّحُ لَهُ مَافِى ٱلسَّمَوَتِ وَٱلْأَرْضُ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١



# وأللَّهِ ٱلرَّحْمَا الرَّجَيهِ

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَا تَتَخذُواْ عَدُوِّي وَعَدُوَّكُو أَوْلِيٓآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدَّكَفَرُواْ بِمَاجَآءَكُرُ مِنَ ٱلْحَقّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُوْمِنُواْ بِٱللَّهِ رَبَّكُمْ إِن كُنتُمْ حَرَجْتُهُ حِهَادَا فِي سَبِيلِي وَٱبْتِغَآهُ مَرْضَاتَيْ تُسِرُونَ إِلَيْهِمِ بِٱلْمَوَدَّةِ وَأَنَّا أَعْلَمُ بِمَاۤ أَخْفَيْتُمْ وَمَاۤ أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُوفَقَدْضَلَّ سَوَآءَ ٱلسَّبيل ٥

إِن يَثْقَفُوكُمْ يَكُونُواْ لَكُوْ أَعْدَاءَ وَيَبْسُطُواْ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوَءِ وَوَدُواْلَوْتَكُفُوُونَ ۞

لَن نَنفَعَكُمُ أَرْحَامُكُمُ وَلَا أَوْلِلُأُكُمُ ۚ يَوْمَ ٱلْقِيَمَةِ يَفْصِلُ يَتْنَكُمُ وَٱللَّهُ بِمَا تَعْمَلُونَ يَصِيرٌ ﴿

<sup>[1] (</sup>V.59:24) See the footnote of (V.7:180).

<sup>(</sup>V.60:1) See (V.3:149) and its footnote.

(our) final Return.

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- 4. Indeed, there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has appeared between us and you hostility and hatred forever until you believe in Allâh Alone" except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh. "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is
- 5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise."
- 6. Certainly, there has been in them an excellent example for you to follow for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is the Rich (Free of all needs), the Worthy of all Praise.
- 7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.
- **8.** Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.
- 9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to

رَبَّنَا لَانَجَعَلْنَا فِنَنَهُ لِلَّذِينَ كَفَرُواْ وَاغْفِرْلَنَا رَبَّنَا ۗ إِنَّكَ أَنِكَ الْمَنْ الْمَا لَكِيمُ ﴿

لَقَدْكَانَ لَكُرُفِيهِ مَرَّاتُسُوَةً حَسَنَةٌ لِمَن كَانَ يَرْجُواْلَلَهُ وَالْيَرْمَ الْاَخِزُ وَمَن يَتَوَلِّ فِإِنَّ اللَّهَ هُوَالْغَيُّ ٱلْحَيدُ ۞

\*عَسَىٰاللّهُ أَنْ يَجْعَلَ بَيْنَكُو وَبَيْنَ ٱلَّذِينَ عَادَيْتُم ِمِّنْهُم مَّوَدَّةً وَّاللَّهُ فَدِيرٌ وَٱللَّهُ عَفُورٌ تَّحِيرٌ ۞

لَّايَنَهَىٰكُوۡاللّهُ عَنِ الَّذِينَ لَرَيْقَتِلُوُلُوفِ الَّذِينِ وَلَرَيُخُورِهُ مِن دِيَزِكُوْ أَن تَبرُّوهُمْ وَتُقْسِطُواْ إِلِيَهِمْ إِنَّ اللّهَ يُحِبُ الْمُقْسِطِينَ ۞

ٳڹۧڡؘٳؾ۫ۿٮػؙۯٲڡٞۿؙۼڹٲڵؚٙڍڹٙ قَٮٞڶؙۅؙڴڔڣۣٲڶڐؚؽڹ ۅؘٲڂ۫ۯۼۘٷڴڔۺ؞ڍٮؚڒۣڰ۬ۯڟۿۯڡٵ۫ٷٙؾٳڂۯڶڃڰۄٲؘٮٮۛۊڵۊٞۿڗ۠

<sup>&</sup>lt;sup>[1]</sup> (V.60:4) See (V.9:114), (V.19:41-49) and (V.26:70-86)

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drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).

- 10. O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their Mahr<sup>[1]</sup> on them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allâh, He judges between vou. And Allâh is All-Knower, All-Wise.
- 11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your Mahr but they refused)- [then you went out for a Ghazwah (military expedition) against them and gained booty]; then pay (from that booty) to those whose wives have gone, the equivalent of what they had spent (on their Mahr). And fear Allâh in Whom you believe.
- 12. O Prophet! When believing women come to you to give you the Bai'ah (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander,

وَمَن يَتَوَلَّهُ مْ فَأَوْلَتِكَ هُوْ ٱلظَّالِمُونَ ٥

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ إِذَا جَآءَكُواْ أَمُوْ مِنَتُ مُهَاجِزَتِ فَأَمْتَحِنُوهُ أَنَّ ٱللَّهُ أَعْلَمُ بِإِيمَنِهِ أَنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَتِ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِّ لَاهُنَّ حِلٌّ لَّهُمْ وَلَاهُمْ يَحِذُونَ لَهُنَّ وَءَاتُوهُم مَّا أَنفَقُوا وَلَاجُنَاحَ عَلَتَكُمُ أَن تَنكِحُوهُنَّ إِذَآءَاتَيْتُمُهُ هُنَّ أُجُورَهُنَّ وَلَا تُتُسكُواْ بِعِصَمِ ٱلْكَوَافِر وَسَعَلُواْمَا أَنفَقَتْ وَلَيسَعُلُواْ مَا أَنفَقُواْ ذَاكُو عُكُواً اللَّه يَعَكُو بَنْنَكُو أَوَاللَّهُ عَلَيْهُ حَكَمٌ

وَإِن فَاتَكُوْ شَمْى } مِّنَ أَزْوَجِكُمْ إِلَى ٱلْكُفَّارِفَعَاقَبَتُهُ فَاتُوا ٱلَّذِينَ ذَهَبَتْ أَزْوَجُهُم مِّثْلَ مَاۤ أَنفَقُوا وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي أَنتُم بِهِ عَمُؤْمِنُونَ ١

يَتَأَيُّهُا ٱلنَّيُّ إِذَاجَآءَكَ ٱلْمُؤْمِنَاتُ يُبَايِعَنَكَ عَلَىٓ أَن لَّا يُشْرِكُنَ بِأُلِيَّهِ شَيْعًا وَلِا يَسْرِقْنَ وَلَا يَزْنِينَ وَلِا يَقْتُلُنَ أَوْلَكَهُنَّ وَلَا يَأْتِينَ بِبُهْتَنِ يَفْتَرِينَهُ مِيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفِ فَبَايِعْهُنَّ وَاسْتَغْفِرُ لَهُنَّ اللَّهَ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ١

<sup>[1] (</sup>V.60:10) Mahr. Bridal-money given by the husband to his wife at the time of wedding.

intentionally forging falsehood (i.e. making illegal children belonging to their husbands), and that they will not disobey you in Ma'rûf (Islâmic Monotheism and all that which Islâm ordains), then accept their Bai'ah (pledge), and ask Allah to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful.

13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

يَتَأْتُهُاٱلَّذِينَ ءَامَنُواْ لَا تَتَوَلَّوْاْ فَوْمَّا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَبِسُواْ مِنَ ٱلْآخِرَةِ كَمَايَبِسَ ٱلْكُفَّا رُمِنَ أَصْحَبِ ٱلْقُدُدِ اللهُ

### Sûrat As-Saff (The Row or the Rank) LXI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.
- 2. O you who believe! Why do you say that which you do not do?
- 3. Most hateful it is with Allah that you say that which you do not do.
- 4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.[1]
- 5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do



سَبَّحَ بِلَّهِ مَافِي ٱلسَّمَوَتِ وَمَافِي ٱلْأَرْضُّ وَهُوَالْعَزِيزُ الْحَكِيمُ

يَنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُور كَبُرَمَقْتًاعِندَاُللَّهِ أَن تَقُولُواْ مَالَاتَفْعَلُونَ ۞

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَايِبُ وَنَ فِي سَبِيلِهِ وَصَفَّا كَأَنَّهُ عِنْكَ يُمَّاثُهُ مَّا صُوصٌ ٢

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ عَيْنَقُومِ لِمَ تُؤْذُونَنِي

<sup>[1] (</sup>V.61:4) a) Narrated Abû Sa'îd Al-Khudrî رضي الله عنه. Somebody asked, "O Allâh's ,replied صلى الله عليه وسلم Who is the best among the people?" Allâh's Messenger صلى الله عليه وسلم "A believer who strives his utmost in Allâh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allâh and leaving the people secure from his mischief." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.45).

b) See the footnote (A) of (V.9:111).

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you annoy me while you know certainly that I am the Messenger of Allâh to you? So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are Fâsiqûn (the rebellious, the disobedient to Allâh).

6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh to you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.<sup>[1]</sup> But when he (Ahmad i.e. Muhammad صلى الله عليه وسلم) came to them with clear proofs, they said: "This is plain magic". [2]

- 7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers and disbelievers).
- 8. They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the

وَقَدَتَعْلَمُونَ أَنِي رَسُولُ اللّهِ إِلَيْكُمُّ فَلَمَّا زَلَعُونُا أَزَاعَ اللّهُ قُلُوبَهُمُّ وَاللّهُ لَايَهَ بِي الْقَوْمَ الْفَسِفِينَ ۞

ۅٙڶۮٚڡٞٲڶڲڛ؈ٙٲڹۛٷڔؘڝٛڗۣؠڹڿڗٳۺڗٙۼڔڷٳڣۣٙۯڛؙۅڶۘٲڵڡٙٳڶێػؖؗؗۯ ڞؙۻڐؚڤٙٵڶۣڡٙٵؠؿۧڹؽػؽٙؽڽؘٲڶؾٚۊۯؽۼۅؘڣؠۺٞڒٳؠۯڛؙۅڸؿٲٝؾ ڡۣڹٛۼڔؽٱۺۿؙڎڗٲ۫ڞڎؖ۫ۘڡؘڶڡۜٙٵڿٙٱ؞ۿؙۄؠؚٱڷؠٙؿؚٮۜڬؾؚڡؘٲڶۅؙٲۿڶۮٙٵ ڛڂڒؙڝؙ۫ڽؚڽؙٞ۞

وَمَنْ أَظْلَوُمِنَنِ أَفَرَّئَ عَلَى اللهِ ٱلْكَذِبَ وَهُويُدْ عَنَ إِلَى ٱلإسْلَطُولَلَنُهُ لَانِهَدِي ٱلْفَوْمَ الظّلِينَ ۞

يُرِيدُونَ لِيُطْفِعُ أَفُورًا لَلَّهِ بِأَفْوَهِهِ مَوَاللَّهُ مُتِمُّ نُوْرِهِ ـ

<sup>(1) (</sup>V.61:6) i.e. the second name of Prophet Muhammad صلى الله عليه وسلم and it (Ahmad) literally means: "One who praises Allâh more than others".

<sup>21 (</sup>V.61:6) A) Narrated Jubair ibn Mut'im خصلی الله علیه وسلم Allâh's Messenger صلی الله علیه وسلم said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahî through whom Allâh will eliminate Al-Kufr (infidelity); I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-Âqib (i.e. there will be no Prophet after me)." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 732).

B) Narrated Abû Hurairah زصنى الله عنه Said, "By Him (Allâh) in Whose Hand my soul is, surely, the son of Mary ['Îsâ (Jesus)] عليها السلام will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ân (as a just ruler), and will break the Cross and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This Jizyah tax will not be accepted by 'Îsâ (Jesus) عليه and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See Fath Al-Bari, Page No.304 and 305, Vol.7), (Sahîh Al-Bukhârî, Vol.3, Hadîth No.425).

<sup>\* &#</sup>x27;Îsâ (Jesus), the son of Maryam (Mary) عليهما السلام will descend as a leader of the Muslims and it is a severe warning to the Christians who claim to be the followers of 'Îsâ (Jesus) and he will break the Cross and kill the pigs, and he will abolish the *Jîzyah* (tax); and all mankind will be required to embrace Islam with no other alternative.

Prophet Muhammad صلى الله عليه وسلم) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it).

- 9. He it is Who has sent His Messenger with guidance (صلى الله عليه وسلم Muhammad and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم hate (it).
- 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?
- 11. That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!
- 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.
- 13. And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad to the believers. (صلى الله عليه وسلم
- 14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Îsâ (Jesus), son of Maryam (Mary), to the Hawariyyûn (the disciples): "Who are my helpers (in the Cause) of Allâh?" The Hawariyyûn (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the victorious (the uppermost).

وَلَوْكُرُهُ ٱلْكُفُونَ ٨

هُوَالَّذِيٓ أَرْسَلَ رَسُولَهُ رِبَّالَهُ دَىٰ وَدِينِ ٱلْحُقِّ لِيُظْهِرَهُ و عَلَى ٱلدِّينَ كُلِهِ وَوَقُوكُرَهَ ٱلْمُشْهِكُونَ ٢

يَتَأَيُّهُاٱلَّذِينَ ءَامَنُواْهَلَ أَدُلُّوْعَلَى يَخَزَقِ تُنجِيكُومَنْ عَذَابٍ أَلِيرٍ ۞ تُوۡمِنُونَ بِٱللَّهِ وَرَسُولِهِ ،وَجُهَٰهِدُونَ فِي سَبِيلِٱللَّهِ بِأَمۡوَالِكُوۡ وَأَنفُسكُو ذَلكُو خَنْزُلَكُو إِن كُنتُو تَعْلَمُونَ ١

يَغْفِرُ لَكُودُ ذُنُوبَكُو وَيُدْخِلُكُو جَنَّاتِ تَجْرِي مِن تَحْتَهَا ٱلْأَنْهَارُ وَمَسَكِيَ طَيِّيَةً فِي جَنَّاتِ عَدْنَ ذَاكَ ٱلْفَوْزُ ٱلْعَظِيهُ ١

> وَأُخْرَىٰ يُحِبُّونَهَا ۖ أَضَرُ مِنَ ٱللَّهِ وَفَتَحُ قَرَيه وَبَشِّيرِ ٱلْمُؤْمِنِينَ ٣

يَتَأَتُّهُا ٱلَّذِينَ ءَامَنُواْ كُونُواْ أَنْصَارَ أِللَّهِ كَمَا قَالَ عِيسَى آبَنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِيٓ إِلَى ٱللَّهِ قَالَ ٱلْحَوَارِيُّونَ خَنُ أَنْصَارُ أُللَّهُ فَعَامَنَت طَّايَفَةٌ مِّنْ بَنِيَ إِسْرَآءِيلَ وَكَفَرَت ظَلَهَ فَأُ فَأَيَّذُ نَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُواْ

# Sûrat Al-Jumu'ah (Friday) LXII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah, the King (of everything), the Holy, the All-Mighty, the All-Wise.
- 2. He it is Who sent among the unlettered ones a Messenger (Muhammad صلى الله عليه وسلم from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Our'an, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad صلى الله عليه وسلم). And verily, they had been before in manifest error;
- sent him (Prophet [He has also to others (صلى الله عليه وسلم among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.
- 4. That is the Grace of Allah, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace.
- 5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of the people who deny the Ayât (proofs, evidences, verses, signs, revelations) of Allâh. And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers, disbelievers).



؞ٱڵڵۘٞۘۘ؋ۘٱڶڗ*ۜڿٙ*ڹٵڵڗؚۜڿڽڿ

يُسَيِّحُ لِلَّهِ مَا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضِ ٱلْمَاكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِمِ ٢

هُوَٱلَّذِي بَعَثَ فِي ٱلْأَمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُواْعَلَيْمْ عَايَنتِهِ وَيُزَكِّهِ مِ وَيُعَلِّمُهُمُ الْكِتَكَ وَالْحِكْمَةَ وَإِن كَانُواْ مِن قَبَلُ لَفِي ضَلَال مُّبِين ٥

وَءَاخَرِينَ مِنْهُمْ لِمَايَلْحَقُواْ بِهِزَّ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِمُ ٢

ذَالِكَ فَضَلُ اللَّهِ يُؤْتِبِهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ٢

مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوْرِيلةَ ثُمَّ لَرْ يَحْمِلُوهَا كَمَثَل ٱلْجِمَارِيَحْمِلُ أَسْفَازًا بِنُسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّوُاْ بِعَايِئِتِ ٱللَّهِ وَٱللَّهُ لَا يَهْدِي ٱلْقَهْمَ ٱلظَّلْمِينَ ٥

- 6. Say (O Muhammad صلى الله عليه وسلم): "O you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."
- 7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the Zâlimûn (polytheists, wrong-doers, disbelievers).
- 8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do."
- 9. O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!
- 10. Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.
- 11. And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Muhammad صلى الله عليه وسلم) standing [while delivering Jumu'ah religious talk (Khutbah)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

قُا يَتَأَيُّهَا ٱلَّذِينَ هَادُوٓا إِن زَعَمْتُمْ أَنَّكُمُ أَوْلِينَاءُ يِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّهُ ٱلْمَوْتَ إِن كُنتُوصَادِقِينَ ٦

وَلَايتَمَنَّوْنَهُ أَبَدُ أَبِكَ أَيِمَا قَدَّمَتَ أَيْدِيهِمْ وَٱللَّهُ عَلِيمُ ىالظّلمىن ۞

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَاقِيكُمْ ۗ ثُمَّ تُرَدُّونَ إِلَىٰ عَلِم ٱلْغَيْبِ وَٱلشَّهَدَةِ فَيُنَبَّكُمُ بِمَاكُنتُهُ تَعْمَلُونَ ٨

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ إِذَا نُودِيَ لِلصَّلَوْةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ذَٰلِكُوْخَيْرٌ لَّكُواِن كُنتُمْ نَعَ لَمُونَ أَن

> فَإِذَا قُضِيَتِ ٱلصَّلَوْةُ فَأَنتَشِهُ وأْفِ ٱلْأَرْضِ وَٱبْتَغُواْ مِن فَضَل ٱللَّهِ وَٱذْكُرُواْ ٱللَّهَ كَيْشِيرًا لَّعَلَّكُمْ تُفْلَحُونَ 🕲

وَإِذَا رَأُواْ يَجَارَةً أَوْلَهُوا ٱنفَضُّهَ ۚ إِلَيْهَا وَتَرَكُوكَ قَابِمَا قُلْ مَاعِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهُو وَمِنَ ٱلتِّجَارَةَ وَٱللَّهُ خَيْرُ ٱلوَّرْقِينَ ١

# Sûrat Al-Munâfiqûn (The Hypocrites)[1] LXIII

In the Name of Allâh, the Most Gracious, the Most Merciful,

- 1. When the hypocrites come to you (O Muhammad صلى الله عليه وسلم), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed.
- 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do.
- 3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.
- 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?
- 5. And when it is said to them: "Come, so (صلى الله عليه وسلم) that the Messenger of Allâh may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride. [2]
- 6. It is equal to them whether you ask forgiveness (صلى الله عليه وسلم ) ask or ask not forgiveness for them, Allâh will never forgive them. Verily, Allâh guides not the people who are the Fâsiqîn (the rebellious, the disobedient to Allah).[3]

إِذَا جَاءَكَ ٱلْمُنَفِقُ نَ قَالُواْنَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهُ وَٱللَّهُ يَعْلَهُ إِنَّكَ لَرَسُولُهُ وَٱلدَّهُ يَشْهَدُ إِنَّ ٱلْمُنْفِقِينَ لَكَذَبُونَ 🕥

ٱتَّخَذُوٓاْ أَتْمَكَنَهُمْ جُنَّةَ فَصَدُّواْعَن سَبِيلِ ٱللَّهِ إِنَّهُمْ سَآءَ مَا كَانُواْ يَعْمَلُونَ ٢

> ذَلِكَ بِأَنَّهُمْ ءَامَنُواْ ثُرَّكَفَرُواْ فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَايَفَقَهُونَ ٢

\* وَإِذَا رَأَيْنَهُ مِ تُعْجِبُكَ أَجْسَامُهُمِّ وَإِن يَفُولُواْ تَسْمَعُ لقَدْلِهِ مَ كَأَنَّهُ مُخْشُكُ مُسَنَّدَةٌ يُحْسَبُونَ كُلُّ صَنْحَةِ عَلَيْهِمْ هُمُ ٱلْعَدُوُ فَأَحْدَرُهُمْ قَتَلَهُمُ اللَّهُ أَنَّى نُوْفَكُونَ ٢

وَإِذَا قِيلَ لَهُمْ تَعَالُواْ يَسَتَغْفِرْ لَكُوْ رَسُولُ ٱللَّهِ لَوَّوَاْ زُءُوسَهُمْ وَرَأَتْتَهُمْ يَصُدُّونَ وَهُمْ مُنْسَتَكُيرُونَ ٥

سَوَآةُ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمُلَمْ تَسْتَغْفِ لَهُمْ لَن يَغْفِ ٱللَّهُ لَهُمْ إِنَّ ٱللَّهَ لَا يَهْدِي ٱلْقَوْمَ ٱلْفَاسِقِينَ 🕏

<sup>[1] (</sup>S.63) See "Hypocrisy" in Appendix 2 at the end of the Book.

<sup>[2] (</sup>V.63:5) See the footnote of (V.22:9).

<sup>[3] (</sup>V.63:6) See (V.4:138-145).

- 7. They are the ones who say: "Spend not on those who are with Allâh's Messenger( صلی), until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.
- 8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah ibn Ubai ibn Salûl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger therefrom the meaner (i.e. Allâh's Messenger (صلی الله علیه وسلم)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلی الله علیه وسلم), and to the believers, but the hypocrites know not.
- **9.** O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.
- 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakât of my wealth), III and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah) and other good deeds].
- 11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is Well-Acquainted with what you do.

هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُواْ عَلَىٰ مَنْ عِندَ رَسُولِ ٱلنَّهِ حَقَّلَ يَنفَضُّوُّا وَيِلَّهِ خَزَايِنُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَلَئِكِنَ ٱلْمُنْفِقِينَ لَا يَفْقَهُونَ ۞

يَقُولُوتَ لَمِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلُّ وَلِلَهِ الْعِزَّةُ وَلَرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ ٱلْمُنْفِقِينَ لَا يَعْلَمُونَ ۞

يَّائَهُ الَّذِينَ ءَامَنُواْ لَاتُلْهِكُوْ أَمْوَلُكُمْ وَلَاَ الْمُلْهِكُوْ أَمْوَلُكُمْ وَلَاَ الْمُلْكُونَ وَمَن يَفْعَلْ ذَلِكَ فَالْأَنْتِكَ هُوَ الْخَسِرُونَ ۞ وَأَنفِقُواْ مِن مَّارَدُقْتَكُمُ مِن قَبْلِ أَن يَأْنِيَ أَحَدَكُمُ الْمَوْتُ فَيَعُولَ رَبِّ لَوْلَا أَخَرَتَنِيَ إِلَىٰ أَجَلِ قَرِيبٍ فَأَلَّمَ الْمَرْكِينِينَ الْمَا أَجَلِ قَرِيبٍ فَأَلَّا أَخَرَتَنِيَ إِلَىٰ أَجَلِ قَرِيبٍ فَأَلَّا أَخَرَتَنِيَ إِلَىٰ أَجَلِ قَرِيبٍ فَأَلَّا أَخَرَتَنِيَ إِلَىٰ أَجَلِ قَرِيبٍ فَأَضَدَ قُوا أَكُن مِن الصَّلِيبِينَ ۞ فَا أَلْمَالِيبِينَ ۞ فَا أَلْمَالُهِ مِن اللّهَ الْمُعْلِيبِينَ ۞ فَا أَلْمَالُهُ مِنْ الْمَالُونِ الْمَالُونِ الْمَالُونِ الْمَالُونِ اللّهَ الْمَالُونِ اللّهَ الْمَالُونِ اللّهُ اللّهَ الْمَالُونِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللللّهُ اللّهُ

وَلَن يُؤَخِّرُاللَّهُ نَفْسًا إِذَاجَاءَ أَجَلُهَا وَاللَّهُ خَبيرٌ بِمَاتَعُمَلُونَ ۞

said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 522).

B) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh :: "*Hajj* (pilgrimage) to the House (*Ka'bah*), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the *'Âlamîn* (mankind and jinn)." (V.3:97).

C) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah) [Al-Lûlû' wal-Marjân, Vol. 1, Chapter 52, Page 205] (Sahîh Muslim, Vol. 1, Chapter 52, Page 78)

D) See the footnote of (V.3:180).

# Sûrat At-Taghâbun (Mutual Loss and Gain) LXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.
- 2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.
- 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.
- 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is All-Knower of what is in the breasts (of men).
- 5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief. and theirs will be a painful torment.
- 6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise.
- 7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad صلى الله عليه وسلم): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.



؞ٱڵڵۘٙڡؚٲڶڒۜڞؘۯؙٲڶڗؘۣٙڿۑؠ؞ؚ

يُسَيِّحُ يِلَّهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ وَهُوَعَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٥

هُوَٱلَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُمْ مُّؤْمِنٌ وَٱللَّهُ بِمَاتَعُمَلُونَ بَصِيرٌ ١

خَلَقَ ٱلسَّمَوَاتِ وَٱلْأَرْضِ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ ٱلْمَصِيرُ ٢

يَعْلَمُ مَا فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَيَعَلَمُ مَا لَيُهِ وَنَ وَمَا نُعُ لِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ ٱلصُّدُورِ ٢

أَلَمْ يَأْتِكُمْ نَبَوُا ٱلَّذِينَ كَفَرُ واْمِن قَبْلُ فَذَا قُواْ وَيَالَ أَمْرِهِمْ وَلَهُمْ عَذَاكُ أَلَهٌ ٥

> ذَلِكَ بِأَنَّهُ وَكَانَتَ تَأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَتِ فَقَالُوَّا أَبَشَهُ"يَهَدُونَنَا فَكَفَرُواْ وَتَوَلُّواْ وَٱسْتَغْنَى ٱللَّهُ وَٱللَّهُ عَنْ يُحْمَدُ اللَّهُ

زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن بُبَعَتُهُأْ قُلْ يَكَ وَرَبِّي لَتُنْعَثُنَّ تُوَكَنُنَوُنَ بِمَاعَمِلْتُمْ وَذَلِكَ عَلَى أُللَّهِ يَسِيرٌ

- 8. Therefore, believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and in the Light (this Qur'ân) which We have sent down. And Allâh is Well-Acquainted with what you do.
- 9. (And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success.
- 10. But those who disbelieved (in the Oneness of Allâh Islâmic Monotheism) and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination<sup>[1]</sup>.
- 11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments)]. And Allâh is All-Knower of everything.<sup>[2]</sup>
- 12. Obey Allâh, and obey the Messenger (Muhammad صلی الله علیه وسلم); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.
- 13. Allâh! Lâ ilâha illâ Huwa (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust.

فَاصِنُواْ بِاللَّهِ وَرَسُولِهِ عَوَّالنُّورِ الَّذِي َ أَنَزَلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَا خَيلًا ﴿ وَاللَّهُ مِنَا اللَّهُ اللَّ

ؿٙۄؘؠؘۼڡؙڰؙۯڸۏۄٲڂؚۛڡٞۼۜڎڮڮۘۉؘۉٲڶؾؘڬٲڽ۫ۛ۫ۏۘڡڽۑؙۏٝڡڹۢ ۑٲٮۨڡٞۅؽؿٚڡڵٙڞڸػٲؽػؿڗۼؿۀڛؘؿٵؾۅ؞ۏؽڎڿڶۿۻڬؾ ۼؿؠؽؿؾۼٙؠٵٲڵٲڣٛڒۘڂڸڔيڹڣؠۿٲٲ۫ڹۮٲ۠ۮؘڸڬ ٲڶڡٞۯۯؙٲڡٚڟؚؠؙۯ۞

وَٱلَّذِينَ كَفُرُواْ وَكَذَّبُواْ إِعَايَتِنَاۤ أُوْلَتِهِكَ أَصْحَٰبُ ٱلنَّارِ خَلِدِينَ فِيهَا ۚ وَبِنْسَ ٱلْمَصِيرُ ۞

مَآأَصَابَ مِن مُصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهُ وَمَن يُؤْمِنُ مَا اللَّهِ وَمَن يُؤْمِنُ وَاللَّهُ وَاللَّهُ يَكُلِّ شَيْءٍ عَلِيمٌ شَ

وَأَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَّ فَإِن تَوَلَّي ثُمَّر فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَغُ ٱلْمُيدِيثُ ۞

> ٱللَّهُ لَآإِلَهَ إِلَّاهُوَّ وَعَلَى ٱللَّهِ فَلْيَـتَوَكَّ لِ ٱلْمُؤْمِنُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.64:10) See the footnote of (V.3:85).

<sup>&</sup>lt;sup>[2]</sup> (V.64:11) See the footnote of (V.57:22).

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- 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah): therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allâh is Oft-Forgiving, Most Merciful.
- 15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise).
- 16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful.
- 17. If you lend Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allah is Most Ready to appreciate and to reward, Most Forbearing.
- 18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

# Sûrat At-Talâg (The Divorce) LXV

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. O Prophet (صلى الله عليه وسلم) When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods 11). And fear Allâh your

تَنَأَتُكَا ٱلَّذِيرِ .. ءَامَنُهَ أَ إِنَّ مِنْ أَزْ وَحِ وَأُوۡلَاكُمۡعُدُوًّا لَّكُمۡ فَاُحۡذَرُوهُمَّ وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ ٱللَّهَ غَغُورٌ رَّحبُ اللهِ

إِنَّمَا أَمْوَ لُكُمْ وَأَوْلَاكُمْ فَتَنَةٌ وَاللَّهُ عِندَهُ وَ

فَأَتَّقُواْ أَلَيَّهَ مَا أَسْتَطَعْتُهُ وَٱسْمَعُواْ وَأَطْبِعُواْ وَأَنفِقُواْ خَيْرًا لِإَنفُسِكُمْ وَمَن يُوقَ شُحَّ نَفْسِهِ ۽ فَأُوْلَتِهِكَ هُمُ ٱلْمُفْلِحُونَ ١

> إِن تُقْرِضُواْ ٱللَّهَ قَرْضًا حَسَنَا يُضَعِفْهُ لَكُو وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُهُ رُّ حَلِيمٌ ١

عَلِمُ الْغَيْبِ وَالشَّهَدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ۞

؞ٱڵڵۘڡٲڶٳۜ*ڂ*ٙڗؘٵٛڶڗؘٙڿۑڿڔ

يَتَأَيُّهَا ٱلنَّتَى إِذَاطَلَقَتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِذَّتِهِنَّ وَأَحْصُواْ ٱلْعِدَّةَ وَٱتَقُواْ ٱللَّهَ رَبَّكُم ۗ لَا تُخْرِجُوهُنَ مِنْ بُوتِهنَّ وَلَا يَخَرُجْنَ إِلَّا أَن يَأْتِينَ بِفَحِصَةٍ مُّبَ

that he had divorced his wife while she رضى الله عنهما (V.65:1) Narrated 'Abdullâh ibn 'Umar رضى الله عنهما was menstruating during the lifetime of Allah's Messenger صلى الله عليه وسلم 'Umar ibn' about that. Allâh's Messenger صلى الله عليه وسلم asked Allâh's Messenger رضي الله عنه about that. Allâh's Messenger said, "Order him (your son) to take her back and keep her till she is clean صلى الله عليه وسلم from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the 'Iddah (prescribed period) which Allah has fixed for the women meant to be divorced." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.178).

Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

- 2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).
- 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allâh will accomplish His purpose. Indeed Allâh has set a measure for all things.
- 4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death][1]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden;

وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهَ فَقَدْ ظَلَهَ نَفْسَهُ ۗ. لَاتَدْرِي لَعَلَ ٱللَّهَ يُحْدِثُ بَعَدَ ذَيْكِ أَمْرًا ۞

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفِ أَوْفَارِقُوهُنَّ بِمَعْرُوفِ وَأَشْهِدُواْ ذَوَى عَدْلِ مِنكُو وَأَقِيمُواْ ٱلشَّهَدَةَ لِلَّهُ ذَٰلِكُهُ يُوعَظُ بِهِ عَمَن كَانَ يُؤْمِنُ بِٱللَّهِ وَٱلْبَوْمِ ٱلْآخِرْ وَمَن يَتَّق ٱللَّهَ يَحْعَل لَّهُ مَخْرَجًا ٢

وَيَرْزُقُهُ مِنْ حَنْثُ لَا يَحْتَسِكُ وَمَنِ سَوَّ كَأْ عَلَى ٱللَّهِ فَهُوَحَسُبُهُ ۚ إِنَّ أَللَّهَ بَلِغُ أَمَّرِهِ ۚ قَدْجَعَلَ ٱللَّهُ لَّكُلِّ شَيْءِ قَدْرًا ۞

وَٱلَّتِي يَهِمْنَ مِنَ ٱلْمَحِيضِ مِن يُسَابِهِ ٱنِيَبْتُهُ فَعِذَتُهُنَّ ثَلَاثَةُ أَشْهُرِ وَٱلَّتِي لَرْيَحِضْ وَأُوْلَتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ عَيْسَرًا ۞

<sup>&</sup>lt;sup>[1]</sup> (V.65:4) See (V 2:234).

الجزء ٢٨ 📗

and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.

- 5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.
- 6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).
- 7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease.
- 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter).
- 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).
- 10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân).

ذَلِكَ أَمْرُاللَّهِ أَنْزَلُهُ إِلَيْكُوْ وَمَن يَتَقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّنَاتِهِ ۚ وَيُعْظِمْ لُهُ أَجْرًا ۞

لِيُنفِقْ ذُوسَعَةِ مِّن سَعَيِّةً وَوَّنَ قُدِرَعَلَيْهِ دِرْفُهُۥ فَلْيُنفِقْ مِمَّاءَ اتَسَهُ اللَّهُ لَايُكِلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءَا تَنْهَأُ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرِيْسَرًا ۞

ٷڲؙؙڹۣٙڹؿ؈ٚۊؘڔؠؘڎؚ۪ عَتَتْعَنْ أَمْرِيَهَا وَرُسُلِهِ. فَاسَبْنَهَا حِسَابَاشَدِيدَا وَعَذَبْنَهَا عَذَابًا ثُكْرًا ۞

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَقِبَةُ أَمْرِهَا خُسْرًا ٥

ٲۘۼڎٙٲٮؘۜڡؙۿؙۿۼػڶؘٲڹۺ۫ڍۑڎؖٲ۫ڡۧٲؾؙٞڡؙۯٲٮؽٙڎؾٲ۠ٷڸٲڵٲڹؽ ٵڵٙؽڹؘٵڡٮؗۏ۠ۘٲڡٚڎٲؾ۫ڶ۩ؘۿٳؽڬۄۮۣػۯ۞

11. (And has also sent to you) a Messenger (Muhammad صلی الله علیه وسلم), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision.

12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

ڒؖڛؙۅؙۘۘڮێؾ۫ڶۉٲۼڷؾؙڴۄٵؽٮڗٲڵۘڡۜۄؙٮؠٙؽٟٮٚؾؚڵۣؠڂ۫ڿۣٙٲڵٙؽڹ ٵڡۛٮؙۅؙٲٷڝؙؚڶۉٲڵڞٙڸڂؾ؈ٛٵڶڟؙڶڞؾٳڶؽٲڶۏۘ۠ۮ ڡؘٷؠؙۼٛڡڹؙٳڷڎؘۿڒۼۜڡؽڠڡڶڞڸڂڮڹڿڂۿۻۜڐؾۼۛڔؚؽٯڽ ۼؖؾۿٵڵڒؙۿڒڿؘڵڸؚڽۯؘڣۿٲٲؽۘڴؘؖ۫ڡۧڎٲ۫ڂڛؘۯڶڡٞڎؙڶۮڕۯ۫ڰ۠۞

ٱللَّهُ ٱلَّذِي حَلَقَ سَبَعَ سَمَوَيتِ وَمِنَ ٱلْأَرْضِ مِشْلَهُنَّ يَتَنَزَّلُ ٱلأَمْرُ بِيۡنَهُنَّ اِيۡعَلَمُواۤ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَى ءِ فَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكِلِ شَى ءٍ عِلْمًا ۞

### Sûrat At-Tahrîm (The Prohibition) LXVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.
- 2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your *Maulâ* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.
- 3. And (remember) when the Prophet (الله عليه وسلم) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Âishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He



نِسْ \_\_\_\_\_\_نِسْ وَٱللَّهُ ٱلرَّغْزَ ٱلرَّحِيمِ

يَتَأَيُّهُا النِّيُّ لِمَغُّرِّمُمَا أَخَلَ اللَّهُ لَكَّ تَبْتَغِي مَرْضَاتَ أَزْوَجِكُ وَلَلْهُ عَفُورٌ زَجِيرٌ ۞

> قَدْ فَرَضَ اللَّهُ لُكُونِيَّالَةَ أَيْمَنِكُوْ وَاللَّهُ مُوَلِّلُوُّ وَهُوَ الْعَلِيمُ الْفَكِيمُ ۞

وَإِذْ أَسَرَّ النِّيِّ إِلَى بَعْضِ أَزْوَجِهِ مَحَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ مَ وَأَظْهَرُهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٌ فَلَمَّا نَبَأَهَا بِهِ وَالنَّ مَنْ أَنْبَأَكَ هَذَاً قَالَ نَبَأَ فِي ٱلْعَلِيمُ لَنْبَعُرُ ۞

said: "The All-Knower, the Well-Acquainted (Allâh) has told me."

- صلى الله 4. If you two (wives of the Prophet (رضى الله عنهما Âishah and Hafsah : عليه وسلم turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined صلى الله عليه وسلم to oppose what the Prophet) likes); but if you help one another against him (Muhammad صلى الله عليه وسلم), then verily. Allâh is his Maulâ (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.
- 5. It may be if he divorced you (all) that his Lord would give him instead of you, wives better than you - Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting (or emigrants for Allâh's sake), previously married and virgins.
- 6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.
- 7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh -Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.[1]
- 8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not

إِن تَتُوبَا إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُما ۖ وَإِن تَظْهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَمَوْلَنهُ وَجِبْرِيلُ وَصَلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَتِكَةُ بَعْدَ ذَلِكَ ظَهِيرً ٥

عَسَىٰ دَيُّهُ وَإِن طَلَّقَكُرَّ أَن يُندلَهُ وَأَذُوَّ طَاحَهُ أَمْنَكُرَّ مُسْلِمَكِ مُؤْمِنَكِ قَلِنتَكِ تَبْبَكِ عَلِدَكِ سَلَمِحَلِت تَيَكِتِ وَأَبْكَارًا ٥

يَتَأَيُّهَاٱلَّذِينَءَامَنُواْ قُوَاْأَنفُسَكُمْ وَأَهْلِكُمْنَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَنبِكَةٌ غِلَاظً شِدَادٌ لَا يَعْضُهِ نَ اللَّهَ مَاَ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٣

يَئَأَيُّهُا ٱلَّذِينَ كَفَرُواْ لَاتَعْتَدُرُواْ ٱلْيَوْمِّ إِنَّمَا يَجْهَزُوْنَ مَاكُنتُهُ تَعْمَلُونَ ۞

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُواْ إِلَى ٱللَّهِ تَوْبَكُ نَصُوحًا عَسَىٰ رَبُّكُو أَن يُكَفِّرُ عَنكُو سَيِّعَاتِكُمْ وَيُدْخِلَكُمْ جَنَّتِ تَجْرى مِن تَحْتِهَا ٱلْأَنْهَارُ يَوْمَر

<sup>&</sup>lt;sup>[1]</sup> (V.66:7) See the footnote of (V.3:85).

صلى الله عليه disgrace the Prophet (Muhammad and those who believe with him. Their وسلم Light will run forward before them and (with their Records - Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."[1]

- 9. O Prophet (Muhammad إصلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.[2]
- 10. Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Lût (Lot) availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"
- 11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zâlimûn (polytheists, wrong-doers and disbelievers in Allâh).
- 12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her

لَا يُخْزى ٱللَّهُ ٱلنَّحِيَّ وَٱلَّذِينَ ءَامَنُواْ مَعَةٌ, نُورُهُمْ يَسْعَىٰ بَيۡنَ أَيْدِيهِ مۡ وَبِأَيۡمَانِهِمۡ يَقُولُونَ رَبُّنَّا أَتْمِمْ لَنَا نُورَنَا وَأُغْفِرُ لِنَّا إِنَّكَ عَلَى كُلِ شَهِ ۽ قَدِيرٌ ٨

يَتَأَيُّهُا ٱلنَّتَيُّ جَهِدِ ٱلْكُفَّارَ وَٱلْمُنَافِقِينَ وَٱغْلُظُ عَلَيْهِمْ وَمَأْوَلِهُمْ جَهَلَمُ أُوَّابِئُسَ ٱلْمَصِيرُ ٥

ضَرَبَٱللَّهُ مَثَلًا لِلَّذِينَ كَفَرُواْ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطِّ كَانتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَلِحَيْنِ فَيَانَتَاهُمَا فَلَمْ يُغْنَاعَنَهُمَامِرٍ أَللَّهِ شَيْعًا وَقِيلَ ٱدْخُكَا ٱلنَّارَمَعَ ٱلدَّاخِلِينَ ١

وَضَرَبَ ٱللَّهُ مَثَلًا لِلَّذَينَ ءَامَنُواْ ٱمْرَأْتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ أَبْن لِي عِندَكَ بَيْتَ افِي ٱلْجَنَّةِ وَنَجَنى مِن فِرْعَوْنَ وَعَمَلِهِ ، وَيَجَنى مِن ٱلْقَوْمِ ٱلظَّلامِينَ ١

وَمَرْيَحَالَبْنَتَ عِمْرَنِ ٱلَّتِيَّ أَحْصَنَتْ فَرْجَهَا فَنَفَخَنَافِيهِ مِن رُُوحِنَاوَصَدَّ قَتْ بِكَلِمَتِ رَبِّهَا وَكُتُه ٥ وَكَانَتُ مِنَ ٱلْقَلِنتِينَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.66:8).

a) See the footnote of (V.4:106).

b) See the footnote of (V.5:74).

c) See the footnote of (V.68:42).

<sup>(</sup>V.66:9) See the footnote of (V.8:39).

garment) through Our Rûh [i.e. Jibrîl (Gabriel)[11], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allah: "Be!"— and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Oânitûn (i.e. obedient to Allâh)[2].

#### Sûrat Al-Mulk (Dominion) LXVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Blessed is He in Whose Hand is the dominion; and He is Able to do all things.
- 2. Who has created death and life that He may test you which of you is best in deed.[3] And He is the All-Mighty, the Oft-Forgiving:
- 3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"
- 4. Then look again and yet again: your sight will return to you in a state of humiliation and worn out.



ى بَدِهِ ٱلْمُلْكُ وَهُوَعَانَ كُلِّ شَيْءٍ قَدِيرٌ ٥

ٱلَّذِي خَلَقَ ٱلْمَوْتَ وَٱلْحَهَٰوَةَ لِسَلُوَّ كُو أَنُّكُو أَحْسَ عُمَلًا

ٱلَّذِي خَلَقَ سَبْعَ سَمَوَاتِ طِياَقًا مَّاذَيَ في خَلْقِ ٱلدَّحْمَانِ مِن تَفَوُيِّ فَأَرْجِعِ ٱلْبَصَرَ هَلْ مَرَىٰ مِن فُطُورِ ٢

تُرَّارِّجِعِ ٱلْبَصَرَكَرَّتَيْن يَنقَلِبْ إِلَيْكَ ٱلْبَصَمُ خَاسِتَا

<sup>[1] (</sup>V.66:12) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh (Jibrîl - Gabriel)]\*, and We made her and her son (Jesus) a sign for Al-Âlamîn (mankind and jinn)." [The Qur'an, (V.21:91)]

<sup>\*</sup> It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

عز وجل (V.66:12) The Statement of Allâh (عز وجل

<sup>&#</sup>x27;And Allah has set forth an example for those who believe: the wife of Pharaoh ... (up to) ... and she was of the obedient to Allah.' (V.66:11 and 12).

said, "Many amongst men صلى الله عليه وسلم Allâh's Messenger رضي الله عنه said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Âsiyah, Pharaoh's wife, and Maryam (Mary), the daughter of 'Imrân. And no doubt, the superiority of 'Aishah to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 623).

<sup>(</sup>V.67:2) i.e. who amongst you do the good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance with the legal ways of Prophet . صلى الله عليه وسلم Muhammad

- 5. And indeed We have adorned the nearest heaven with lamps[1], and We have made such lamps (as) missiles to drive away the Shayâtîn (devils), and have prepared for them the torment of the blazing Fire.
- 6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination.
- 7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.
- 8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"
- 9. They will say: "Yes, indeed a warner did come to us, but we denied him and said: 'Allâh never sent down anything (of revelation): you are only in great error."
- 10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"
- 11. Then they will confess their sin. So. away with the dwellers of the blazing Fire!
- 12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).
- 13. And (whether) you keep your talk secret or disclose it, verily, He is All-Knower of what is in the breasts (of men).
- 14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), the Well-Acquainted (with everything).
- 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk,

وَلَقَدُ زَيَّتَ السَّكَاءَ ٱلدُّنْيَا بِمَصَيبِيحَ وَجَعَلْنَهَا رُجُومَالِّلشَّيَطِينَّ وَأَعْتَدْنَا لَهُوْعَذَابَٱلسَّعِيرِ ٥

وَلِلَّذِينَ كُفَرُواْ بِرَبِّهِمْ عَذَابُ جَهَنَّمْ ۖ وَبِشْسَ ٱلْمَصِيرُ ۞

إِذَآ أَلْقُواْ فِيهَاسَمِعُواْ لَهَاشَهِيقَا وَهِيَ تَغُورُ ۞

تَكَادُ تَمَيِّزُ مِنَ ٱلْغَيْظِّ كُلَّمَاۤ أَلْقِي فِيهَا فَوْجٌ سَأَلَهُمْ حَزَيْتُهَآ أَلَوْ يَأْتِكُوْ نَذِيرٌ ۞

> قَالُواْئِلَ قَدْحَآءَنَانَدُسُ فَكَذَّبْنَاوَ قُلْنَا مَانَزَّلَ ٱللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّافِي ضَلَالَكِيدِ ٥

وَقَالُواْلُوَّكُنَّانَسَمَعُأُوْنَعَقِلُ مَاكُنَّافِي أَصْحَب ٱلسَّعِيرِ ٥

فَأَعْتَرَفُواْ بِذَنْبِهِمْ فَسُحْقَا لِأَصْحَبِ ٱلسَّعِيرِ ١

إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌكَبِيرٌ ١

> وَأَسِرُواْ قَوْلَكُوا أُوا جَهَرُواْ بِهِ عَالِمَهُ بذَات ٱلصُّدُودِ ٣

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ١

هُوَالَّذِي جَعَلَكُواْلأَرْضَ ذَلُولًا فَٱمْشُواْ فِي مَنَاكِبِهَا وَكُلُواْ مِن رِّزْقَةً مِ وَإِلَيْهِ ٱلنُّشُورُ ١

<sup>[1] (</sup>V.67:5) See the footnote of (V.6:97) and (V.85:1).

to live and to do agriculture on it); so walk in the paths thereof and eat of His provision. And to Him will be the Resurrection.

- 16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should auake?
- 17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.
- 18. And indeed those before them denied (the Messengers of Allâh), then how terrible was My denial (punishment)?
- 19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is All-Seer of everything.
- 20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion.
- 21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).
- 22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on a Straight Way (i.e. Islâmic Monotheism)?
- 23. Say: "It is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give."
- 24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."
  - 25. They say: "When will this promise

ءَأَمِنتُمِمَّن فِي ٱلسَّمَآءِ أَن يَخْسِفَ بِكُورُ ٱلأَرْضَ فَإِذَاهِيَ تَمُورُ ١

أَمْ أَمِنتُ مِّن فِي ٱلسَّمَاءَ أَن يُرْسِلَ عَلَتُكُمْ حَاصيًّا فَسَتَعُلَمُونَ كَيْفَ نَذِيرِ ٧

وَلَقَدْكَذَّبَ ٱلَّذِينَ مِن قَبِلِهِ مْ فَكَيْفَكَانَ نَكِيرِ ٨

أَوَلَوْ يَرَوُا إِلَى ٱلطَّلِرِ فَوَقَهُ مُ صَلَقَاتِ وَيَقْبِضَنَّ مَايُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ١

أَمَّنَ هَذَا ٱلَّذِي هُوَجُندٌ لَّكُوْ يَنصُرُكُومِن دُونِ ٱلرَّحْمَنَ ۚ إِن ٱلْكَفِيرُونَ إِلَّا فِي غُرُورِ ٢

أَمَّنْ هَٰذَا ٱلَّذِي يَرْزُقُكُمُ إِنْ أَمْسَكَ رِزْقَهُ بَل لَّجُواْ فِي عُتُووَنْفُورِ ١

أَفْنَن يَمْشِي مُكِبًّا عَلَى وَجْهِهِ عَ أَهْدَى أَمَّن يَمْشِي سَويًّا عَلَى صِرَطٍ مُّستَقِيم شَ

قُلْهُوَٱلَّذِيٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُٱلسَّمَٰعَ وَٱلْأَبْصَرَ وَٱلْأَفْدَةُ قَلِيلًامَّا تَشْكُرُونَ ٢

قُلْهُوَالَّذِي ذَرَأَكُمْ فِي ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ٥

وَيَقُولُونَ مَتَىٰ هَلَااٱلْوَعَدُ إِن كُنْتُهُ صَلاقِينَ ٥

(i.e. the Day of Resurrection) come to pass if you are telling the truth?"

- 26. Say (O Muhammad صلى الله عليه وسلم ): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."
- 27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!"
- 28. Say (O Muhammad صلى الله عليه وسلم ): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us who can save the disbelievers from a painful torment?"
- 29. Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error"
- 30. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

#### Sûrat Al-Qalam or Nûn (The Pen) LXVIII

In the Name of Allâh. the Most Gracious, the Most Merciful.

1. Nûn.

[These letters (Nûn, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

By the pen and by what they (the angels) write (in the Records of men).

2. You (O Muhammad صلى الله عليه وسلم), by the Grace of your Lord, are not mad.

قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ١

فَلَمَّارَأَوْهُ زُلْفَةَ سِيِّعَتْ وُجُوهُ ٱلَّذِينَ كَفَرُولُ وَقِيلَ هَذَا ٱلَّذِي كُنتُم يهِ عَتَدَّعُونَ ١

قُلْ أَرَءَ يَتُمْ إِنْ أَهْلَكُنِّي ٱللَّهُ وَمَن مَّعِي أَوْرَحِمَنَافَمَن يُجِيرُ ٱلْكَفِرِينَ مِنْ عَذَابِ أَلِيمِ

> قُلْ هُوَ ٱلرَّحْمَرِ ؛ وَامَنَّا بِهِ ، وَعَلَيْهِ تَوَكَّلْنَا ۗ فَسَتَعَلَمُونَ مَنْهُوَفِيضَلَالِ مُبِينِ ٥

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآ فُكُرْغَوَرًا فَمَن يَأْتِيكُمْ

رَجْ وَٱلْقَلَهِ وَمَايِسُطُرُونَ ٢

مَا أَنْتَ بِنعُمَةً رَبِّكَ بِمَجْنُونِ ٢

3. And Verily, for you (O Muhammad صلع الله عليه وسلم will be an endless reward.

- 4. And Verily, you (O Muhammad صلى الله عليه وسلم are on an exalted (standard of) character.
  - 5. You will see, and they will see,
  - 6. Which of you is afflicted with madness.
- 7. Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.
- 8. So (O Muhammad صلى الله عليه وسلم obey you not the deniers [(of Islâmic Monotheism those who deny the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad المال صلى الله عليه وسلم
- 9. They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.
- 10. And (O Muhammad صلى الله عليه وسلم obey you not everyone *Hallâf Mahîn* (the one who swears much and is a liar or is worthless). [Tafsîr At-Tabarî]
- 11. A slanderer, going about with calumnies,
- 12. Hinderer of the good, transgressor, sinful,
- 13. Cruel, and moreover base-born (of illegitimate birth).
- 14. (He was so) because he had wealth and children.
- 15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!"

<sup>[1]</sup> (V.68:8) See the footnote of (V.3:85).

وَإِنَّ لَكَ لَأَجْرًاغَيْرَ مَمْنُونِ ٢

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ٢

فَسَتُبْصِرُ وَيُبْصِرُونَ ۞ بِأَنِيّكُوالْمُفَتُونُ۞ إِنَّ رَبَّكَ هُوَأَغَلُومِن ضَلَّ عَن سَبِيلِهِ ـ وَهُوَأَعَلُمُ مَالْمُفَتَدِينَ۞

فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ۞

وَدُواْ لُوَتُدْهِنُ فَيُدْ هِنُونَ ٢

وَلَا تُطِعْ كُلُّ حَلَّافٍ مَّهِينٍ ٢

هَمَّازِمَّشَّآعِ بِنَمِيمٍ ١

مَّنَّاعِ لِلْخَيْرِمُعْتَدٍ أَثِيمٍ ۞

عُتُلِ بَعَدَ ذَالِكَ زَنِيمٍ

أَن كَانَ ذَا مَالِ وَبَنِينَ ١

إِذَا نُتَّالَىٰ عَلَيْهِ ءَايَكُنَا قَالَ أَسَطِيرُ ٱلْأَوَّلِينَ ٥

- 16. We shall brand him on the snout (nose)!
- 17. Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning.
- 18. Without saying: Inshâ' Allâh (If Allâh wills).
- 19. Then there passed by on it(the garden) a visitation (fire) from your Lord (at night and burnt it) while they were asleep.
- 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).
- 21. Then they called out, one to another as soon as the morning broke.
- 22. Saying: "Go to your tilth in the morning, if you would pluck the fruits."
- 23. So they departed, conversing in secret low tones (saying):
- 24. "No Miskîn (needy man) shall enter upon you into it today."
- 25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).
- 26. But when they saw the (garden), they said: "Verily, we have gone astray."
- 27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!"
- 28. The best among them said: "Did I not tell you: why say you not: Inshâ' Allâh (If Allâh wills)?"
- 29. They said: "Glory to Our Lord! Verily, we have been Zâlimûn (wrong-doers).

سَنَسِمُهُ وعَلَى ٱلْخُرْطُومِ ١

إِنَّابِلَوْنَهُ وَكُمَا بَلُوْنَا أَصْحَكِ ٱلْجِنَّةِ إِذْ أَقْسَمُواْ لِيَصْرُمُنَّهَا مُضمن ٧٠٠٠

وَلَا يَسْتَثَنُّونَ ٨

فَطَافَ عَلَيْهَاطَآمِكُ مِن زَبِّكَ وَهُمْ نَآيِمُونَ ١

فَأَصْبَحَتْ كَالصّريمِ ٢

فَتَادَوْا مُصِيعِينَ

أَن ٱغَدُواْعَلَىٰ حَرْيَكُمُ إِن كُنتُرُ صَرْمِينَ

فَأَنظِلَقُواْ وَهُمْ يَتَخَفَتُونَ ٢

أَن لَا مَذْخُلَنَّهَا ٱلْمِوْمَ عَلَيْكُم مِسْكُنُّ ٢

وَغَدَوْاْعَلَى حَرْدِقَدرينَ

فَلَمَّارَأُوْهَا فَالُوا إِنَّا لَضَآ الُّونَ ٢

بَلْ نَحْنُ مَحْرُومُونَ ٧

قَالَأَوْسَطُهُمُ أَلَمُ أَقُلُلَكُمُ لَوَلَا تُسَبِّحُونَ ٨

قَالُواْسُبَحَنَ رَبِّنَآ إِنَّاكُنَّا ظَالِمِينَ ٥

الجزء ٢٩

- 30. Then they turned one against another, blaming.
- 31. They said: "Woe to us! Verily, we were Tâghûn (transgressors and disobedient)
- 32. We hope that our Lord will give us in exchange a better (garden) than this. Truly. we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter).
- 33. Such is the punishment (in this life), but truly the punishment of the Hereafter is greater if they but knew.
- 34. Verily, for the Muttaqûn (the pious See V.2:2) are Gardens of delight (Paradise) with their Lord.
- 35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimûn (criminals, polytheists and disbelievers, etc.)?
- 36. What is the matter with you? How judge you?
  - 37. Or have you a Book wherein you learn,
- 38. That you shall therein have all that you choose?
- 39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?
- 40. Ask them, which of them will stand surety for that!
- 41. Or have they "partners"? Then let them bring their "partners" if they are truthful!
  - 42. (Remember) the Day when the Shin<sup>[1]</sup>

فَأَقْبَلَ بَغْضُهُ مُ عَلَى بَعْضِ يَتَلَاهُمُونَ ٢

قَالُواْيَوَيْلَنَآ إِنَّاكُنَّا طَيْغِينَ ٢

عَسَمْ، رَبُّنَآ أَن يُبْدِلْنَاخَيْرَاعِنْهَاۤ إِنَّاۤ إِلَّى رَبَّنَا رَغِبُونَ 🕝

كَذَاكَ ٱلْعَذَاكِ وَلَعَدَاكَ ٱلْآخِذَةِ أَكُمَ لَوْكَانُواْ يَعْلَمُهُ نَ 🕝

إِنَّ لِلْمُتَّقِينَ عِندَرَبِهِ مُرجَنَّاتِ ٱلنَّعِيمِ

أَفَنَجَعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ٢

مَالَكُو كَيْفَ تَحْكُمُونَ 📆

أَمْرَلُكُو كِتَكُ فِيهِ نَدُرُسُونَ ٢ إِنَّ لَكُو فِيهِ لَمَا تَخَيَّرُونَ ٢

أَمْرَكُوا أَيْمَنُ عَلَيْنَا بَلِغَةُ إِلَى يَوْمِ ٱلْفِيكَمَةِ إِنَّ لَكُولَمَا تَحَكُّمُونَ ٢

سَلَّهُ مْ أَيُّهُم بِذَالِكَ زَعِيمُ ٥

أَمْلَهُمْ شُكَاءً فَلْيَأْتُواْ بِشُكَا إِنِهِمْ إِن كَانُواْ صَدِقِينَ ۞

يَوْمَ يُكْشَفُ عَن سَاقِ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ

<sup>,</sup>saying صلى الله عليه وسلم I heard the Prophet رضي الله عنه Narrated Abû-Sa'îd رضي الله عنه (V.68:42). a) "Allâh will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate themselves in the world for showing off and for gaining good reputation. Such a one will try to prostrate himself

(on the Day of Judgement) but his back (bones) will become a single (vertebra) bone (so he will not be able to prostrate). (Sahîh Al-Bukhârî, Vol.6, Hadîth No.441).

. صفات الله See the footnote of (V.3:73) .

c) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: We said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet صلى الله عليه وسلم then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god: till there remain those who used to worship Allâh, from the righteous pious ones and the mischievous ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allâh.' It will be said to them, 'You are liars, for Allâh has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink', and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allâh.' It will be said, 'You are liars, for Allâh has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead); till there remain only those who used to worship Allâh (Alone), from the righteous pious ones and the mischievous evil ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today; we heard the call of one proclaiming - Let every nation follow what they used to worship, - and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets. And then it will be said to them, 'Do you know any sign by which you can recognise Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate himself before Him and there will remain those who used to prostrate themselves before Him just for showing off and for gaining good reputation. Such a one will try to prostrate himself but his back (bones) will become a single (vertebra) bone [like one piece of wood and he will not be able to prostrate]. Then the bridge (صلى الله عليه وسلم will be brought and laid across Hell." We (the Companions of the Prophet said, "O Allah's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dân. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)." The Prophet صلى الله عليه وسلم said, "In claiming from me a right that has been clearly proved to be yours, You (Muslims) cannot be more pressing than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allâh! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinar.' Allâh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So, they will take out those whom they will recognise and then they will return. And Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of half a Dinar.' They will take

shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites, and those who pray to show off or to gain good reputation) shall not be able to do so.

- 43. Their eyes will be cast down and ignominy will cover them; they used to be called (for the congregational prayer in the mosque) to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not come to the mosque). [1] [Tafsîr At-Tabarî and al-Qurtubî]
- 44. Then leave Me Alone with such as deny this Qur'an. We shall punish them gradually from directions they perceive not.
- 45. And I will grant them a respite. Verily, My Plan is strong.
- صلى Or is it that you (O Muhammad) ask them a wage, so that they are heavily burdened with debt?
- 47. Or that the Ghaib (the Unseen here in this Verse it means Al-Lauh Al-Mahfûz) is in their hands, so that they can write it down?
- 48. So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while

خَشْعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةً فَوَقَدْ كَانُواْ يُدْعَوْنَ إِلَى

فَذَرْ فِي وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثُ سَنَسَ تَذْرِجُهُ مِّنْ حَيْثُ لَا يَعَامُونَ ١

وَأَمْلِ لَهُمْ إِنَّاكُمْدِي مَتِنُّ ١

أَوْ تَسْعَالُهُمْ أَجْرًا فَهُ مِينِ مَّغْرَمِ مُّثْقَلُونَ ١

أَمْ عِندَهُمُ ٱلْغَيْثُ فَهُمْ يَكْتُبُونَ

فَأَصْبِرَ لِحُكُمْ رَبِّكَ وَلَا تَكُن كَصَاحِب ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَمَكُظُومٌ ١

out whomever they will recognise and return. And then Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant), and so they will take out all those whom they will recognise." Abû Sa'îd said: "If you do not believe me then read the Holy Verse: 'Surely Allâh wrongs not even of the weight of an atom (or a small ant) but if there is any good (done), He doubles it.' (V.4:40)."

added: "Then the Prophets and angels and the believers will صلى الله عليه وسلم intercede, and (last of all) the Almighty (Allâh) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carned by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Gracious. He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 532B). [1] (V.68:43) See the footnote of (V.9:54).

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he was in deep sorrow. (See Verse 21:87).

- 49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him): so he was cast off on the naked shore. while he was to be blamed.
- 50. Then his Lord chose him and made him of the righteous.
- 51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'an), and they say: "Verily, he "!is a madman (صلى الله عليه وسلم Muhammad)
- **52.** But it is nothing else than a Reminder to all the 'Alamîn (mankind and jinn).

#### Sûrat Al-Hâggah (The Inevitable) LXIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The Inevitable (i.e. Dav of Resurrection)!
  - 2. What is the Inevitable?
- 3. And what will make you know what the Inevitable is?
- 4. Thamûd and 'Âd people denied the Oâri 'ah (the striking Hour of Judgement)!
- 5. As for Thamûd, they were destroyed by the awful cry!
- 6. And as for 'Âd, they were destroyed by a furious violent wind!
- 7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!
  - **8.** Do you see any remnants of them?

لَّوَلَآ أَن تَدَرَّكُهُ رِنعَمَةٌ مِّن رَّبِّهِ لَنُبُذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ١

فَأَجْتَيَكُهُ رَبُّهُ وَنَجَعَلَهُ مِنَ ٱلصَّالِحِينَ ٥

وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزْلِقُونَكَ بِأَبْصَرِهِمْلَمَّا سَمِعُواْ ٱلذِّكْرَ وَيَقُولُونَ انَّهُ. لَمَجْنُونٌ ١

وَمَاهُوَ الَّازَكُ"لِلْوَكُم إِنَّ اللَّهُ مَا أَلَّهُ أَنَّ أَنَّ أَنَّ أَنَّ أَنَّ أَنَّ أَنَّ أَن

,ٱللَّهَٱلرَّحْمَازَٱلرَّحِيمِ

الْمَاقَةُ أَنَّ

مَالَلْمَآفَةُ ٢ وَمَا أَدْرَىٰكَ مَا ٱلْحَاقَةُ ٢

كَذَّبَتْ ثَمُودُ وَعَادٌ بِٱلْقَارِعَةِ

فَأَمَّا ثَمُودُ فَأَهْلِكُواْ بِٱلطَّاعِيَةِ ٥

وَأَمَّاعَادٌ فَأُهۡلِكُواْبِرِ بِحِصۡرۡصَرِعَاتِيَةِ

سَخَّرَهَاعَلَيْهِمْ سَبْعَ لَيَالِ وَثَعَلِنيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَاصَرْعَى كَأَنَّهُ مُرْأَعْكَازُ نَخْلِخَاوِيَةِ

فَهَا يَرَىٰ لَهُمِينَ بَاقِيَةِ ٨

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- 9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of Lût (Lot)] committed sin.
- 10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment.
- 11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)].
- 12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears.
- 13. Then when the Trumpet will be blown with one blowing (the first one).
- 14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.
- 15. Then on that Day shall the (Great) Event befall.
- 16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.
- 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.
- 18. That Day shall you be brought to Judgement, not a secret of you will be hidden.
- 19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!
- 20. "Surely, I did believe that I shall meet my Account!"
  - 21. So he shall be in a life, well-pleasing.
  - 22. In lofty Paradise,

وَجَآءَ فَرْعَوْنُ وَمَن قَيْلَهُ ، وَٱلْمُؤْتَفِكُ ثُن بِٱلْخَاطِئَةِ ٥

فَعَصَوْاْ رَسُولَ رَبِّهِ مْ فَأَخَذَهُمْ أَخْذَةً زَّالِمَةً

إِنَّا لَمَّا طَعَا ٱلْمَآءُ حَمَلْنَكُو فِي ٱلْجَارِيَّةِ ١

لنَجْعَلَهَالَكُونَ لَكِرَةً وَتَعَيَّهَا أَذُنُ وَعِيَةٌ ١

فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفْخَةٌ وَكِعِدَةٌ أَنَّ

وَمُهِلَتِ ٱلْأَرْضُ وَٱلْمِيالُ فَذَكَّادَكَّةً وَحِدةً ١

فَيَوْمَهِذِ وَقَعَتِ ٱلْوَاقِعَةُ ١

وَٱنشَقَّتِٱلسَّمَآءُ فَهِي يَوْمَ إِ وَاهِيَةٌ ١

وَٱلْمَلَكُ عَلَىٰ أَرْجَابِهِ أُويَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَدِد ثَمَننَةُ ۞

يؤمَيذِ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُونَا فَأَفَدُ ١

فَأَمَّا مَنْ أُونَ كِتَلَبَهُ وبِيَمِينِهِ عِفَقُولُ هَاؤُمُ أَقْرَءُ وأَكْنِيمَهُ ١

إِنَّ ظَنَنتُ أَنِّي مُلَقِ حِسَابِيَهُ ٢

فَهُوَ فِي عِيشَةِ رَّاضِيَةِ ١ في جَنَّةِ عَاليَةِ ٢

- 23. The fruits in bunches whereof will be low and near at hand.
- 24. Eat and drink at ease for that which you have sent on before you in days past!
- 25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!
- 26. "And that I had never known how my Account is!
  - 27. "Would that it (death) had been my end!
  - 28. "My wealth has not availed me;
- 29. "My power (and arguments to defend myself) have gone from me!"
- **30.** (It will be said): "Seize him and fetter him;
  - 31. Then throw him in the blazing Fire.
- **32.** "Then fasten him with a chain whereof the length is seventy cubits!"
- **33.** Verily, he used not to believe in Allâh, the Most Great,
- **34.** And urged not on the feeding of *Al-Miskîn* (the poor). [1]
  - 35. So no friend has he here this Day,
- **36.** Nor any food except filth from the washing of wounds.
- 37. None will eat it except the *Khâti'ûn* (sinners, disbelievers, polytheists).
  - 38. So I swear by whatsoever you see,
  - 39. And by whatsoever you see not,

قُطُوفُهَا دَانِيَةٌ ١

كُلُواْ وَٱشْرَبُواْ هَنِيَنَا بِمَا أَسْلَفْتُمْ فِي ٱلْأَيّا مِٱلْخَالِيةِ ٥

وَأَمَّامَنَّ أُونَ كِتَنَهُ رِيشِمَالِهِ مِفَقُولُ يَكَنَتَنِي لَةُ أُوتَكَنَّمَةُ ۞

وَلَمْ أَذْرِمَا حِسَابِيَهُ ٥

يَلَيْتَهَاكَانَتِٱلْقَاضِيَةَ ۞ مَآأَغَيْرَعَنِي مَالَكُ ۞

هَلَكَ عَنَّ سُلَطَنيَهُ ٢

خُذُوهُ فَغُلُوهُ ٢

ئُوَّ اَلْجَحِيمَ مَصَلُّوهُ ۞ ئُوَّ فِي سِلْسِلَةِ ذَرَعُهَ اسَبْعُونَ ذِرَاعًا فَأَسْلُكُوهُ ۞

إِنَّهُ وَكَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ

وَلَا يَحْضُ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

فَلَيْسَ لَهُ ٱلْيُوْمَ هَهُنَا حَمِيرٌ ۞ وَلَاظَعَامُ إِلَّامِنْ غِسْلِين ۞

لَايَأْكُلُهُ مِ إِلَّا ٱلْخَطِئُونَ ٢

فَلَآ أُقۡیدُ مِیمَاتُبْصِرُونَ ۞ وَمَالَاتُنْصُرُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.69:34) a) See the footnote of (V.2:83).

b) Narrated 'Abdullâh ibn 'Amr زضي الله عنه وسلم A man asked the Prophet رضي الله عنه وسلم "What sort of deeds (or what qualities) of Islâm are good?" The Prophet صلى الله عليه وسلم replied, "To feed (the poor) and greet those whom you know and those whom you do not know". (Sahîh Al-Bukhârî, Vol.1, Hadîth No. 11).

40. That is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad which he has brought from صلى الله عليه وسلم Allâh].

- 41. It is not the word of a poet: little is that you believe!
- 42. Nor is it the word of a soothsayer (or a foreteller): little is that you remember!
- 43. (This is the) Revelation sent down from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- صلى الله عليه 44. And if he (Muhammad had forged a false saying concerning Us (وسلم (جل جلاله Allâh).
- 45. We surely would have seized him by his right hand (or with power and might),
- 46. And then We certainly would have cut off his life artery (aorta),
- 47. And none of you could have withheld Us from (punishing) him.
- 48. And Verily, this (Qur'an) is a Reminder for the Muttaqûn (the pious - See V.2:2).
- 49. And Verily, We know that there are some among you that deny (this Qur'an). (Tafsîr At-Tabarî)
- 50. And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection).[1]
- 51. And Verily, it (this Qur'an) is an absolute truth with certainty. [2]
- 52. So glorify the Name of your Lord, the Most Great. [3]

إِنَّهُ وُلَقَوَّلُ رَسُولِ كَرِيرٍ ٢

وَمَاهُوَ بِقَوْلِ شَاعِرْ قِلِيلَامَّا تُؤْمِنُونَ ١

وَلَابِقَوْلِكَاهِنَ قِليلَا مَّاتَذَكَّرُونَ

تَنزيلٌ مِن رَّبَ ٱلْعَلَمِينَ ٢

وَلُوْ تَقَوَّلَ عَلَيْنَا بِغَضَ ٱلْأَقَاوِيلِ (إِنَّ)

لَأَخَذُنَا مِنْهُ بِٱلْيَمِينِ ٢

ثُرَّ لَقَطَعْنَامِنْهُ ٱلْوَتِينَ 📆

فَمَامِنكُمُ مِّنَ أَحَدٍ عَنْهُ حَجِزِينَ ٧

وَانَّهُ وَلَتَذْكِرَةٌ لِّلْمُتَّقِينَ ١

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُمْ مُكَذِّبِينَ ١

وَإِنَّهُ وَلَحَسْرَةً عَلَى ٱلْكَيْفِرِينَ ٥

وَإِنَّهُ وَلَحَقُّ ٱلْيَقِينِ ٥

فَسَيِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ٥

<sup>&</sup>lt;sup>[1]</sup> (V.69:50) See the footnote of (V.3:85).

<sup>[2] (</sup>V.69:51) See the footnote of (V.10:37).

<sup>[3] (</sup>V.69:52) See footnotes of (V.13:28).

#### Sûrat Al-Ma'ârij (The Ways of Ascent) LXX

In the Name of Allâh, the Most Gracious,the Most Merciful.

- 1. A questioner asked concerning a torment about to befall
- **2.** Upon the disbelievers, which none can avert,
- 3. From Allâh, the Lord of the ways of ascent.
- **4.** The angels and the  $R\hat{u}h$  [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.
- 5. So be patient (O Muhammad صلى الله عليه وسلم), with good patience.
- **6.** Verily, they see it (the torment) afar off.
  - 7. But We see it (quite) near.
- **8.** The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead).
- 9. And the mountains will be like flakes of wool.
- 10. And no friend will ask a friend (about his condition),
- 11. Though they shall be made to see one another (i.e. on the Day of Resurrection, there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help). The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children,
  - 12. And his wife and his brother,
  - 13. And his kindred who sheltered him,



سَأَلَ سَآيِلُ بِعَذَابِ وَاقِعِ ٥

لِلْكَافِرِينَ لَيْسَلَهُ وَدَافِعٌ ٢

مِّنَ ٱللَّهِ ذِي ٱلْمَعَارِجِ ۞

تَعَرُجُ ٱلْمَلَدَيِكَةُ وَٱلرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ. خَسَمَ أَلْفَ سَنَةِ ۞

فَأُصْبِرْصَبْرَاجَمِيلًا ٥

إِنَّهُ مُ يَرَوْنَهُ ربَعِيدًا ۞

وَنَرَنهُ قَرِيبًا۞ يَوْمَتَكُونُ اُلسَّمَاۤءُ كَالْمُهْلِ۞

وَتَّكُونُ ٱلْجِبَالُكَالْعِهْنِ ۞

وَلَايِسَّعَلُ حَيِيرُ حَمِيمًا ١

يُبَصَّرُونَهُ وَيُوَدُّالُمُجْرِمُ لَوَيَفْتَدِى مِنْ عَذَابِ يُومِيذِ بِبَنِيهِ ۞

> ڝۜڂؠؘؾۅۦۅۧٲڿۑۅ۞ ٟڡؘڝؠڵؾؚۅٱڵۼؖؿؙۊؠۣۅ۞

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14. And all that are in the earth, so that it might save him.[1]

- 15. By no means! Verily, it will be the Fire of Hell.
- 16. Taking away (burning completely) the head skin!
- 17. Calling [2] (all) such as turn their backs and turn away their faces (from Faith) spicking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food-grain from the earth with its beak and swallows it upl (Tafsîr Al-Ourtubî)
- 18. And collect (wealth) and hide it (from spending it in the Cause of Allâh).
  - 19. Verily, man was created very impatient;
- 20. Irritable (discontented) when evil touches him:
- 21. And niggardly when good touches him
- 22. Except those who are devoted to Salât (prayers).[3]
- 23. Those who remain constant in their Salât (prayers);
- 24. And those in whose wealth there is a recognised right
- 25. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).
- 26. And those who believe in the Day of Recompense.

نَزَّاعَةَ لِلشَّوَىٰ ١

تَدْعُواْمَ أَرْدَ وَقُولًا ١٨٠

وَجَمَعَ فَأَوْعَيَ ٨

إِذَا مَسَّهُ ٱلشَّرُ حَرُوعًا ٢

وَاذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا

إلَّا ٱلْمُصَلِينَ ۞

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ

<sup>&</sup>lt;sup>[1]</sup> (V.70:14) See the footnote (B) of (V.51:60).

<sup>(</sup>V.70:17) (i.e. the Hell will call out): "[O Kâfir (O disbeliever in Allâh, His angels, His Books, His Messengers, Day of Resurrection and in Al-Qadar (Divine Preordainments), O Mushrik (O polytheist, disbeliever in the Oneness of Allah)

<sup>&</sup>lt;sup>[3]</sup>(V.70:22) See the footnote of (V.9:91).

27. And those who fear the torment of their Lord.

- 28. Verily, the torment of their Lord is that before which none can feel secure.—
- 29. And those who guard their chastity (i.e. private parts from illegal sexual acts).<sup>[1]</sup>
- **30.** Except from their wives or the (women slaves) whom their right hands possess for (then) they are not blameworthy.
- 31. But whosoever seeks beyond that, then it is those who are trespassers. [2]
- **32.** And those who keep their trusts and covenants.
- 33. And those who stand firm in their testimonies.
- **34.** And those who guard their *Salât* (prayers) well. [3]
- **35.** Such shall dwell in the Gardens (i.e. Paradise), honoured.
- **36.** So what is the matter with those who disbelieve that they hasten to listen from you [O Muhammad (صلی الله علیه وسلم), in order to deny you and to mock at you, and at Allâh's Book (this Qur'ân)].

وَٱلَّذِينَهُم ِمِّنَ عَذَابِ رَبِّهِ مِمُّشْفِقُونَ ۞

إِنَّ عَذَابَ رَبِّهِ مِغَيْرُمَأَمُونِ ٨

وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَفِظُونَ ۞

إِلَّا عَلَىٰٓ أَزُوْجِهِ مِّ أَوْمَا مَلَكَتْ أَيْمَنُكُمُّ ۚ فَإِنَّهُمُّ عَيْرُمَلُومِينَ ۞

فَمَنِ ٱبْنَغَىٰ وَرَآءَ ذَالِكَ فَأُوْلَٰذِيكَ هُمُ ٱلْعَادُونَ ٢

وَٱلَّذِينَ هُوْلِا مَّنَاتِهِمْ وَعَهْدِهِمْ زَعُونَ ٢

وَٱلَّذِينَ هُرِيشَهَدَاتِهِرَقَآيِمُونَ ٢

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُعَافِظُونَ ۞

أُوْلَيْكِ فِي جَنَّتِ مُكْرُمُونَ ٢

فَمَالِ ٱلَّذِينَ كَفَرُو أُقِبَلَكَ مُهْطِعِينَ ۞

(31 (V.70:34) See (V.2:238) and its footnote.

<sup>[1] (</sup>V.70:29) Narrated Sahl ibn Sa'd ترضي الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his mouth, tongue and his private parts),\* I guarantee Paradise for him." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 481).

<sup>\*</sup> i.e., whoever protects his tongue from illegal talk like telling lies, or backbiting, etc., and his mouth from eating and drinking of forbidden illegal things, etc., and his private parts from illegal sexual acts.

<sup>[2] (</sup>V.70:31) Narrated Anas رضي الله عنه I will narrate to you a Hadîth I heard from Allâh's Messenger صلى and none other than I will tell of it. I heard Allâh's Messenger صلى and none other than I will tell of it. I heard Allâh's Messenger سلم saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will be very common; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.158).

- 37. (Sitting) in groups on the right and on the left (of you, O Muhammad صلى الله عليه وسلم)?
- **38.** Does every man of them hope to enter the Paradise of Delight?
- **39.** No, that is not like that! Verily, We have created them out of that which they know!
- **40.** So I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able
- **41.** To replace them by (others) better than them; and We are not to be outrun.
- **42.** So leave them to plunge in vain talk<sup>[1]</sup> and play about, until they meet their Day which they are promised —
- **43.** The Day when they will come out of the graves quickly as racing to a goal,
- **44.** With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

## Sûrat Nûh (Noah) LXXI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment."
- 2. He said: "O my people! Verily, I am a plain warner to you,
- **3.** "That you should worship Allâh (Alone), fear(be dutiful to) Him, and obey me,
- 4. "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew."

عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ۞

أَيْطَمَعُكُلُ أَمْرِي مِنْهُ وَأَن يُدْخَلَجَنَّهَ يَعِيرِ ٢

كَلِّكَّ إِنَّا خَلَقْنَاهُم مِمَّا يَعْلَمُونَ ٢

فَلَا أَقْسِمُ بِرَبِ ٱلْمَشَرِقِ وَٱلْمَغَرِبِ إِنَّا لَقَدِرُونَ ٥

عَلَىٰٓ أَن نُبُدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوفِينَ ۞

فَذَرُهُمْ يَخُوضُواْ وَيَلْعَبُواْ حَتَّى يُلَقُواْ يَوْمَهُمُ ٱلَّذِي يُوعَدُونَ ۞

يَوَمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعَا كَأَنَّهُمْ إِلَىٰ ثُصُبِ يُوفِضُونَ ۞ خَشِعَةً أَتَسَرُمُوْ تَرَّهَفُهُمْ ذِلَّةٌ أَذَلِكَ ٱلْيَوَمُ ٱلَّذِي كَاثُواْ هُ عَدُونَ ۞



بِسَــــِوْلَسَّهِ ٱلنَّهَ ٱلرَّحْيَةُ ٱلرَّحِيهِ

إِنَّاأَرْسَلْنَانُوجًاإِلَىٰ قَوْمِهِۦًأَنْ أَنذِرْ قَوْمَكَ مِن فَبْلِ أَن يَأْتِيَهُمْ عَذَاكُ أَلِيهٌ ۞

قَالَ يَنْقَوْمِ إِنِّي لَكُونَذِيرٌ مُّبِيثُ ٢

أَنِ ٱغَبُدُوا ٱللَّهَ وَاتَّقُوهُ وَأَطِيعُونٍ ٢

يغَفِرْلَكُمْ مِن دُنُوبِكُمْ رَيُؤَخِرَكُمْ إِلَىٰ أَجَلِ مُسَمَّىٌ ۚ إِنَّ أَجَلَ اللَّهِ إِذَاجَاءَ لا يُؤَخَّرُ لَوَكُنْتُهُ تَعَامُونَ ۞

<sup>[1] (</sup>V.70:42) See the footnote of (V.4:5).

- 5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism).[1]
- 6. "But all my calling added nothing but to (their) flight (from the truth).
- 7. "And Verily, every time I called to them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.
- 8. "Then Verily, I called to them openly (aloud).
- 9. "Then Verily, I proclaimed to them in public, and I have appealed to them in private.
- 10. "I said (to them): 'Ask forgiveness from your Lord, Verily, He is Oft-Forgiving:
- 11. 'He will send rain to you in abundance.
- 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers."
- 13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness).
- 14. While He has created you in (different) stages [i.e. first Nutfah, then 'Alagah and then Mudghah, see (V.23:13,14)].
- 15. See you not how Allâh has created the seven heavens one above another?
- 16. And has made the moon a light therein, and made the sun a lamp?

قَالَ رَبِّ إِنِّ دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ٥

فَلَمْ يَزِدْهُمْ دُعَلَهِ يَ إِلَّا فِرَارًا ٥

وَإِنِّى كُلَّمَادَعَوْتُهُمْ لِتَغْفِرَلَهُمْ جَعَلُوٓا أَصَابِعَهُمْ فِي ءَاذَانِهِ مِ وَٱسْتَغْشَهُ إِنْهَابِهُ مِ وَأَصَرُ واْ وَٱسْتَكَكَّرُواْ آستگارًا ٧

ثُمَّ إِنِّ دَعَوْتُهُمْ حِهَارًا ٨

ثُمَّ إِنَّ أَعْلَنتُ لَهُ مِ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ٥

فَقُلْتُ أَسْتَغُهِ وَأُرَيَّكُم إِنَّهُ كَانَ غَفَّارًا ١

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ١

وَيُمْدِدْكُمُ بِأَمْوَال وَيَنِينَ وَيَجْعَل لَّكُوْجَنَّتِ وَيَجْعَل لَكُ أَنْهَا ١

مَّالَّكُهُ لَا تَرْجُونَ لِلَّهِ وَقَالَ اللَّهُ

وَقَدْ خَلَقَكُو أَطْوَارًا ١

أَلْرَتَرَوْأُكَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَوْتِ طِبَاقًا ١

وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا اللَّهُ

<sup>[1] (</sup>V.71:5) See the footnote of (V.2:143).

- 17. And Allâh has brought you forth from the (dust of) earth. (Tafsîr At-Tabarî)
- 18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection).
- 19. And Allâh has made for you the earth a wide expanse.
- 20. That you may go about therein in broad roads
- 21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.
  - 22. "And they have plotted a mighty plot.
- 23. "And they have said: 'You shall not leave your gods: nor shall you leave Wadd. nor Suwâ', nor Yaghûth, nor Ya'ûa nor Nasr' (these are the names of their idols).
- 24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the Zâlimûn (polytheists, wrong-doers, and disbelievers) except error."
- 25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh.
- 26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!
- 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.
- 28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zâlimûn (polytheists, wrong-doers, and disbelievers) grant You no increase but destruction!"

وَٱللَّهُ أَنْبَتَكُم مِنَ ٱلأَرْضِ نَبَاتَا ١

ثُرَّيُعيدُكُمْ فِيهَا وَيُخْرِجُكُ إِخْرَاجَاهُ

وَٱللَّهُ جَعَلَ لَّكُوا ٱلأَرْضَ بِسَاطًا ١

لِتَسَلُّكُواْمِنْهَا سُبُلَافِجَاجًا ٥

قَالَ نُوحٌ زَّتِ إِنَّهُمْ عَصَوْنِي وَٱتَّبَعُواْ مَن لَّرَيْزَهُ مَالُهُ, وَوَلَدُهُ وَإِلَّا خَسَارًا ١

وَمَكُونُ وَالْمَكُورُ الْكُبَّارَ ١ وَقَالُواْ لَاتَذَرُنَّ ءَالْهَتَكُو وَلَاتَذَرُنَّ وَدَّا وَلَاسُهَاعًا وَلَا يَغُوثَ وَيَعُونَ وَنَعُونَ وَنَسَرًا ٢

وَقَدْ أَضَلُّواْ كَثِيرًا وَلَا تَزِدِ ٱلظَّالِمِينَ إِلَّاصَلَا ۞

مِّمَّا خَطِيَّتِهِمْ أُغُرِقُواْ فَأَدْخِلُواْ نَارًا فَلَةً يَحِدُواْ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ٥

وَقَالَ فُحٌ زَّتِ لَاتَذَرْعَلَى ٱلْأَرْضِ مِنَ ٱلْكَفِرِينَ دَيَّارًا 💮

إِنَّكَ إِن مَّذَرْهُمْ يُضِلُّواْ عِبَادَكَ وَلَا يَلِدُوٓاْ إِلَّا فَاجِزُكَ فَأَلَا ١

رَّبّ أغْفِرُ لِي وَلُولِدَيُّ وَلِمَن دَخَا بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ وَلَاتَزِدِ ٱلظَّالِمِينَ الَّاتَكَارُاُ 🕲

#### Sûrat Al-Jinn (The Jinn) LXXII

In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. Say (O Muhammad صلى الله عليه وسلم : "It has been revealed to me that a group (from three to ten in number) of inn[1] listened (to this Qur'an). They said: 'Verily. we have heard a wonderful Recitation (this Qur'ân)!
- 2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).
- 3. 'And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).[2]
- 4. 'And that the foolish among us [i.e. Iblîs (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood.
- 5. 'And Verily, we thought that men and jinn would not utter a lie against Allâh.
- 6. 'And Verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.
- 7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).
- 8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.

قُل أُوحِيَ إِلَى أَنَّهُ ٱسْتَمَعَ نَفَرُيْمِنَ ٱلْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُءَانًا عَجَالًا ﴾

يَهْدِيَ إِلَى ٱلرُّشْدِ فَعَامَنَا بِيِّهِ وَلَن نُشْرِكَ بِرَيِّنَآ أَحَدًا ٢

وَأَنَّهُ رِتَعَالَا جَدُّ رَبَّنَا مَا ٱتَّخَذَ صَيحِبَةً وَلَا وَلَدًا ٢

وَأَنَّهُ رُكَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا

وَأَنَا ظَنَنَّا أَن لَّن تَقُولَ ٱلْإِنسُ وَلُلِئ عَلَى ٱللَّهِ كَذِبًا ٥ وَأَنَّهُ كِنَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرَجَالٍ مِّنَ ٱلْجِنَّ فَادُوهُ رَهَقًا ٦

وَأَنَّهُمْ ظَنُّهُ أَكُمَا ظَنَتُهُ أَن لَّن سَعَثَ ٱللَّهُ أَحَدًا ۞

وَأَنَّا لَمَسْنَا ٱلسَّمَاءَ فَوَجَدْنَهَا مُلِئَّتِ حَرَسًا شدىدًا وَشُهُمًا ٨

<sup>&</sup>lt;sup>[1]</sup> (V.72:1) Jinn: Allåh created jinn from fire and created human beings from mud and angels from light.

<sup>&</sup>lt;sup>[2]</sup> (V.72:3) : A) See the footnote of (V.2:116) and (V.6:101).

B) See the footnote (C) of (V.68:42).

- 9. 'And Verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush.
- 10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.
- 11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).
- 12. 'And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight.
- 13. 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.
- 14. 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are Al-Qâsitûn (disbelievers those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."
- 15. And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell.
- 16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm), We would surely have bestowed on them water (rain) in abundance.
- 17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

وَأَنَّاكُنَّانَقُعُدُمِنْهَامَقَاعِدَلِلسَّمَّعِ فَمَن يَسْتَمِعِ ٱلْآنَيَجِذَلَهُ,شِهَابَارَصَدَا۞

ٷؙڶؘٵۜڵؘٮؘٚڎڔؾٲؘۺۧڗؙڷؙڔۣؠۮؠؚ؈۬ٳڶٲۯۻٲڋٲڒۯؠڣؚؠ ڒؿؙۿؙڡ۫ۯٮۺؘڬٵ۞

وَأَنَّامِنَّا ٱلصَّلِحُونَ وَمِنَّا دُونَ ذَلِكَّ كُنَّا طَرَآيِقَ قِدَدًا ٦

وَأَنَاظَنَنَّا أَنلَن نُعُجِزَ اللَّهَ فِي ٱلْأَرْضِ وَلَن نُغُجِزَهُ ِهَرَيًا ۞

وَأَنَّالُمَّاسَمِعْنَاٱلَّهُدَىٰٓءَامَنَابِقِّهِۦفَمَن يُؤْمِنْ بِرَبِّهِ؞ فَلايَخَافُ جَنِّسَا وَلارَهَقَا۞

وَأَنَّامِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَسِطُونَّ فَمَنْ أَسْلَمَ فَأُوْلَتِهِكَ تَحَرَّوْاْ رَشَدَاقَ

وَأَمَّا ٱلْقَلِيطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَبًا

وَأَلْوِ ٱسْتَقَامُواْعَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَهُم مَّآةَ غَدَقًا ١

لِّنَفْتِنَهُمْ فِيدُ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ - يَسَلُكُهُ عَذَابًاصَعَدَا ۞

18. And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.[i]

19. And when the slave of Allâh stood up (صلى الله عليه وسلم Muhammad) invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's (صلى الله عليه وسلم) recitation).

- 20. Say (O Muhammad صلى الله عليه وسلم): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."
- 21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
- 22. Say (O Muhammad صلع الله عليه وسلم ): "None from can protect me Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him.
- 23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever "[2]
- 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and important concerning numbers.
- 25. Say (O Muhammad صلى الله عليه وسلم): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.
- 26. "(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."

وَأَنَّ ٱلْمُسَاجِدَ لِلَّهِ فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدًا

وَأَنَّهُ وَلَمَّاقَامَ عَبُدُ ٱللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَيْهِ لِيَدَا ١

قُلْ إِنَّمَا أَدْعُواْرَتِي وَلِإَ أُشْرِكُ بِهِ مَ أَحَدًا ١

عُلْ إِنَّى لَآ أَمْلِكُ لَكُوْضَرًّا وَلَارَشَدُا ١٠

قُلْ إِنَّ لَن يُجِيرَني مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ -مُلْتَحَدًا ش

إِلَّا بَلَغَا مِّنَ ٱللَّهِ وَرِسَلَاتِهِ عَوَمَن يَعْضِ ٱللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ وِنَارَجَهَنَّمَ خَلدينَ فيهَا أَيدًا ١

حَتَّى إِذَا رَأُوٓ أُمَا لُوعَدُونَ فَسَبَعْ لَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ١

قُل إِنْ أَدْرِيَ أَقَوِيكُ مَّا لُوْعَدُونَ أَمْ يَجْعَلُ لَهُ و رَبِّيَ أَمَدًا ١

عَلِمُ ٱلْغَيْبِ فَلَايُظُهِرُ عَلَىٰ غَيْبِهِ } أَحَدًا ١

<sup>(</sup>V.72:18) See the footnote of (V.2:165).

<sup>&</sup>lt;sup>[2]</sup> (V.72:23) See the footnote of (V.3:85).

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27. Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

**28.** [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

إِلَّا مَن ٱرْتَضَىٰ مِن رَّسُولِ فَإِنَّهُ ويَسَلُكُ مِنْ بَيْنِ يكَيْهِ وَمِنْ خَلْفِهِ ٥ رَصَدُا ١

لِيَعْلَمَ أَن قَدْ أَبَّلَغُواْ رِسَلَاتٍ رَبِّهِمْ وَأَحَاطُ بِهَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْنِ عَدَدًا ١

## Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O you wrapped in garments (i.e. Prophet !(صلى الله عليه وسلم Muhammad
  - 2. Stand (to pray) all night, except a little —
  - 3. Half of it or a little less than that,
- 4. Or a little more. And recite the Our'an (aloud) in a slow, (pleasant tone and) style. [1]
- 5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws).
- **6.** Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh).
- 7. Verily, there is for you by day prolonged occupation with ordinary duties.
- 8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.
  - 9. (He Alone is) the Lord of the east and



تَأَتُّهَا ٱلْهُزِّمِلُ ٢

وُ ٱلَّالَ إِلَّاقَلِيلَا ١ يِضْفَهُ وَأُوانِقُصْ مِنْهُ قَلِيلًا ٣ أَوْرِدْ عَلَيْهِ وَرَيِّلُ ٱلْقُرْءَانَ تَرْتِيلًا ١

إِنَّاسَنُلْقِي عَلَيْكَ قَوْلَا ثَقِيلًا ٥

إِنَّ نَاشِئَةَ ٱلَّيْلِهِيَ أَشَدُّ وَطُئَا وَأَقْوَمُ قِيلًا ۞

إِنَّ لَكَ فِي ٱلنَّهَارِ سَبْحَاطُوبِلَا ٧

وَأَذَكُرُ أَسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

زَيُّ ٱلْمَشْرِقِ وَٱلْمَغْ بِلا ٓ إِلَّهُ إِلَّاهُو فَاتَّخَذْهُ وَكِيلًا ٥

<sup>&</sup>lt;sup>[1]</sup> (V.73:4) See the footnote of (V.29:51).

the west; Lâ ilâha illâ Huwa (none has the right to be worshipped but He). So take Him Alone as Wakîl (Disposer of your affairs).

- 10. And be patient (O Muhammad صلى الله وسلم with what they say, and keep away from them in a good way.
- 11. And leave Me Alone to deal with the deniers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while.
- 12. Verily, with Us are fetters (to bind them), and a raging Fire.
- 13. And a food that chokes, and a painful torment.
- **14.** On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out.
- 15. Verily, We have sent to you (O men) a Messenger (Muhammad صلی الله علیه وسلم) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).
- **16.** But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment.
- 17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed,
- 18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.
- 19. Verily, this is an admonition: therefore whosoever wills, let him take a Path to His Lord!

وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجَرًا جَمِيلًا

وَذَرْنِي وَٱلْمُكَذِبِينَ أُولِي ٱلنَّعْمَةِ وَمَهِلْهُمْ قَلِيلًا ١

إِنَّ لَدَيْنَآ أَنكَالَاوَجَحِيمَا ١

وَطَعَامَاذَاغُصَّةِ وَعَذَابًا أَلِيمًا ١

يَوْمَ تَرَجُفُ ٱلْأَرْضُ وَلَلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَدِيبَا مَّهِيلًا ٢

ٳؚڡٞٵۧۯ۫ڝٙڶٮٙٵٙٳڶؽڮؙڕۯڛؗۅڵۺۼڐٵۼڶؽڮٛۄؙڬڡٙٵٞۯ۫ڝڶٮٙٵٟڮؘ ڡؚۯٛڠۊڹؘۯڛؙۅؙڵ۞

فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذُ نَاهُ أَخَذَا وَبِيلًا ١

فَكَيْفَ تَتَقُونَ إِن كَفَرْتُرُيْوَمًا يَجْعَلُ ٱلْوِلْدَانَ شِيبًا ۞

ٱلسَّمَاءُ مُنفَطِرٌ بِفِي كَانَ وَعَدُهُ مَفْعُولًا

إِنَّ هَذِهِ مَنْذَكِرَةٌ فَمَن شَلَةَ ٱتَّخَذَ إِلَىٰ رَبِهِ م سَبِيلًا ۞

<sup>&</sup>lt;sup>[1]</sup> (V.73:9) See the (V.3:173) and its footnotes.

<sup>[2] (</sup>V.73:15) See the footnotes of (V.2:252).

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Our'an as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Our'an as may be easy (for you), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and lend Allâh a goodly loan. And whatever good you send before you for vourselves (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward. And seek Forgiveness of Allâh. Verily, Allâh Oft-Forgiving, Most-Merciful<sup>[1]</sup>

\* إِنَّ رَبَكَ يَعَلَمُ الْنَكَ تَقُومُ أَذَىٰ مِن ثُلُقَى ٱلْتِلِ وَضَفَهُ، وَثُلْثُهُ وَ وَطَا يَفَةُ مِنَ ٱلَّذِينَ مَعَكُ وَاللَّهَ يُقَدِّدُ ٱلنِّيلَ وَالنَّهَا رَّعِلِمَ أَن لَن تُحْصُوهُ فَتَابَ عَلَيْهُ مَّرَضَى وَءَاخَرُونَ يَضْرِيُونَ فِي عَلِمَ أَن سَيَكُونُ مِن فَضْ لِ ٱللَّهِ وَءَاخَرُونَ يُضِّرِيُونَ فِي ٱلأَرْضِ يَبْتَعُونَ مِن فَضْ لِ ٱللَّهِ وَءَاخَرُونَ يُضِّيلُونَ فِي سَبِيلِ اللَّهِ فَقُونَ مِن فَضْ لِ ٱللَّهِ وَءَاخُرُونَ يُقَلِيهُوا الصَّلَوةَ وَعَاثُولُ الزَّكُوةَ وَلَقُوضُوا ٱللَّهَ قَرَضًا حَسَنا وَمَانَفَيْهُ وَاللَّمَ اللَّهُ مَعْدُرُوا ٱللَّهَ خَيْرِيجُدُوهُ عِنذَا لَلَهِ هُوخَيْرًا وَأَعْظَمَ أَجْزًا وَاسْتَغْفِرُوا ٱللَّهَ إِنَّ اللَّهَ عَعُورٌ رَجِيمٌ اللَّهِ

# Sûrat Al-Muddaththir (The One Enveloped) LXXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O you (Muhammad صلى الله عليه وسلم) enveloped in garments!
  - 2. Arise and warn!
  - 3. And magnify your Lord (Allâh)!
  - 4. And purify your garments!
- **5.** And keep away from *Ar-Rujz* (the idols)!
- **6.** And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him).



يَئَأَيُّهَا ٱلْمُدَّثِّرُ ١

فُرُفَأَذِرْ ۞ وَرَبَّكَ فَكَبِرْ ۞ وَيْدَابَكَ فَطَهِرْ ۞ وَيْدَابَكَ فَطَهِرْ ۞

وَلَاتَنَنُ تَسْتَكُمْرُ ١

 $<sup>\</sup>ensuremath{^{\mathfrak{I}\mathfrak{1}\mathfrak{1}}}$  (V.73:20) See the footnotes of (V.50:39).

Sûrah 74. Al-Muddaththir Part 29 800	سورة المدثر ٧٤ الجزء ٢٩
7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!	وَلَرْيِكَ فَأَصْدِر ۞
<b>8.</b> Then, when the Trumpet is sounded (i.e. the second blowing of the horn).	فَإِذَا نُقِرَ فِي ٱلنَّا قُورِ ٥
9. Truly, that Day will be a Hard Day —	فَاذِلكَ يَوْمَ إِذِيَوْمُ عَسِيرٌ ٢
10. Far from easy for the disbelievers.	عَلَى ٱلْكَيْفِرِينَ عَيْرُيْسِيرِ ۞
11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children etc. i.e. Al-Walîd ibn Al-Mughîrah Al-Makhzûmî).	ى روي دَرْنِي وَمَنْ خَلَقْتُ وَجِيدًا ۞
12. And then granted him resources in abundance.	وَجَعَلْتُ لَهُ,مَا لَامَّتَدُودَا ۞
13. And children to be by his side.	وَيَنينَ شُهُودَا ٦
<b>14.</b> And made life smooth and comfortable for him.	وَمَهَّ دَتُّ لَهُ رَتَّتِهِ يَدًا ١
15. After all that he desires that I should give more;	هُ يَطْمَعُ أَنْ أَزِيدَ ۞
<b>16.</b> Nay! Verily, he has been opposing Our <i>Ayât</i> (proofs, evidences, verses, lessons, signs, revelations).	المَيْدَانِيَةِ كَانَ لِآكِ اللَّهِ الللَّهِ اللَّهِ الللَّهِ اللَّهِي الللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّل
17. I shall oblige him to (climb a slippery mountain in the Hell-fire called <i>As-Sa'ûd</i> , or) face a severe torment!	سَأْزُهِقُهُوصَعُودًا ۞
18. Verily, he thought and plotted.	إِنَّهُ وَلَاَّ وَقَدَّرَ ۞
19. So let him be cursed: how he plotted!	وَ وَ الرَّوْمُونُ وَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ
20. And once more let him be cursed: how he plotted!	ئىزۇنىلگىقىقىدر 🕲
21. Then he thought.	لةُ نَظَرُ اللهُ
22. Then he frowned and he looked in a bad tempered way;	ھُڑَعَبَسَ وَلِسَرَ ۞ ھُڑَاذِبَرَوَاسْتَکْبَرَ۞
23. Then he turned back, and was proud.	ثُرَا ذَبَرَ وَأَسْتَكُبَرَ ۞

فَقَالَ إِنْ هَلْذَآ إِلَّاسِحْرٌ يُؤْثَرُ ٢

24. Then he said: "This is nothing but

magic from that of old,

25. "This is nothing but the word of a human being!"

- 26. I will cast him into Hell-fire. [1]
- 27. And what will make you (exactly) what Hell-fire is?
- 28. It spares not (any sinner), nor does it leave (anything unburnt)!
  - 29. Burning and blackening the skins!
- 30. Over it are nineteen (angels guardians and keepers of Hell).
- 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allah intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.
  - 32. Nay! And by the moon
  - **33.** And by the night when it withdraws.
  - 34. And by the dawn when it brightens.
- 35. Verily, it (Hell, or their denial of Prophet Muhammad صلى الله عليه وسلم , or the

إِنْ هَاذَا إِلَّا قَوْلُ ٱلْبَشَرِ ٥

سَأْصِلِهِ سَقَرَ 📆 وَمَا أَدْرَ لِكَ مَاسَقَهُ ٥

لَانْتُقِي وَلَاتَذَرُ ٨

عَلِيْهَا يِسْعَةَ عَشَرَ ٢

وَمَاجَعَلْنَا أَصْحَبَ النَّارِ إِلَّا مَلْتَكُمَّةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتَنَةً لِلَّذِينَ كَفَرُواْ لِنَسْتَتْقِنَ ٱلَّذِينَ أُوتُواْٱلْكِتَابَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓ أَ إِيمَنَا وَلَامَرَ تَابَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَكَ وَٱلْمُؤْمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَٱلْكَيْفِرُونَ مَاذَآ أَزَادَاللَّهُ بِهَاذَا مَثَلًا كَذَالِكَ يُضِلُّ ٱللَّهُ مَن نَشَاءُ وَيَهَدى مَن يَشَآةُ وَمَايِعَا ﴿ جُنُودَ رَبِّكَ إِلَّاهُوَّ وَمَاهِيَ إِلَّا دِحْرَىٰ

إِنَّهَا لَاحْدَى ٱلْكُمَ أَنَّ

<sup>&</sup>lt;sup>[1]</sup> (V.74:26) See the footnote of (V.17:97).

Day of Resurrection) is but one of the greatest (signs).

- 36. A warning to mankind —
- 37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins).
- 38. Every person is a pledge for what he has earned
- 39. Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism).
- 40. In Gardens (Paradise) they will ask one another.
- 41. About Al-Mujrimûn (polytheists, criminals, disbelievers), (And they will say to them):
  - 42. "What has caused you to enter Hell?"
- 43. They will say: "We were not of those who used to offer the Salât (prayers). [1]
- 44. "Nor we used to feed Al-Miskîn (the needy);
- 45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers. [2]
- 46. And we used to deny the Day of Recompense.[3]
- 47. "Until there came to us (the death) that is certain."
- 48. So no intercession of intercessors will be of any use to them.
- 49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition?

لَمَرِيشَاءَ مِنكُو أَن يَتَقَدَّمَ أَوْيَتَأَخَّرَ كُ

كُلُّ نَفْسٍ بِمَاكْسَبَتَ رَهِينَةٌ ٥

في حَنَّان بِتَسَاءَ لُونَ ١

عَن ٱلْمُجْرِمِينَ ١

مَاسَلَكُهُ فِي سَقَرَ ٢

قَالُواْلَةِ نَكُ مِنَ ٱلْمُصَلِّينَ ٢

وَلَوْ نَكُ نُطِّعِمُ ٱلْمِسْكِينَ ٢

وَكُنَّا نَحُونُ مَعَ ٱلْخَاآمِنِينَ ١

وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ١

حَقِّ أَتَلْنَا ٱلْيَقِينُ ١

فَمَا تَنفَعُهُمْ شَفَعَهُ ٱلشَّفِعِينَ ١

فَمَالَهُمْ عَنِ ٱلتَّذَكِرَةِ مُعْرِضِينَ ٥

<sup>&</sup>lt;sup>[1]</sup> (V.74:43) See the footnote of (V.8:39).

<sup>[2] (</sup>V.74:45) See the footnote of (V.4:5).

<sup>[3] (</sup>V.74:46) See the footnotes of (V.3:85).

**50.** As if they were (frightened) wild donkeys.

- 51. Fleeing from a hunter (or a lion, or a beast of prey).
- 52. Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad عبلي الله عليه has come with the truth from Allâh, the Lord of the heavens and earth).
- 53. Nay! But they fear not the Hereafter (from Allâh's punishment).
- **54.** Nay, Verily, this (Qur'ân) is an admonition,
- 55. So whosoever wills (let him read it), and receives admonition (from it)!
- 56. And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins).

#### Sûrat Al-Qiyâmah (The Resurrection) LXXV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. I swear by the Day of Resurrection.
- 2. And I swear by the self-reproaching person (a believer).
- 3. Does man (a disbeliever) think that We shall not assemble his bones?
- 4. Yes, We are Able to put together in perfect order the tips of his fingers. [1]

كَأَنَّهُ مُ حُمْرٌ مُّسْتَنِفِرَةٌ ٥

فُرَّتُ مِن قَسُورَةِ ٥

بَلْ يُرِيدُ كُلُّ ٱمْرِي مِنْهُمْ أَن يُؤْتِيَ صُحُفَا مُّنَشَّرَةً ٥

كَلِّكَبَلَلَّا يَخَافُونَ ٱلْآخِرَةَ ۞

كَلَّاإِنَّهُ, تَذْكِرَةٌ ٥

فَهَن شَاءَ ذَكَرَهُ، ٥

وَمَايَذَكُرُونَ إِلَّا أَن يَشَاءَ ٱللَّهُ هُوَأَهُ لُ ٱلتَّ قُوَىٰ وَأَهۡ لُ ٱلۡمَغۡضِرَةِ۞



لَاَ أُقْسِمُ بِيَوْمِ الْقِينَمَةِ ۞ وَلَاَ أُقْسِمُ بِالنَّفْسِ اللَّوَامَةِ ۞

أَيْخَسَبُ ٱلْإِنسَانُ أَلَّن نَجْمَعَ عِظَامَهُ. ۞

بَكَىٰ قَدِرِينَ عَلَىٰٓ أَن نُسُوِّيَ بَنَانَهُۥ ٢

<sup>&</sup>lt;sup>[1]</sup> (V.75:4) Each human being has his or her own special finger prints not resembling anyone else, indicating that our Lord (Allâh) is the Most Superior Creator of everything: *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He).

Sûrah 75. Al-Qiyâmah Part	Sûrah	75. Al-Qiyâmah	Part
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سورة القيامة ٥٧

5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins.

**6.** He asks: "When will be this Day of Resurrection?"

- 7. So, when the sight shall be dazed.
- 8. And the moon will be eclipsed.
- 9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). [1]
- 10. On that Day man will say: "Where (is the refuge) to flee?"
  - 11. No! There is no refuge!
- 12. To your Lord (Alone) will be the place of rest that Day.
- 13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).
- 14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds],
- 15. Though he may put forth his excuses (to cover his evil deeds).
- 16. Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.
- 17. It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân).
- 18. And when We have recited it to you [O Muhammad صلى الله عليه وسلم through Jibrîl

بَلْ يُرِيدُ ٱلْإِنسَنُ لِيَفْجُرَأَ مَامَهُ، ٥

يَسْعَلُ أَيَّانَ يَوْمُ ٱلْقِيكَمَةِ

فَإِذَا بَرِقَ ٱلْمِصَمُ ٢

وَخَسَفَ ٱلْقَمَرُ ٨

وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ٢

يَقُولُ ٱلْإِنسَانُ يَوْمَ إِلَّ أَنَّ ٱلْمَفَرُّ ٢

كَدُلاوَزَدَ ١

إِلَىٰ رَبِّكَ يَوْمَ بِذِٱلْمُسْتَقَرُّ ٣

يُنَبُّؤُا ٱلْإِنسَنُ يَوْمَهِ ذِيمَاقَدَّمَ وَأَخَّرَ ٦

بَلِٱلْإِنسَانُ عَلَىٰ نَفْسِهِ عَبَصِيرَةٌ ١

وَلَوۡ أَلۡقَىٰ مَعَاذِيرَهُۥ ۞

لَاتُحَرِّكْ بِهِ عِلْسَانَكَ لِتَعْجَلَ بِهِ عَلَى اللهِ اللهُ اللهُ عَجَلَ بِهِ عَلَى اللهُ اللهُ

إِنَّ عَلَيْ نَاجَمْعَهُ وَقُوْءَانَهُ و ١

فَإِذَاقَرَأْنَهُ فَأُتَّبِعْ قُرْءَانَهُ و ٨

<sup>[1] (</sup>V.75:9) Narrated Abu Hurairah رضى الله عليه رسلم : The Prophet صلى الله عليه رسلم said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 422).

Part 29

(Gabriel)], then follow its (the Qur'an's) recital.

- 19. Then it is for Us (Allâh) to make it clear (to you).
- 20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world,
  - 21. And neglect the Hereafter.
- 22. Some faces that Day shall be Nâdirah (shining and radiant).
  - 23. Looking at their Lord (Allâh).
- 24. And some faces, that Day, will be Bâsirah (dark, gloomy, frowning, and sad),
- 25. Thinking that some calamity is about to fall on them.
- 26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),
- 27. And it will be said: "Who can cure him (and save him from death)?"
- **28.** And he (the dying person) will conclude that it was (the time) of parting (death);
- 29. And one leg will be joined with another leg (shrouded).[1]
- 30. The drive will be, on that Day, to your Lord (Allâh)!
- 31. So he (the disbeliever) neither believed (in this Qur'an and in the Message of !nor prayed (صلى الله عليه وسلم nor prayed)
- 32. But on the contrary, he denied (this صلى Qur'an and the Message of Muhammad and turned away! الله عليه وسلم

تُرَّانَّ عَلَيْنَابِيَانَهُ و ١

كَلَّا مَا يُحِدُّونَ ٱلْعَاحِلَةِ ٢

وَتَذَرُونَ ٱلْآخِرَةَ ١

وُجُوهٌ يَوْمَدِذِنَّاضِرَةً ٢

إِلَىٰ رَبِهَانَاظِرَةٌ ١

وَوُجُوهٌ يَوْمَدِ بَاسِرَةٌ ١

تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ۞

كَلَّاإِذَابَلَغَتِٱلثَّرَاقَ ٥

وَقِيلَمَنْ رَاقِ ٧

وَظُنَّ أَنَّهُ ٱلْفِرَاقُ 🕲

وَٱلْتَفَيِّتِٱلسَّاقُ بِٱلسَّاقِ ٥

إِلَىٰ رَبِّكَ يَوْمَهِذٍ ٱلْمَسَاقُ ٢

فَلَاصَدَقَ وَلَاصَلَّا، 🗇

وَلَكَ كُذَّ بَوَقَوَلًا ١

<sup>[1] (</sup>V.75:29) Or it may mean: hardship and distress will be joined with another hardship and distress (i.e. distress of death, and of the thought as to what is going to happen to him in the Hereafter). (Tafsîr At-Tabarî)

- **33.** Then he walked in conceit (full pride) to his family admiring himself!
- 34. Woe to you [O man (disbeliever)]! And then (again) woe to you!
- 35. Again, woe to you ſO man (disbeliever)]! And then (again) woe to you!
- 36. Does man think that he will be left (without being neglected punished rewarded for the obligatory duties enjoined by his Lord Allâh on him)?
- 37. Was he not a Nutfah (mixed male and female sexual discharge) of semen emitted (poured forth)?
- **38.** Then he became an 'Alagah (a clot); then (Allâh) shaped and fashioned (him) in due proportion.[1]
- 39. And made of him two sexes, male and female.
- **40.** Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

#### Sûrat Al-Insân or Ad-Dahr (Man or Time) LXXVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Has there not been over man a period of time, when he was not a thing worth mentioning?
- 2. Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer
- 3. Verily, We showed him the way, whether he be grateful or ungrateful.

أَهْ لَا لَكَ فَأَوْلَا ١٠

اللهُ أَوْلَىٰ لَكَ فَأَوْلَىٰ ١

أَخَسَبُ ٱلْإِنسَانُ أَن يُتْرَكَ سُدًى ١

أَلَرْ يَكُ نُطْفَةً مِّن مَّنِي يُمْنَىٰ ٧

رُّهُ كَانَ عَلَقَةَ فَخَلَقَ فَسَوَّىٰ شَوَّىٰ

فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأَنْثَىٰ اللَّ

أَلْتَسَ ذَلِكَ بِقَلِدِرِعَلَىٓ أَن يُخِي ٓ ٱلْمَهْ قَب ٢



هَلَأَتَىٰعَلَى ٱلْإِنسَنِ عِينٌ مِّنَ ٱلدَّهْرِلَةِ يَكُي شَيِّعًا مَّذَكُورًا ٥

إِنَّا خَلَقْنَا ٱلْإِنسَنَ مِن نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَعَلْنَهُ سَميعًانصِهًا ٣

إِنَّا هَدَيْنَهُ ٱلسَّبِيلَ إِمَّاشَاكِكُ الْوَامَّاكُفُورًا ٢

<sup>&</sup>lt;sup>[1]</sup> (V.75:38) See the footnote of (V.22:5).

الجزء ٢٩

4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.

- 5. Verily, Al-Abrâr (the pious believers of Islamic Monotheism), shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) Kâfûr.
- 6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.
- 7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.
- 8. And they give food, inspite of their love for it (or for the love of Him), to the Miskîn[1] (the needy), the orphan, and the captive
- 9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.
- 10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)."
- 11. So Allâh saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.
- 12. And their recompense shall Paradise, and silken garments, because they were patient.
- 13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).
- 14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

إِنَّا أَعْتَدْ ثَالِلْكُفِينَ سَلَسِلَا وَأَغْلَلَا وَسَعِيرًا ٥

إِنَّ ٱلْأَتْمَارَيَشَمَهُونَ مِن كَأْسِ كَانَ مِزَاجُهَا كَافُورًا ۞

عَيْنَا يَشْرَبُ بِهَاعِبَادُ أَلْلَهُ يُفَجِّرُ ونَهَا تَفْجِيرًا ۞

يُوفُونَ بِٱلنَّذْرِوَيَخَافُونَ يَوْمَاكَانَ شَرُّهُ و مُسْتَطِيرًا ۞

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَى حُبِّهِ عِسْكِينًا وَيَسْمَاوَأُسِيرًا ٨

إِنَّمَانُطْعِمُكُمُ لِوَجْهِ اللَّهِ لَازُيدُمِنكُمْ جَزَاءً وَلَاشُّكُورًا ۞

إِنَّانَخَافُمِن رَّبِّنَا يَوْمًا عَبُوسَا قَمْطُرِيرًا ۞

فَوَقَنَهُ مُ اللَّهُ شَرَّ ذَلِكَ ٱلْيَوْمِ وَلَقَّنَهُ مِ نَضْرَةً وَيُسُرُورًا ش

وَجَزَنِهُم بِمَاصَبَرُواْجَنَّةَ وَحَرِيرًا ١

مُتَّكِينَ فِيهَاعَلَى ٱلْأَزَابِكُ لَايَرَوْنَ فِيهَا شَمْسَا

وَدَانِيَةً عَلَيْهِ مِظِلَالُهَا وَذُلِّلَتَ قُطُوفُهَا تَذْلِيلًا ١

<sup>[1] (</sup>V.76:8) See the footnote of (V.2:83).

- 15. And amongst them will be passed round vessels of silver and cups of crystal —
- 16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes).
- 17. And they will be given to drink there of a cup (of wine) mixed with Zanjabîl (ginger),
  - **18.** A spring there, called *Salsabîl*.
- 19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.
- **20.** And when you look there Paradise), you will see a delight (that cannot be imagined), and a great dominion.
- 21. Upon them will be green garments of fine and thick silk. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.
- 22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."
- 23. Verily, it is We Who have sent down صلى الله عليه the Qur'an to you (O Muhammad صلى الله عليه by stages. وسلم
- 24. Therefore be patient (O Muhammad with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.
- 25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr, and 'Asr prayers].
- 26. And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Ishâ' prayers), and glorify Him a long night through (i.e. Tahajjud prayer).

وَيُطَافُ عَلَيْهِم بِعَانِيَةِ مِن فِضَّةِ وَأَكُواَب كَانَتَ قَوَارِيرًا ٥٠ قَوَارِيرَاْمِن فِضَّةِ قَدَّرُ وَهَاتَقُديرًا

وَيُسْقَوْنَ فِيهَاكَأْسَاكَانَ مِزَاجُهَانَ بَحَيلًا ٧

عَنَافِهَا تُسَمِّر إِسَلْسَدِلًا ١ \* وَيَطُوفُ عَلَىهُ وَلِدَانُ تُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِنَتَهُمْ لُوْلُوَا مَّن أُورًا ١

وَإِذَارَأَيْتَ ثُوَّرَأَتَ نَعِيمًا وَمُلْكًا كِيرًا ٥

عَلْكَهُمْ شَاكُ سُنِدُس خُضْرٌ وَإِسْتَهُرَقُ وَحُلُوۤاْأَسَاوِ رَمِن فِضَية وَسَقَنْهُمْ رَبُّهُمْ شَرَابَاطَهُورًا ١

إِنَّ هَٰذَا كَانَ لَكُو جَزَاءَ وَكَانَ سَعْيُكُم مَّشَّكُورًا ٢

إِنَّا نَحُنُ نِزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزيلًا ١

فَأَصْبِرَلُ حُكِيرَ رِبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أُوْكَ فُورًا ١

وَأَذْكُرُ إِسْمَرَيِّكَ بُكُرَةً وَأَصِيلًا ۞

وَمِنَ ٱلَّيْلِ فَٱسْجُدْلَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ١

- 27. Verily, these (disbelievers) lo
- 27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).
- 28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.
- 29. Verily, this (Verse of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).
- **30.** But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.
- 31. He will admit to His Mercy whom He wills and as for the  $Z\hat{a}lim\hat{u}n$  (polytheists, wrong-doers) He has prepared a painful torment.

Sûrat Al-Mursalât (Those sent forth) LXXVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By (the winds or the angels or the Messengers of Allâh) sent forth one after another.
  - 2. And by the winds that blow violently.
- 3. And by the winds that scatter clouds and rain.
- **4.** And by (the Verses of the Qur'ân) that separate (the right from the wrong).
- 5. And by (the angels) that bring the revelations (to the Messengers),
  - 6. To cut off all excuses or to warn.
- 7. Surely, what you are promised must come to pass.
  - 8. Then when the stars lose their lights.
  - 9. And when the heaven is cleft asunder.

إِنَّ هَتَوُلَآءَ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَ هُمْ يَوَمَا وَمَدَوَى مَرَآءَ هُمْ يَوَمَا وَشَكِرُ ﴾ وَمَدَالِهُ عَلَيْهِ مَا اللّهِ اللّهِ عَلَيْهِ مَا اللّهِ اللّهِ عَلَيْهِ مَا اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ

خَّنُ حَلَقَنَاهُمْ وَشَدَدُنَا أَسْرَهُمُّ وَإِذَا شِئْنَا بَدَلْنَا ۗ أَمْثَالَهُمْ تَندىلًا ۞

إِنَّ هَاذِهِ وَمَنْ كُرُةٌ فَمَن شَاءً ٱتَّخَذَ إِلَىٰ رَبِّهِ وسَبِيلًا ۞

وَمَاتَشَاءُونَ إِلَّآأَن ِيَشَآءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۞ يُدْخِلُ مَن يَشَآءُ فِي رَحْمَتِهُ ، وَالظّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۞



وَٱلْمُرْسَلَاتِ عُرْفًا ۞

فَٱلْعَصِفَاتِ عَصِفَا ٥٠ وَٱللَّيْشِرَاتِ نَشْرًا ۞

فَٱلْفَارِقَاتِ فَرُقًا ٢

فَٱلْمُلْقِيَاتِ ذِكْرًا ٥

عُذَرًا أَوْنُذَرًا ۞ إِنَّمَاتُوعَدُونَ لَوَقِعٌ ۞

فَإِذَا ٱلنُّجُومُ طُمِسَتْ ٥

Sûrah	77.	Al-Mu	ırsalât

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10. And when the mountains are blown away.

11. And when the Messengers are gathered to their time appointed.

12. For what Day are (these signs) postponed?

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).

14. And what will explain to you what is the Day of Sorting Out?

15. Woe that Day to the deniers (of the Day of Resurrection)!

**16.** Did We not destroy the ancients?

17. So shall We make later generations to follow them.

18. Thus do We deal with the Mujrimûn (polytheists, disbelievers, sinners, criminals).

19. Woe that Day to the deniers (of the Day of Resurrection)!

20. Did We not create you from a despised water (semen)?

21. Then We placed it in a place of safety (womb),

22. For a known period (determined by gestation)?

23. So We did measure; and We are the Best to measure (the things).

24. Woe that Day to the deniers (of the Day of Resurrection)!

25. Have We not made the earth a receptacle

26. For the living and the dead?

27. And have placed therein firm, and tall mountains, and have given you to drink sweet water?

وَإِذَا ٱلْجِيَالُ نُسِفَتُ ١

وَإِذَا ٱلرُّسُلُ أَقْتَتَى أَلَى

لأَى يَوْمِ أُجِلَتْ ١

لِيَوْمِ ٱلْفَصَل ١

وَمَآ أَذۡرَىٰكَ مَايَوۡمُ ٱلۡفَصۡلِ ٢

وَيْلُ يُوْمَدِ لِلْمُكَذِّبِينَ اللهُ

أَلَّهُ نُفِيكِ ٱلْأَوَّلِينَ ١ ثُمَّ نُتَبِعُهُ مُ ٱلْآخِرِينَ ۞

كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه

وَيۡلُ يَوۡمَٰبِذِ لِلۡمُكَذِّبِينَ ١

أَلَوْ غَنْلُقِكُمُ مِن مَّآءِ مَّهِينِ ٥

فَعَلْنَهُ فِي قَرَارِمَّكِين ١

إِلَىٰ قَدَرِ مَّعْلُومٍ ٥

فَقَدَرْنَا فَيَعْمَٱلْقَادِرُونَ ٣

وَيْلُ يَوْمَ إِلِلْمُكَدِّبِينَ ١

أَلَرُنَجُعَلِ ٱلْأَرْضَ كِفَاتًا ٥

وَجَعَلْنَافِهَا رَوَاسِيَ شَامِخَاتِ وَأَسْقَنَنَكُمْ مَّاءَ فُراتًا اللهُ

- 28. Woe that Day to the deniers (of the Day of Resurrection)!
- **29.** (It will be said to the disbelievers): "Depart you to that which you used to deny!
- **30.** "Depart you to a shadow (of Hell-Fire smoke ascending) in three columns,
- **31.** Neither shady, nor of any use against the fierce flame of the Fire."
- **32.** Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood),
- **33.** As if they were yellow camels (or bundles of ropes).
- **34.** Woe that Day to the deniers (of the Day of Resurrection)!
- 35. That will be a Day when they shall not speak (during some part of it),
- **36.** And they will not be permitted to put forth any excuse.
- 37. Woe that Day to the deniers (of the Day of Resurrection)!
- **38.** That will be a Day of Decision! We have brought you and the men of old together!
- **39.** So if you have a plot, use it against Me (Allâh جل جلاله)!
- **40.** Woe that Day to the deniers (of the Day of Resurrection)!
- **41.** Verily, the *Muttaqûn* (the pious See V.2:2) shall be amidst shades and springs.
  - **42.** And fruits, such as they desire.
- **43.** "Eat and drink comfortably for that which you used to do."
- **44.** Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112).
- **45.** Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلُ يَوْمَ إِذِ لِلْمُكَذِّبِينَ ٥

ٱنطَلِقُوٓٳ۫ٳڶۜؽڡٙٲكُنتُم بِهِۦتُكَذِّبُونَ

ٱنطَلِقُوٓ أَإِلَى ظِلِّ ذِي ثَلَثِ شُعَبٍ ٢

لَّاظَلِيلٍ وَلَا يُغْنِي مِنَ ٱللَّهَبِ ٢

إِنَّهَا تَرْمِي إِشَرَدِكَا لُقَصِّرِ 🕝

كَأَنَّهُ رِحَمَلَتٌ صُفَرٌ ١

وَيْلٌ يَوْمَ إِذِ لِلْمُكَذِّبِينَ ٢

هَذَايَوْمُ لَا يَنطِقُونَ ٥

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ٢

وَيۡلُ يَوۡمَ إِذِ لِلۡمُكَذِّبِينَ ۞

هَذَا يَوْمُ ٱلْفَصْلِّ جَمَعْنَكُوْ وَٱلْأَوَّلِينَ ٢

فَإِن كَانَ لَكُوْكِيدٌ فَكِيدُونِ ١

وَيْلٌ يَوْمَ إِلِهِ لِلْمُكَذِّبِينَ ٥

إِنَّ ٱلْمُتَّقِينَ فِي ظِلَالِ وَعُيُونِ ١

وَفَوَكَهَ مِمَّايَشْتَهُونَ ۞ كُلُواْوَاشْرَبُواْ هَنِيَّا بِمَاكُنتُهْ تَعْمَلُونَ ۞

إِنَّاكَذَالِكَ نَجْزِي ٱلْمُحْسِنِينَ ١

وَيْلُ يَوْمَ إِلِلْمُكَذِّبِينَ ٥

- **46.** (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are Mujrimûn (polytheists, disbelievers, sinners, criminals).
- 47. Woe that Day to the deniers (of the Day of Resurrection)!
- 48. And when it is said to them: "Bow down yourselves (in prayer)!" They bow not down (offer not their prayers).[1]
- 49. Woe that Day to the deniers (of the Day of Resurrection)!
- 50. Then in what statement after this (the Qur'ân) will they believe?

# كُلُواْ وَتَمَتَّعُواْ قَلِيلًا إِنَّكُمْ تَخُومُونَ ١

وَيْلٌ يَوْمَدِدِ لِلْمُكَاذِبِينَ ١

وَإِذَا قِيلَ لَهُ وُأَرْكَعُواْ لَايَزَكَعُونَ ١

#### Sûrat An-Naba' (The News) LXXVIII

In the Name of Allâh, the Most Gracious, the Most Merciful,

- 1. What are they asking one another about?
- 2. About the great news (i.e. Islâmic Monotheism, the Our'an which Muhammad صلى الله عليه وسلم brought and the Day of Resurrection)





said, "l (V.77:48) A) Narrated Anas ibn Målik رضى الله عنه Allāh's Messenger صلى الله عليه وسلم said, "l have been ordered to fight the people till they say: Lâ ilâha illallâh (none has the right to be worshipped but Allâh). And if they say so, perform As-Salât (the prayer) like our Salât (prayer), face our Qîblah and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allâh." Narrated Maimûn ibn Siyâh that he asked Anas ibn Mâlik, "O Abu Hamzah! What makes the life and property of a person sacred?" He replied, "Whoever says, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), faces our Qîblah during the Salât (prayer), perform As-Salât (the prayer) like us, and eat our slaughtered animals then he is a Muslim and has got the same rights and obligations as other Muslims have." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 387).

said, "If the people صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said, "If the people knew (the reward for) pronouncing the Adhân and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) 'Ishâ and Fair (night and morning) prayers in congregation, they would come to offer them even if they had to crawl." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 589).

- 3. About which they are in disagreement.
- 4. Nay, they will come to know!
- 5. Nay, again, they will come to know!
- 6. Have We not made the earth as a bed,
- 7. And the mountains as pegs?
- **8.** And We have created you in pairs (male and female, tall and short, good and bad, etc.).
- **9.** And We have made your sleep as a thing for rest.
- 10. And We have made the night as a covering (through its darkness),
- 11. And We have made the day for livelihood.
- 12. And We have built above you seven strong (heavens),
- 13. And We have made (therein) a shining lamp (sun).
- 14. And We have sent down from the rainy clouds abundant water.
- 15. That We may produce therewith corn and vegetation,
  - 16. And gardens of thick growth.
- 17. Verily, the Day of Decision is a fixed time,
- **18.** The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). [*Tafsîr At-Tabarî*]
- 19. And the heaven shall be opened, and it will become as gates,
- **20.** And the mountains shall be moved away from their places and they will be as if they were a mirage.
  - 21. Truly, Hell is a place of ambush —

الَّذِي هُمْ فِيهِ مُغَيِّلْفُونَ ۞ كُلَّاسَيَعَانُمُونَ ۞ ثُرُّكَلَّاسَيَعَامُونَ ۞ اَلْوَجْعَلِ الْأَرْضَ مِهْنَدًا ۞ وَالْجِبَالِ أَوْتَادًا ۞ وَخَلَقْنَكُمُ أَزْوَجًا ۞

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۞

وَجَعَلْنَا ٱلَّيْلَ لِبَاسَا ١

وَجَعَلْنَاٱلنَّهَارَمَعَاشًا ١

وَبَنَيْمَا فَوَقَاكُمُ سَبْعَاشِدَادَا ٢

وَجَعَلْنَاسِرَاجَاوَهَاجَا ١

وَأَنزَلْنَامِنَ ٱلْمُعْصِرَتِ مَآءَ يَجَاجَا ۞

لِّنُخْرِجَ بِهِ عَجَبًا وَنَبَاتًا ۞

وَجَنَّتٍ أَلْفَافًا ۞ إِنَّ يَوْمُ الْفَصْلِ كَانَ مِيقَتَا ۞

يَوْمَ يُنفَخُ فِي ٱلصُّورِ فَتَأْتُونَ أَفْوَاجَا ۞

وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتُ أَبُوْبَا ٢

وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتُ سَرَايًا ۞

إِنَّ جَهَنَّرَكَانَتُ مِرْصَادًا الله

- **22.** A dwelling place for the *Tâghûn* (those who transgress the boundary limits set by Allâh like polytheists, disbelievers in the of Allâh, hypocrites, sinners, Oneness criminals).
  - 23. They will abide therein for ages.
- 24. Nothing cool shall they taste therein, nor any drink.
- 25. Except boiling water, and dirty wound discharges —
- 26. An exact recompense (according to their evil crimes).
- 27. For verily, they used not to look for a reckoning.
- 28. But they denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet صلى الله عليه وسلم brought) completely.
- 29. And all things We have recorded in a Book.
- **30.** So taste you (the results of your evil actions). No increase shall We give you, except in torment.
- 31. Verily, for the Muttaqûn, [1] there will be a success (Paradise);
  - 32. Gardens and vineyards,
- 33. And young full-breasted (mature) maidens of equal age,
  - 34. And a full cup (of wine).
- 35. No Laghw (dirty, false, evil talk) shall they hear therein, nor lying;
  - 36. A reward from your Lord, an ample

لْلَقُلْغِينَ مَعَانًا ٢٠٠٠

لَّبِينَ فِيهَا أَحْقَابًا اللهِ لَّا مَذُوقُونَ فِيهَا بَرْ دَاوَلَاشَرَابًا

اللَّحَمِهِ عَاوَغَسَاقًا اللَّ

جَزَآءَ وفَاقًا

إِنَّهُمْ كَانُواْ لَارَجُونَ حِسَابًا ۞

وَكَذَّبُولْ بِعَايَدِتنَا كِذَّالَا اللهِ

وَكُلَّ شَيْءِ أَحْصَبْنَهُ كِتَبَا ١

فَذُوقُواْ فَلَن نَّزيدَكُمْ إِلَّا عَذَابًا ٦

إِنَّ لِلْمُتَّقِينَ مَفَازًا ١

حَدَآيِقَ وَأَعْنَيَا ٢ وَكُواعِت أَثْرَاكًا ٣

وَكُأْسَادِهَاقَا 📆 لَّا يَسْمَعُونَ فِهَا لَغُوا وَلَا كَذَّبًا هُ

جَزَآءَ مِّن رَّيِكَ عَطَآءً حِسَابًا 🕝

<sup>[1] (</sup>V.78:31) Muttaqûn: means pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

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calculated gift (according to the best of their good deeds),[1]

- 37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).
- **38.** The Day that Ar-Rûh [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right.
- **39.** That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!
- **40.** Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "I wish I would have been dust."

#### Sûrat An-Nâzi'ât (Those Who Pull Out) LXXIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.

رَّبَّ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَمَابِيَّنَهُمُ مَاٱلرَّحْمَٰ ۖ لَايَمْلِكُوْنَ منّهُ خِطَابًا 🕏

يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَنَكَةُ صَفَّاً لَا يَتَكَلَّمُونَ إِلَّا مَنَ أَذِنَ لَهُ ٱلرَّحْمَامِ وَقَالَ صَوَابًا ٢

ذَٰلِكَ ٱلْيُوٓمُ ٱلْحَقُّ فَمَن شَاءَ ٱتَّخَذَ إِلَىٰ رَبِهِ عَمَابًا ۞

إِنَّاأَنْذَرْيَكُوْعَذَابَاقَ بِبَايَوْمَ يَنظُرُ ٱلْمَرْءُ مَاقَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَلَيْتَنِي كُنتُ تُرَبًّا ۞



<sup>(</sup>V.78:36) a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah). (Sahîh Muslim, Vol. 1, Chapter 52, Page 18).

b) What is said regarding the superiority of a person who embraces Islâm sincerely: Narrated Abu Sa'îd Al-Khudri صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 40A).

Narrated Abu Hurairah صلى الله عليه وسلم Allâh's Messenger رضي الله عنه said: "If any one of you improves (follows strictly) his Islâmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 40B).

Sûrah	79.	An-Nâzi'ât

Part 30

الجزء ٣٠

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2. By those (angels) who gently take out (the souls of the believers).

3. And by those that swim along (i.e. angels or planets in their orbits).

4. And by those that press forward as in a race (i.e. the angels or stars or the horses).

5. And by those (angels) who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

6. On the Day when (the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die).

7. The second blowing of the Trumpet follows it (and everybody will be resurrected).

8. (Some) hearts that Day will shake with fear and anxiety.

9. Their eyes will be downcast.

10. They say: "Shall we indeed be returned to (our) former state of life?

11. "Even after we are crumbled bones?"

12. They say: "It would, in that case, be a return with loss!"

13. But it will be only a single Zajrah [shout (i.e., the second blowing of the Trumpet)], (See Verse 37:19).

14. When behold, they find themselves on the surface of the earth (alive after their death).

15. Has there come to you the story of Mûsa (Moses)?

16. When his Lord called him in the sacred valley of Tuwa,

17. Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds (in crimes, sins, وَٱلنَّاشِطَاتِ نَشَطًا ١٠

قَالسَّنهَا ١

فَٱلْمُدَرِّاتِ أَمْرًا ٥

يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ٥

تَتْبَعُهَا ٱلرَّادِفَةُ ۞

أَنْصَدُهَا خَشْعَةٌ ٥ يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِي ٱلْحَافِرَةِ ۞

> أَهِ ذَاكُنَا عِظَلْمَا يَخِوَةً ١ قَالُواْ تِلْكَ إِذَاكَرَةً تُخَاسِمَةٌ ١

> > فَإِنَّمَاهِيَ زَجْرَةٌ وُكِحَدَّةٌ ٣

فَإِذَاهُم بِٱلسَّاهِرَةِ ١

هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰ ١

إِذْ نَادَنَهُ رَيُّهُ وَبِٱلْوَادِ ٱلْمُقَدَّسِ طُوى ١

أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ رَطَعَيْ ١٠٠

polytheism, disbelief).

**18.** And say (to him): "Would you purify yourself (from the sin of disbelief by becoming a believer)?"

19. "And that I guide you to your Lord, so you should fear Him?"

- **20.** Then [Mûsâ (Moses)] showed him the great sign (miracles).
- 21. But [Fir'aun (Pharaoh)] denied and disobeyed.
- 22. Then he turned his back, striving (against Allâh).
- 23. Then he gathered (his people) and cried aloud,
  - 24. Saying: "I am your lord, most high."
- **25.** So Allâh, seized him with punishment for his last<sup>[1]</sup> and first<sup>[2]</sup> transgression. [Tafsir At-Tabari]
- **26**. Verily, in this is an instructive admonition for whosoever fears Allâh.
- 27. Are you more difficult to create or is the heaven that He constructed?
  - 28. He raised its height, and perfected it.
- 29. Its night He covers with darkness and its forenoon He brings out (with light)
  - 30. And after that He spread the earth,
- **31.** And brought forth therefrom its water and its pasture.
  - 32. And the mountains He has fixed firmly,
- 33. (To be) a provision and benefit for you and your cattle.

فَقُلْهَلِلَّاكَ إِلَىٰٓ أَن تَرَكِّي

وَأَهۡدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۞

فَأَرِنهُ ٱلْآيِهَ ٱلْكُبْرَىٰ ٢

فَكَذَّبَ وَعَصَىٰ ٢

الْمُ أَدْبَرَيَسَعَىٰ ١

فَحَشَرَفَنَادَىٰ ٢

فَقَالَ أَنَارَتُكُواْ لَأَعْلَىٰ ۞ فَأَخَذَهُ أَلِنَهُ نَكَالَ أَلَاخِرَةِ وَأَلِأُولَىٰ ۞

إِنَّ فِى ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ۞

ءَأَنتُمْ أَشَدُّ خَلَقًا أَمِ ٱلسَّمَاءُ بَنَنَهَا ۞

رَفَعَ سَمْكُهَا فَسَوَّنِهَا ۞ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَنْهَا ۞

> وَٱلْأَرْضَ بِعَدَذِلِكَ دَحَهَآ ﴿ أَخْرَجَ مِنْهَامَآءَ هَاوَمَرْعَنَهَا ﴿

> > وَلِلْجِبَالَ أَرْسَلْهَا ۞ مَتَكَعًا لَكُمْ وَلِأَنْعَلِيكُمْ ۞

<sup>[1] (</sup>V.79:25) Last i.e. his saying: "I am your lord, most high" (See Verse 79:24)

<sup>(</sup>V.79:25) First i.e. his saying, "O chiefs! I know not that you have a god other than me" (See Verse 28:38)

- **34.** But when there comes the greatest catastrophe (i.e. the Day of Recompense) —
- 35. The Day when man shall remember what he strove for.
- 36. And Hell-fire shall be made apparent in full view for (every) one who sees.
- 37. Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allah).
- 38. And preferred the life of this world (by following his evil desires and lusts),
  - **39.** Verily, his abode will be Hell-fire;
- 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.
  - 41. Verily, Paradise will be his abode.
- صلى الله They ask you (O Muhammad صلى الله about the Hour — when will be its appointed time?
- 43. You have no knowledge to say anything about it.
- **44.** To your Lord belongs (the knowledge of) the term thereof?
- (صلى الله عليه وسلم Muhammad) الله عليه وسلم are only a warner for those who fear it,
- 46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

### Sûrat 'Abasa (He Frowned) LXXX

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. (The Prophet صلى الله عليه وسلم) frowned and turned away.

فَإِذَا حِآءَتِ ٱلطَّامَّةُ ٱلْكُبْرَيٰ ٢

يَوْمَ يَتَذَكِّرُ ٱلْإِنسَنُ مَاسَعَى ٥

وَبُرِّزَت ٱلْجِيجةُ لِمَن يَرَيْ أَنَّ

فَأَمَّا مَن طَغَيْ ١٠٠

وَءَاثِرَ ٱلْحَيَوَةَ ٱلدُّنْيَا ٨

فَإِنَّ ٱلْجَحِيمَ هِيَ ٱلْمَأْوَىٰ ٢ وَأَمَّامَنَ خَافَ مَقَامَ رَبِّهِ ء وَنَهَى ٱلنَّفْسَ عَن ٱلْهَوَيٰ ١

فَإِنَّ ٱلْجُنَّةَ هِيَ ٱلْمَأْوَىٰ ١ يَسْعَلُونَكَ عَن ٱلسَّاعَةِ أَيَّانَ مُرْسِنْهَا ١

فيمَ أَنتَ مِن ذِكُرَكُهَا ١

إِلَىٰ رَبِّكَ مُنتَهَا اللَّهِ

إِنَّمَا أَنتَ مُنذِرُمَن يَخْشَلْهَا ١

كَأَنَّهُ مْ يَوْمَ مَرَوْنَهَا لَمْ يَلْبَثُوۤ الْإِلَّا عَشَّيَّةً أَهْ رُخِهُ وَلَهُ اللَّهُ



؞ٱڵڷؘۜۘۘۘۘ؋ٲڵڗۜڿٙؽۯؖٲڵڗؘۣڿۑ؞ؚ

- 2. Because there came to him the blind man (i.e. 'Abdullâh ibn Umm-Maktûm, who came to the Prophet صلى الله عليه وسلم while he was preaching to one or some of the Quraish chiefs).
- 3. And how can you know that he might become pure (from sins)?
- **4.** Or he might receive admonition, and the admonition might profit him?
- 5. As for him who thinks himself self-sufficient,
  - 6. To him you attend;
- 7. What does it matter to you if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allâh).
  - 8. But as to him who came to you running,
- 9. And was afraid (of Allâh and His punishment).
- 10. Of him you are neglectful and divert your attention to another,
- 11. Nay, (do not do like this); indeed it (this Qur'ân) is an admonition.
- **12.** So whoever wills, let him pay attention to it.
- 13. (It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfüz),
  - 14. Exalted (in dignity), purified,
  - 15. In the hands of scribes (angels).
  - 16. Honourable and obedient.
- 17. Be cursed (the disbelieving) man! How ungrateful he is!
  - 18. From what thing did He create him?

أَنجَآءَهُ ٱلْأَغْمَىٰ ٢

وَمَايُدْرِيكَ لَعَلَّهُ, يَزَّكِّي ٢

أَوْيَذًّكُرُ فَتَنفَعَهُ ٱلذِّكْرِيِّ ٢

أَمَّا مَنِ ٱلسَّتَغْنَىٰ ٥

فَأَنتَ لَهُ وتَصَدَّىٰ ٢

وَمَاعَلَيْكَ أَلَّا يَزَّكَّىٰ ۞

وَأَمَّامَنجَآءَكَ يَسْعَىٰ ٥٠ وَهُوَ يَخْشَيٰ

فَأَنتَ عَنْهُ تَلَهَّىٰ ١

كُلَّا إِنَّهَا تَذَكَّرَةٌ ١

فَمَن شَاءَ ذَكَرَهُ رَهُ

فِي صُحُفِ مُكرَّمَةِ ۞

مَّرَفُوْعَةِ مُّطَهَّرَةٍ ۞ بِأَيْدِى سَفَرَةٍ ۞ كِرَامِبَرَرَةِ ۞

رِيمَ رَحِرِ قُتِلَ ٱلْانسَانُ مَا أَكْفَرَهُ وَ۞

مِنْ أَيّ شَيْءِ خَلَقَهُ و هُ

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- **19.** From *Nutfah* (male and female semen drops) He created him and then set him in due proportion.
  - 20. Then He makes the Path easy for him.
- 21. Then He causes him to die and puts him in his grave.
- 22. Then when it is His Will. He will resurrect him (again).
- 23. Nay, but (man) has not done what He commanded him
  - 24. Then let man look at his food:
  - 25. We pour forth water in abundance.
  - **26.** And We split the earth in clefts.
- 27. And We cause therein the grain to grow,
- 28. And grapes and clover plants (i.e. green fodder for the cattle).
  - 29. And olives and date-palms,
  - **30.** And gardens dense with many trees.
  - 31. And fruits and herbage —
- 32. (To be) a provision and benefit for you and your cattle.
- 33. Then when there comes As-Sâkhkhah (the second blowing of the Trumpet on the Day of Resurrection)-
- 34. That Day shall a man flee from his brother.
  - 35. And from his mother and his father.
  - 36. And from his wife and his children.
- 37. Everyman that Day will have enough to make him careless of others.
- 38. Some faces that Day will be bright (true believers of Islâmic Monotheism).

مِن تُطْفَةِ خَلَقَهُ. فَقَدَّرَهُ. ١

ثُوَّالْتَسا يَسَرَهُ و ٥ ثُوَّا أَمَا لَهُ فَأَقْدَهُ إِنَّ أَمَا لَهُ فَأَقَدَهُ إِنَّ

فَعَ إِذَا شَآءَ أَنشَهُ وُر ٢

كَلَّالِمَا يَقْض مَآ أُمِّرَهُ وَأَنَّ

فَلْيَنظُرُ ٱلْإِنسَانُ إِلَىٰ طَعَامِهِ ۗ أَنَّا صَيَنَا ٱلْمَاءَ صَتَا ١

وُ شَقَقْنَا ٱلْأَرْضَ شَقًا ١ فَأَنْكُتُنَافِهَا حَيًا ١

وَعِنَاوَ قَضَا الله

وَزَيْتُوْنَاوَغَالَا ١

وَحَدَابِقَ غُلْبًا ٢

وَفَكُمَةً وَأَتَا ١

مَّتَعَالَكُو وَلاَنْعَمَكُونَ اللَّهُ وَلاَنْعَمَكُونَ اللَّهُ

فَإِذَا جَآءَتِ ٱلصَّاخَّةُ ٢

يَوْمَ يَفِيرُ ٱلْمَرْءُ مِنَ أَخِيهِ ٢

لِكُلِّ ٱمْرِي مِنْهُمْ يَوْمَهِ ذِسَّأَنُ يُغْنِيهِ

وُجُوهٌ يَوْمَدِذِ مُّسْفِرَةٌ اللهُ

- 39. Laughing, rejoicing at good news (of Paradise).
- 40. And other faces, that Day, will be dust-stained.
  - 41. Darkness will cover them.
- **42.** Such will be the *Kafarah* (disbelievers in Allâh, in His Oneness, and in His Messenger Muhammad صلى الله عليه وسلم etc.), the Fajarah (wicked evil doers).

# Sûrat At-Takwîr (Winding Round and losing its Light) LXXXI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When the sun shall be wound round and its light is lost and is overthrown [1].
  - 2. And when the stars shall fall.
- 3. And when the mountains shall be made to pass away;
- 4. And when the pregnant she-camels shall be neglected;
- 5. And when the wild beasts shall be gathered together.
- 6. And when the seas shall become as blazing Fire (or shall overflow).
- 7. And when the souls shall be joined with their bodies, (the good with the good and the bad with the bad).
- 8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned: [2]

ه " تَوْمَد عَلَيْهَا غَيْرَةٌ ١

تَ هَفُهَا قَتَرَةً ١ أُوْلَتِيكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ الْفَجَرَةُ اللَّهِ



ٱللَّهَ ٱلرَّحَيْرِ ٱلرَّحِيمِ

إِذَا ٱلشَّمْسُ كُورَتْ ٢

وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتَ وَإِذَا ٱلْجِبَ الْسُيْرَةِ ٢

وَإِذَا ٱلْعِشَارُ عُطِّلَتُ ٢

وَإِذَا ٱلْوَحُوثُ رُحُسُ تَ

وَإِذَا ٱلْبِحَارُ سُجِرَتَ ۞

وَإِذَا ٱلنُّفُوسُ رُوِّجَتْ ۞

وَإِذَا ٱلْمَوْءُرِدَةُ سُبِلَتْ ۞

said, "The sun and رضى الله عليه وسلم The Prophet برضى الله عنه said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." [See (V.75:9)] (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 422).

<sup>,</sup> Said صلى الله عليه وسلم The Prophet رضي الله عنه said (V.81:8) Narrated Al-Mughîrah ibn Shu'bah ( "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters

Sûrah	81.	At-Takwîr
Duran	O1.	At-I akwii

Part 30

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الجزء ٣٠

سورة التكوير ٨١

9. For what sin, was she killed?

10. And when the (written) pages [of deeds (good and bad) of every person] shall be laid open.

11. And when the heaven shall be stripped off and taken away from its place;

12. And when Hell-fire shall be set ablaze.

13. And when Paradise shall be brought near.

**14.** (Then) every person will know what he has brought (of good and evil).

15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

**16.** And by the planets that move swiftly and hide themselves.

17. And by the night as it departs.

18. And by the dawn as it brightens.

19. Verily, this is the Word (this Qur'ân brought by) a most honourable messenger [Jibrîl (Gabriel), from Allâh to Prophet Muhammad إصلى الله عليه وسلم].

**20.** Owner of power, (and high rank) with (Allâh), the Lord of the Throne,

**21.** Obeyed (by the angels in the heavens) and trustworthy.

**22.** And (O people) your companion (Muhammad صلى الله عليه وسلم) is not a madman.

عملى الله 23. And indeed he (Muhammad صلى الله وسلم saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).

بِأَيِّ ذَئْبٍ قُتِلَتْ ۞

وَإِذَا ٱلصُّحُفُ نُشِرَتِ ٥

وَإِذَا ٱلسَّمَاءُ كُشِطَتْ ١

وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ١

وَإِذَا ٱلْجِينَةُ أُزْلِفَت ٢

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۞

فَلَآ أُقۡسِمُ بِٱلْخُنۡسِ ٥

ٱلْجُوَارِٱلْكُنْسِ ١

وَالنَّلِ إِذَا عَسْعَسَ ۞ وَالصُّبْحِ إِذَا تَنَفَّسَ ۞ إِنَّهُ لِفَوْلُ رَسُولٍ كَرِيمٍ ۞

ذِي قُوَّةٍ عِندَ ذِي ٱلْعَرْشِ مَكِينِ ۞

مُطَاعِ ثَرَّأُمِينِ ١

وَمَاصَاحِبُكُم بِمَجْنُونِ ٢

وَلَقَدْ رَءَاهُ بِٱلْأُفْقِ ٱلْمُبِينِ ٢

alive, (3) not to pay the rights of the others (e.g., charity), and (4) to beg of men (i.e., begging). And Allâh hates for you: (1) sinful and useless talk like backbiting., or that you talk too much about others, (2) to ask too many questions (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)." (Sahîh Al-Bukhârî, Vol. 3. Hadîth No. 591).

- 24. And he (Muhammad صلى الله عليه وسلم) withholds not knowledge of the Unseen.
- **25.** And it (the Qur'ân) is not the word of outcast *Shaitân* (Satan).
  - 26. Then where are you going?
- 27. Verily, this (the Qur'ân) is no less than a Reminder to (all) the 'Âlamîn (mankind and jinn)<sup>[1]</sup>
- **28.** To whomsoever among you who wills to walk straight.
- **29.** And you cannot will unless (it be) that Allâh wills the Lord of the 'Âlamîn (mankind, jinn and all that exists).

# Sûrat Al-Infitâr (The Cleaving) LXXXII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When the heaven shall be cleft asunder.
- 2. And when the stars shall be fallen and scattered.
  - 3. And when the seas shall be burst forth.
- **4.** And when the graves shall be turned upside down (and bring out their contents)
- 5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).

وَمَاهُوَعَلَى ٱلْغَيْبِ بِضَنِينِ ۞

وَمَاهُوَ بِقَوْلِ شَيْطُنِ زَجِيرٍ ۞

فَأَيْنَ تَذْهَبُونَ ۞ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالِمِينَ ۞

لِمَن شَآءَ مِنكُوْلَن يَسۡتَقِيمَ ۞

وَمَاتَشَآءُونَ إِلَّا أَن يَشَآءَ ٱللَّهُ رَبُ ٱلْعَلَمِينَ ۞



إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ٥

وَإِذَا ٱلْكُوَاكِكِ ٱنتَثَرَتْ ٢

وَإِذَا ٱلٰۡہِحَارُ فُجِّرَتْ ۞ وَإِذَا ٱلۡفُہُورُ بُعَیْرُتْ ۞

عَلِمَتْ نَفْسٌ مَّاقَدَّمَتُ وَأَخَّرَتْ ٥

til (V.81:27) a) Narrated Abu Hurairah رضي الله عليه وسلم The Prophet عصلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 379)

صلى الله عليه مسلى الله عليه وسلم . Narrated Abu Hurairah رضي الله عليه المالية. Allâh's Messenger (وسلم عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

- 6. O man! What has made you careless about your Lord, the Most Generous?
- 7. Who created you, fashioned you perfectly, and gave you due proportion.
- 8. In whatever form He willed, He put you together.
- 9. Nay! But you deny Ad-Dîn (i.e. the Day of Recompense).
- 10. But verily, over you (are appointed angels in charge of mankind) to watch you, 111
- 11. Kirâman (Honourable) Kâtibîn writing down (your deeds), [2]
  - 12. They know all that you do.
- 13. Verily, Al-Abrâr (the pious believers of Islamic monotheism) will be in Delight (Paradise);
- 14. And verily, Al-Fujjar (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell),
- 15. Therein they will enter, and taste its burning flame on the Day of Recompense,

يَتَأَيُّهُا ٱلْإِنسَانُ مَاغَرَكِ بِرَيِّكَ ٱلْكُرِيمِ ٢

ٱلَّذِي خَلَقَكَ فَسَوَّنِكَ فَعَدَلُكَ ۞

فِي أَيّ صُورَةٍ مَّاشَآةً رَكَّيكَ ٨

كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ ۞

وَإِنَّ عَلَيْكُمْ لَكَفِظِينَ ٢

كرَامًا كُتينَ ١

يَعْلَمُونَ مَاتَفْعَلُونَ ١ إِنَّ ٱلْأَبْرَارَ لِهِي نَعِيمِ ٢

وَإِنَّ ٱلْفُجَّارَلَفِي جَعِيمِ

يَصَلَوْنَهَا وَمَ ٱلدِّين ١

عز وجل narrating about his Lord صلى الله عليه وسلم The Prophet برضي الله عنهما narrated Ibn 'Abbâs عز said, "Allâh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (Sahîh Al-Bukhârî, Vol. 8. Hadîth No. 498)

said: "Angels صلى الله عليه وسلم The Prophet رضى الله عنه said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend to Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says Âmîn (during the prayer at the end of the recitation of Sûrat Al-Fâtihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 446).

<sup>(</sup>V.82:11) Whoever intended to do a good deed or a bad deed.

- **16.** And they (*Al-Fujjâr*) will not be absent therefrom.
- 17. And what will make you know what the Day of Recompense is?
- 18. Again, what will make you know what the Day of Recompense is?
- 19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh.

# Sûrat Al-Mutaffifin (Those Who Deal in Fraud) LXXXIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Woe to Al-Mutaffifun (those who give less in measure and weight).
- 2. Those who, when they have to receive by measure from men, demand full measure,
- 3. And when they have to give by measure or weight to (other) men, give less than due.
- 4. Do they not think that they will be resurrected (for reckoning),
  - 5. On a Great Day?
- 6. The Day when (all) mankind will stand before the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 7. Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in Sijjîn.
- 8. And what will make you know what Sijjîn is?
  - 9. A Register inscribed.
  - 10. Woe, that Day, to those who deny.

وَمَاهُرْعَنْهَا بِغَآبِينَ ١

وَمَآأَدُرَيْكَ مَايَوْمُ ٱلدِّينِ

ثُمَّ مَا أَدَرَيْكَ مَا يَوْمُ ٱلدِّينِ ٨

يَوْمَ لَا تَمْلِكُ نَفْشٌ لِنَفْسِ شَيْئًا وَٱلْأَمْرُ يَوْمَهِ ذِيِّلُهِ ١



ٱللَّهُ ٱلْاَحْمَٰزُ ٱلْرَّحِيهِ

وَيْلُ لِلْمُطَفِّقِينَ أَنَّ الْمُطَفِّقِينَ أَنَّ

ٱلَّذِينَ إِذَا ٱكْتَالُواْ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ٥

وَإِذَا كَالُوهُمْ أُووَّزَنُوهُمْ يُخِيِّهُ وِنَ ٢

أَلَا يَظُنُّ أُوْلِنَهِ كَ أَنَّهُ مِمَّبْعُوثُونَ ٢

لِيَوْمِ عَظِيمِ ٥ يَوْمَرِيقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَالَمِينَ ٦

كَلَّاإِنَّ كِتُلَ ٱلْفُجَّارِلَفِي سِيجِينِ

وَمَا أَدْرَ لِكَ مَاسِجِينٌ ٨

وَيْلٌ مَوْمَهِ إِلَّهُ كُذِّينَ ٢

- 11. Those who denv the Day ofRecompense.
- 12. And none can deny it except every transgressor beyond bounds (in disbelief, oppression and disobedience to Allâh), the sinner!
- 13. When Our Verses (of the Our'an) are recited to him he says: "Tales of the ancients!"
- 14. Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn [1]
- 15. Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.
- 16. Then, verily, they will indeed enter (and taste) the burning flame of Hell.
- 17. Then, it will be said to them: "This is what you used to deny!"
- 18. Nav! Verily, the Record (writing of the deeds) of Al-Abrâr (the pious believers of Islamic Monotheism) is (preserved) 'Illivvûn.
- 19. And what will make you know what 'Illivvûn is?
  - 20. A Register inscribed,
- 21. To which bear witness those nearest (to Allâh, i.e. the angels).
- 22. Verily, *Al-Abrâr* (the pious believers of Islamic Monotheism) will be in Delight (Paradise).
  - 23. On thrones, looking (at all things).

مَانكَذَكُ مِهِ اللَّاكُلُّ مُعْتَد أَيْسِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

إِذَاتُتُكَا عَلَيْهِ ءَالِكُنَّا قَالَ أَسَطِهُ ٱلْأَوَّلِينَ ٢

كَلِّدَيْلٌ رَانَ عَلَىٰ قُلُوبِهِمِ مَّا كَانُواْيَكُسِمُونَ ٢

كَلَّ إِنَّهُوْمَ عَن زَّيْهِمْ يَوْمَ إِذِ لَّمَحْجُوبُونَ ١

ثُمَّ إِنَّهُ وَلَصَالُواْ ٱلْجَحِيرِ ١

نُوَيْقَالُ هَاذَا ٱلَّذِي كُنتُم بِهِ عَنَّكُذَبُونَ ١

كَلَّدَإِنَّ كَتَنَ ٱلْأَثْرَارِ لَغِي عِلْيَينَ ۞

وَمَآأَدُرُ لِكَ مَاعِلَتُهُ نَ ١

يَشْهَدُهُ ٱلْمُقَرِّبُونَ ١

إِنَّ ٱلْأَبْرَارَ لِفِي نَعِيمِ ٢

عَلَى ٱلْأَرْآمِكِ بِنَظُرُونَ ٢

said, (V.83:14) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم "When a slave (a person) commits a sin (an evil deed) a black dot is dotted on his heart. Then if that person gives up that evil deed (sin), begs Allâh to forgive him, and repents, then his heart is cleared (from that heart covering dot); but if he repeats the evil deed (sin), then that covering is increased till his heart is completely covered with it. And that is Ar-Rân which Allâh mentioned (in the Qur'ân), "Nay! but on their hearts is the Rân (covering of sins and evil deeds) which they used to earn." (At-Tirmidhî, Vol.5, Hadîth No.3334).

- 24. You will recognise in their faces the brightness of delight.
- 25. They will be given to drink of pure sealed wine.
- 26. The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allâh).
- 27. It (that wine) will be mixed with *Tasnîm*:
- 28. A spring whereof drink those nearest to Allâh.
- 29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.
- **30.** And, whenever they passed by them, used to wink one to another (in mockery).
- **31.** And when they returned to their own people, they would return jesting;
- 32. And when they saw them, they said: "Verily, these have indeed gone astray!"
- 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).
- 34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers<sup>[1]</sup>
- 35. On (high) thrones, looking (at all things).
- **36.** Are not the disbelievers paid (fully) for what they used to do?

تَعْرِفُ فِي وُجُوهِ فِهِ مْ نَضْرَةَ ٱلنَّعِيمِ

يُسْقَوْنَ مِن رَّحِيقِ مِّخْتُومٍ ۞

خِتَنُهُ مِسْكُ وَفِي ذَلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَفْسُونَ ۞

وَمِزَاجُهُ مِن تَسْنِيمٍ

عَيْنَايَشْرَبُ بِهَاٱلْمُقَرَّبُونَ ۞

إِنَّ ٱلَّذِينَ أَجْرَمُواْ كَانُواْ مِنَ ٱلَّذِينَ ءَامَنُواْ يَضْحَكُونَ ٥

وَإِذَا مَرُّواْ بِهِمْ يَتَغَامَزُونَ ٢

وَإِذَا ٱنقَلَبُوٓ إِلَىٰٓ أَهۡلِهِ مُ ٱنقَلَبُواْ فَكِهِينَ ۞

وَإِذَارَأُوْهُمْ قَالُوٓاْ إِنَّ هَلَوُلَآءٍ لَضَآ الُّوت ٢

وَمَآأُرُسِلُواْعَلَيْهِمْ حَلِفِظِينَ

فَالْيَّوْرَالَّذِينَ ءَامَنُواْ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ۞

عَلَى ٱلْأَرْآبِكِ يَنظُرُونَ

هَلْ ثُوِّبَ ٱلْكُفَّارُمَاكَا نُواْيَفْعَلُونَ 📆

<sup>[1] (</sup>V.83:34) Narrated Anas ibn Mâlik عرضى الله عنه A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, By the Power of Our Lord!") (Sahîh Al-Bukhârî, Vol. 6, Hadîth No.283).

# Sûrat Al-Inshiqâq (The Splitting Asunder) LXXXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When the heaven shall be split asunder,
- 2. And listen to and obey its Lord and it must do so.
- 3. And when the earth shall be stretched forth.
- 4. And shall cast out all that was in it and become empty.
- 5. And listen to and obey its Lord and it must do so.
- 6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).
- 7. Then as for him who will be given his Record in his right hand,
- 8. He surely will receive easy reckoning,
  - 9. And will return to his family in joy!
- 10. But whosoever is given his Record behind his back,
  - 11. He will invoke (for his) destruction,
- 12. And he shall enter a blazing Fire, (and made to taste its burning).
  - 13. Verily, he was among his people in joy!
- 14. Verily, he thought that he would never come back (to Us)!
- 15. Yes! Verily, his Lord has been ever beholding him!
  - **16.** So I swear by the afterglow of sunset:

إِذَا ٱلسَّمَاءُ ٱنشَقَّتُ ٢ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ٢

وَإِذَا ٱلْأَرْضُ مُدَّتْ ٢

وَأَلْقَتْ مَافِيهَا وَيَحَلَّتْ ٢

وَأَذِنَتَ لِرَبِّهَا وَحُقَّتْ ٥

يَتَأَيُّهُ ﴾ ٱلْإِنسَنُ إِنَّكَ كَادِحُ إِلَىٰ رَبِّكَ كَدْحَا فَمُلَاقِيهِ ٥

فَأَمَّا مَنْ أُوتِي كِتَابَهُ وبيمينِهِ ع

فَسَوْفَ يُحَاسَبُ حِسَابَايِسَرَا ٨

وَ يَنْقَلِبُ إِلَىٰٓ أَهْلِهِ عَمْسُرُ وِزَا ٢ وَأَمَّا مَنْ أُولِيَ كِتَبَهُ وَرَلَّهَ ظَهْرِهِ ٥

> فَسَوْفَ مَدْعُواْ ثُبُورًا ١ وَيَصْلَىٰ سَعِيرًا ١

إِنَّهُ رَكَانَ فِي أَهْلِهِ عَمْسَرُورًا ١ إِنَّهُ فِظُنَّ أَن لَّن يَحُورَ ١

لَئَ إِنَّ رَبَّهُ وَكَانَ بِهِ = بَصِيرًا ١

فَكَرَأُقُسِمُ بِٱلشَّـفَقِ ٢

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17. And by the night and whatever it gathers in its darkness.

- 18. And by the moon when it is at the full.
- 19. You shall certainly travel from stage to stage (in this life and in the Hereafter).
- 20. What is the matter with them, that they believe not?
- 21. And when the Our'an is recited to them, they fall not prostrate.
- 22. Nay, those who disbelieve, deny and صلى الله عليه وسلم Prophet Muhammad) and whatever he brought, i.e. this Qur'an and Islâmic Monotheism, etc.).[1]
- 23. And Allâh knows best what they gather (of good and bad deeds).
  - **24.** So announce to them a painful torment.
- 25. Except those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

# Sûrat Al-Burûj (The Big Stars "Burûj") LXXXV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the heaven holding the big stars. [2]
- 2. And by the Promised Day (i.e. the Day of Resurrection).

وَٱلَّيْلِ وَمَاوَسَقَ ١

فَمَالَهُمْ لَا ثُوْمِنُونَ ٢

وَإِذَا قُرِئَ عَلَيْهِ مُ ٱلْقُرْءَ انُ لَا يَسْجُدُونَ ١٠٥٠

بَلِ ٱلَّذِينَ كَفَرُواْ نُكَدِّنُونَ ١

وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ١

فَيَشِّهُ هُم بِعَذَابِ أَلِيمِ ٢ مَمْنُونِ 🔞



وأللَّهِ ٱلرَّحْمَزِ ٱلرَّحِيمِ وَالسَّمَاءِ ذَاتِ ٱلْبُرُوجِ ١

وَٱلْوَمِ ٱلْمَوْعُودِ ٢

<sup>[1] (</sup>V.84:22) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad :said صلى الله عليه وسلم Allâh's Messenger رضي الله عنه Narrated Ábu Hurairah .(صلى الله عليه وسلم "By Him (Allân) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Hadîth No. 153-S.S.M.H.20). See also (V.3:85) and (V.3:116).

<sup>&</sup>lt;sup>[2]</sup> (V.85:1) (About the) Stars, Abu Qatâdah mentioning Allâh's Statement:

<sup>&</sup>quot;And We have adorned the nearest heaven with lamps," and said, "The creation of these stars is for three purposes, i.e., as decoration of the heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Sahîh Al-Bukhârî, Vol. 4, Chapter 3).

3. And by the Witnessing (i.e. Friday), and by the Witnessed [i.e. the day of 'Arafât (Haji), the ninth of Dhul-Hijjah];

4. Cursed were the people of the Ditch (in the story of the Boy and the King).[1]

هُ-رَأَتُهُ أَلَيْنُهُ وِنَ أَلْكُنُهُ وِنَ أَلْكُنُهُ وَقُ

Narrated Shu'aib صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said: "Among the people before you, there was a king and he had a sorcerer. When the sorcerer became old, he said to the king: 'I have now become an old man, get me a boy so that I may teach him sorcery.' So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them (those talks). So when he went to the sorcerer, he passed by the monk and sat there with him. And on visiting the sorcerer, the latter thrashed him. So the boy complained about that to the monk. The monk said to him: Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy'; and whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.' So the boy carried on like that (for a period).

"There came (on the main road) a huge creature (animal), and the people were unable to pass by. The boy said: 'Today I will know whether the sorcerer is better or the monk'. So he took a stone and said: 'O Allah! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road).' Then he hit (it) with the stone, and it was killed and the people passed (the road). The boy came to the monk and informed him about it. The monk said to him: 'O my son! Today you are better than I; you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me.' The boy used to treat the people suffering from born-blindness, leprosy, leucoderma, and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: 'All these gifts are for you on condition that you cure me'. The boy said: 'I do not cure anybody; it is only Allâh (Alone) Who cures (people). So if you believe in Allâh, and invoke Allâh, He will cure you'. He then believed in Allah, and Allah cured him. Later the courtier came to the king, and sat at the place where he used to sit before. The king asked him: 'Who has given you your sight back ?' The courtier replied:'My Lord (Allâh)!' The king said: 'Have you got another lord than I?' The courtier said: 'My Lord and your Lord is Allah!' The king got hold of him and kept on tormenting him till he informed him about the boy. So the boy was brought. The king said to the boy: 'O boy! Has your (knowledge of) sorcery reached to the extent that you cure born-blinds, lepers, leucodermic patients and do such and such?' The boy replied: 'I do not cure anybody; it is only Allah (Alone) Who does cure'. Then the king got hold of him, and kept on tormenting him till he informed him about the monk. And the monk was brought, and it was said to him: 'Give up your religion (turn apostate)!' The monk refused to turn apostate. Then the king ordered a saw (to be brought), and it was put in the middle of his scalp and was sawn, till he fell, cut in two pieces. Then that courtier was brought, and it was said to him: 'Give up your religion (turn apostate)!' The courtier refused to turn apostate. So the saw was put in the middle of his scalp, and was sawn till he fell, cut in two pieces. Then the boy was brought, and it was said to him: 'Give up your religion (turn apostate)!' The boy refused to turn apostate. So the king ordered some of his courtiers to take the boy to such and such a mountain saying, 'Then ascend up the mountain with him till you reach its top, and see if he turns apostate (from his religion, well and good); otherwise throw him down from its top.' They took him, ascended up the mountain, and the boy said: 'O Allâh! Save me from them by anything You wish!' So the mountain shook and all of them fell down, and the boy came walking to the king. The king asked him: 'What did your companions do?' The boy said: 'Allâh has saved me from them.' The king then ordered

 $<sup>^{\</sup>text{It1}}$  (V.85:4) The Story of the Boy and the King.

- 5. Of fire fed with fuel,
- 6. When they sat by it (fire),
- 7. And they witnessed what they were doing against the believers (i.e. burning them).
- **8.** And they had no fault except that they believed in Allâh, the All-Mighty, the Worthy of all Praise!
- 9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything.
- 10. Verily, those who put into trial the believing men and the believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire.
- 11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

ٱلنَّارِدَاتِ ٱلْوَقُودِ۞ إِذْهُمْ عَلَيْهَا قُعُودٌ ۞ وَهُرْعَلَىٰمَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ۞

وَمَانَقَمُواْ مِنْهُمْ إِلَّا أَن يُؤْمِنُواْ بِاللَّهِ ٱلْعَزِيزِ ٱلْحَصِيدِ ۞

ٱلذِّى لَهُ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدُ ۞

إِنَّ ٱلَّذِينَ فَتَوُا ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَتِ ثُرَّ لَرَيْتُوبُواْفَلَهُمْر عَذَابُ جَهَ يَرَّولَهُمْ عَذَابُ ٱلْحَرِيقِ ۞

إِنَّ اَلَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَنِ لَهُمْ جَنَّتُ تَجْرِي مِن تَقْتِهَا ٱلْأَنْهَزُ ذَٰلِكَ ٱلْفَوْزُ ٱلْكِيدُ ۞

some of his courtiers to take the boy on board a boat into the middle of the sea, saying, Then if he turns apostate (from his religion, well and good), otherwise cast him into the sea.' So they took him, and he said: 'O Allah! Save me from them by anything You wish.' So the boat capsized, and (all the accompanying courtiers) were drowned. The boy then came walking to the king. The king said: 'What did your companions do?' The boy replied: 'Allâh saved me from them', and he further said to the king: 'You cannot kill me till you do what I command!' The king said: 'What is that (command of yours)?' The boy said: 'Gather all the people in an upland place, and fasten me to the stem (of a tree); then take an arrow from my quiver and fix it in the bow, and say: -- In the Name of Allah, the Lord of the boy, -- and shoot (me). If you do that, you will kill me.' So the king gathered the people in an upland place, and fastened the boy to the stem, took an arrow from his quiver, fixed it in the bow, and said: In the Name of Allâh, the Lord of the boy, and shot the arrow. The arrow hit the temporal region of the skull of the boy, and the boy put his hand over the temporal region of his skull at the point where the arrow hit, and then died. The people proclaimed: "We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' The king came, and it was said to him: 'That is the thing which you were afraid of. By Allâh! The thing which you were afraid of, has fallen upon you, the people have believed (in Allâh).' So he ordered (deep) ditches to be dug at the entrances of the roads, and it was done, then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate (from his religion) be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch but the babe said (spoke): 'O mother! Be patient, you are on the Truth,' (So she threw herself in the ditch of the fire alongwith her child to be with the martyrs in Paradise)." (Sahîh Muslim, Vol. 4, Hadîth No. 7148).

- 12. Verily, (O Muhammad صلى الله عليه وسلم) the Seizure (punishment) of your Lord is severe and painful. [See V.11:102].
- 13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).
- 14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism).
  - **15.** Owner of the throne, the Glorious,
- 16. (He is the) Doer of whatsoever He intends (or wills).
  - 17. Has the story reached you of the hosts,
  - 18. Of Fir'aun (Pharaoh) and Thamûd?
- 19. Nay! The disbelievers (persisted) in صلى الله عليه وسلم denying (Prophet Muhammad and his Message of Islâmic Monotheism).
- **20.** And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).
  - 21. Nay! This is a Glorious Qur'an,
- 22. (Inscribed) in Al-Lauh Al-Mahfûz (The Preserved Tablet)!

# Sûrat At-Târiq (The Night-Comer) LXXXVI

In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. By the heaven, and At-Târia (the night-comer, i.e. the bright star);
- 2. And what will make you to know what At-Târiq (the night-comer) is?
  - 3. (It is) the star of piercing brightness:

إِنَّ بَطْشَ رَيِّكَ لَشَدِيدُ ١

إِنَّهُ وَهُوَيُبُدِئُ وَيُعِيدُ ١

وَهُوَالْغَفُورُ الْوَدُودُ ١

ذُواَلْعَرْشِ ٱلْمَجِيدُ ١ فَعَّالٌ لِمَا يُرِيدُ ١

هَلْ أَتَاكَ حَدِيثُ ٱلْجُنُودِ ٣ فِرْعَوْنَ وَثَمُودَ ١ بَلِ ٱلَّذِينَ كَفَرُواْ فِي تَكَذِيبِ ١

وَاللَّهُ مِن وَرَآبِهِ مِنْجِيظً ٢

بَلْ هُوَقُوْءَ انْ تَجِيدٌ ١ فِي لَوْجِ مَّحَفُوظِ ٢



ٱللَّهَٱلاَّحْمَازَٱلرَّحِيهِ

وَالسَّمَاءِ وَالطَّارِقِ ٥

وَمَا أَدُرَيْكَ مَا ٱلطَّارِقُ ٢

ٱلنَّجْمُ ٱلنَّاقِبُ ٢

- 4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds)<sup>[1]</sup>
  - 5. So let man see from what he is created!
- **6.** He is created from water gushing forth.
- 7. Proceeding from between the backbone and the ribs.
- 8. Verily, (Allâh) is Able to bring him back (to life)!
- 9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).
- 10. Then he will have no power, nor any helper.
- 11. By the sky (having rain clouds) which gives rain, again and again.
- 12. And the earth which splits (with the growth of trees and plants).
- 13. Verily, this (the Qur'an) is the Word that separates (the truth from falsehood, and

إِن كُلُ نَفْسِ لَّمَّاعَلَيْهَا حَافِظٌ ٥

فَلْيَنظُرِ ٱلْإِنسَنُ مِمَّ خُلِقَ ۞ خُلِقَ مِن مَّآءِ دَافِقٍ ۞

يَخَرُجُ مِنْ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَابِ ۞

إِنَّهُ مَكِلَ رَجْعِهِ ، لَقَادِرٌ ٥

يَوْمَ ثُنَّلَى ٱلسَّرَآبِرُ ۞

فَمَالَهُ مِن قُوَّةِ وَلَانَاصِرِ ٥

وَٱلسَّمَآءِ ذَاتِٱلرَّجْعِ ١

وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ٢

إِنَّهُ وَلَقَوْلٌ فَصَلَّ ٢

Narrated Ibn 'Abbâs ارضى أله عليه وسلم : The Prophet صلى الله عليه وسلم narrating about his Lord وجل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actuallyy does it, then Allâh will write one bad deed (in his account)." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 498)

b) Narrated Abu Hurairah رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend to Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says Âmîn (during the prayer at the end of the recitation of Sûrat Al-Fâtihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 446).

<sup>[1] (</sup>V.86:4) a) Whoever intended to do a good deed or a bad deed:.

commands strict laws for mankind to cut the roots of evil).

- **14.** And it is not a thing for amusement.
- 15. Verily, they are but plotting a plot (against you O Muhammad صليه وسلم).
  - 16. And I (too) am plotting a plot.
- 17. So give a respite to the disbelievers; and leave them for a while.

# Sûrat Al-A'lâ (The Most High) LXXXVII

In the Name of Allâh, the Most Gracious, the Most Merciful,

- 1. Glorify the Name of your Lord, the Most High,
- 2. Who has created (everything), and then proportioned it.
- 3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).
  - 4. And Who brings out the pasturage,
  - 5. And then makes it dark stubble.
- 6. We shall make you to recite (the صلى الله عليه Qur'ân), so you (O Muhammad صلى الله عليه shall not forget (it),
- 7. Except what Allâh may will. He knows what is apparent and what is hidden.
- 8. And We shall make easy for you (O Muhammad صلى الله عليه وسلم) the easy way (i.e. the doing of righteous deeds).
- 9. Therefore remind (men) in case the reminder profits (them).
- 10. The reminder will be received by him who fears (Allâh),

وَمَاهُوَ بِٱلْهَزُل ١ إِنَّهُمْ يَكِدُونَ كَيْدَا ١

فَهُمِّل ٱلْكَفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ١



وَٱلَّذِي فَكَرَفَهُ دَيْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

وَٱلَّذِيَ أَخْرَجَ ٱلْمَرْعَىٰ ٢ فَجَعَلَهُ عُثَاةً أَحْوَىٰ ٥

سَنُقِّرِئُكَ فَلَاتَنسَيَ ٢

إِلَّا مَا شَاءَ أُلِنَّهُ إِنَّهُ مِعَلَهُ ٱلْجِنْفِ وَمَا يَخْفَى ١

وَنُسَدُكَ لِلْمُسْدَىٰ ١

- 11. But it will be avoided by the wretched,
- 12. Who will enter the great Fire (and will be made to taste its burning).
- 13. There he will neither die (to be in rest) nor live (a good living).
- 14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,
- 15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (the five compulsory prayers and the *Nawâfil* additional prayers).
  - 16. Nay, you prefer the life of this world,
- 17. Although the Hereafter is better and more lasting.
  - 18. Verily, this is in the former Scriptures —
- 19. The Scriptures of Ibrâhîm (Abraham) aind Mûsâ (Moses) (عليهما السلام).

# Sûrat Al-Ghâshiyah (The Overwhelming) LXXXVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?
- 2. Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians), [1]

وَيَتَجَنَّهُمَا ٱلْأَشْغَى ۞ ٱلَّذِى يَصْلَى ٱلنَّارَالُكُبْرَىٰ ۞

ثُمُّ لَايِمُوتُ فِيهَا وَلَايَحَيٰنَ ٢

قَدَّ أَفْلَحَ مَن تَزَكِّنَ ٢

وَذَكْرَأْسْمَرَيِّهِ عِنْصَلِّى ٥

بَلَ تُؤثِرُونَ ٱلْحَيَوةَ ٱلدُّنْيَا ۞ وَٱلْآخِرَةُ حَيْرٌ وَأَتِفَى ۞

إِنَّ هَنَدَالَفِي ٱلصُّحُفِ ٱلْأُولَىٰ ۞ صُحُفِ إِبْرَهِ ِيرَوَمُوسَىٰ ۞



هَلَأَتَكَ حَدِيثُ ٱلْغَلِشِيَةِ ٢

ۇجُو، يَوْمَىدٍ خَلْشِعَةٌ ۞

<sup>[1] (</sup>V.88:2) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad رصلی الله علیه وسلم ). Narrated Abu Hurairah رضی : Allâh's Messenger صلی الله علیه وسلم (By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Hadîth No.153-S.S.M.H.20). See also the footnotes of (V.3:85) and (V.41:46).

3. Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace).[1]

- 4. They will enter in the hot blazing Fire.
- 5. They will be given to drink from a boiling spring,
- 6. No food will there be for them but a poisonous thorny plant,
- 7. Which will neither nourish nor avail against hunger.
  - 8. (Other) faces that Day will be joyful.
- 9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islâmic Monotheism). [2]
  - 10. In lofty Paradise.
- 11. Where they shall neither hear harmful speech nor falsehood.
  - 12. Therein will be a running spring.
  - 13. Therein will be thrones raised high.
  - 14. And cups set at hand.
  - 15. And cushions set in rows.
  - 16. And rich carpets (all) spread out.
- 17. Do they not look at the camels, how they are created?
  - **18.** And at the heaven, how it is raised?
- 19. And at the mountains, how they are rooted (and fixed firm)?
  - 20. And at the earth, how it is outspread?

عَامِلَةٌ نَّاصِيَةٌ ٣

تَصْلَا يَارًا حَامِكَةً ٢

وُجُوهٌ يَوْمَدِذَنَّاعِمَةٌ ٨ لِسَعْيِهَارَاضِيَةٌ ٥

ف جَنَّةِ عَالِيَةِ ٥ لَاتَسْمَعُ فِيهَالَغِيَةَ ١

فيهَاعَيْنٌ جَارِيَةٌ ١ فيهَاسُرُ زُمَّةِ فُعَةً ١ وَأَكُوانٌ مَّوْضُوعَةٌ ١ وَنَمَادِقُ مَصْفُوفَةٌ ١ وَزَرَاقُ مَتَهُ نَهُ أَنَّهُ

أَفَلَا يَظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتَ ۞

وَالْيَ ٱلسَّمَاءَ كَنْفُ رُفْعَتْ 🕲 وَإِلَى ٱلْجِيَالِ كَيْفَ نُصِيَتُ ١

وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتُ ٢

said one statement صلى الله عليه وسلم The Prophet :رضى الله عنه said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allah, will enter Paradise." (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 24).

<sup>&</sup>lt;sup>[2]</sup> (V.88:9) See footnote of (V.18:104).

- ملى 21. So remind them (O Muhammad صلى صلى you are only one who reminds.
  - 22. You are not a dictator over them —
- 23. Except the one who turns away and disbelieves<sup>[1]</sup>.
- 24. Then Allâh will punish him with the greatest punishment.
  - 25. Verily, to Us will be their return;
- **26.** Then verily, for Us will be their reckoning.

# Sûrat Al-Fajr (The Break of Day or the Dawn) LXXXIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the dawn;
- 2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah), [2]
- 3. And by the even and the odd (of all the creations of Allâh). [3]
  - 4. And by the night when it departs.
- 5. There are indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs)!
- 6. Saw you (O Muhammad صلى الله عليه وسلم)
  not how your Lord dealt with 'Âd (people)

فَذَكِرْ إِنَّمَاۤ أَنتَ مُذَكِّرٌ ۞

لَّشْتَ عَلَيْهِم بِمُصَيْطِدٍ ۞ إِلَّامَن تَوَلَّى وَكَفَرَ ۞

فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ١

إِنَّ إِلْسَنَآ إِيَابَهُمْ ٥٠٠ أَنِّ الْسَنَآ إِيَّابَهُمْ ٥٠٠ ثُمُّ إِنَّ كَالِيَّنَا حِسَابَهُمُ





وَالفَجْرِ ۞ وَلَيَالِعَشْرِ ۞

وَّالشَّفَعِ وَٱلْوَتْرِ ﴿

وَٱلۡتِيۡ إِذَايَسۡرِ۞ هَلۡ فِي ذَلِكَ فَسَـُهُ لِّذِي حِجۡرِ ۞

أَلَوْتَرَكَيْفَ فَعَلَرَبُكَ بِعَادٍ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.88:23) See footnote of (V.8:39).

<sup>[2] (</sup>V.89:2) Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some Companions of the Prophet صلى الله عليه وسلم said, "Not even Jihâd?" He replied, "Not even Jihâd, except that of a man who does it by putting himself and his property in danger (for Allâh's sake) and does not return with any of those things." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No.86).

<sup>&</sup>lt;sup>[3]</sup> (V.89:3) "Even" and "Odd" is interpreted differently by different religious scholars. Some say: Even is the Day of Slaughtering of the Sacrifices, i.e. 10th of Dhul-Hijjah, and Odd is the Day of 'Arafah (*Hajj*), i.e. 9th of Dhul-Hijjah. Others say: Even is all the creatures and Odd is Allâh. Some say it is the compulsory congregational prayer, i.e. *Maghrib* is *Witr*, and the other four prayers are *Shaf*.

- 7. Of *Iram* (who were very tall) like (lofty) pillars.
- 8. The like of which were not created in the land?
- 9. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)?[1]
- 10. And (with) Fir'aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?
- 11. Who did transgress beyond bounds in the lands (in the disobedience of Allâh).
  - 12. And made therein much mischief
- 13. So your Lord poured on them different kinds of severe torment.
- 14. Verily, your Lord is Ever Watchful (over them).
- 15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me."
- 16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"
- 17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!
- 18. And urge not one another on the feeding of Al-Miskîn (the needy)!
- 19. And you devour the inheritance all with greed.
  - 20. And you love wealth with much love.

إِرَمَ ذَاتِ ٱلْعِمَادِ ٧

ٱلَّتِي لَرْيُخُلَقُ مِثْلُهَا فِي ٱلْبِلَادِ ٥

وَثَمُودَ ٱلَّذِينَ جَابُواْ ٱلصَّحْرَ بِٱلْوَادِ ٢

وَفِرْعَوْنَ ذِي ٱلْأَوْتَادِ ٢

ٱلَّذِينَ طَغَوَّا فِي ٱلَّهِ لَكِدِ ١

فَأَكْتُرُواْ فِيهَا ٱلْفَسَادَ ١ فَصَبَّ عَلَيْهِ مِرَبُّكَ سَوْطَ عَذَابِ ٢

إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ١

فَأَمَّا ٱلْإِنسَانُ إِذَا مَا ٱبْتَكَنَّهُ رَبُّهُ، فَأَكْرَمَهُ، وَنَعَمَهُ، فَيَقُولُ رَبِّيٓ أَكْرَ مَن ١

وَأَمَّا إِذَا مَا أَيْتَكُنُهُ فَقَدَرَعَلَتِهِ رِزْقَهُ وفَيَقُولُ رَبِّي أَهَنَن ٢

كَلَّابَلُ لَا تُكُرِّمُونَ ٱلْيَتِيمَ ۞

وَلَا تَحْيَضُهُ وِنَ عَلَى طَعَامِ ٱلْمِسْكِينِ ﴿

وَتَأْكُلُونَ ٱلثُّرَاتَ أَكْلَا لَمُّا ١

وَتُحِيُّهُ نَ ٱلْمَالَ خُبَّاجَمَّا ١

<sup>[1] (</sup>V.89:9) "And you hew out in the mountains, houses with great skill." [The Qur'ân, Verse 26:1491

- 21. Nay! When the earth is ground to powder.
- 22. And your Lord comes with the angels in rows.
- 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?
- 24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"
- 25. So on that Day none will punish as He will punish.
- 26. And none will bind (the wicked, disbelievers and polytheists) as He will bind.
- 27. (It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!
- your Lord 28. "Come back to well-pleased (yourself) and well-pleasing (to Him)!
- 29. "Enter you then among My (honoured) slaves.
  - 30. "And enter you My Paradise!"

### Sûrat Al-Balad (The City) XC

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. I swear by this city (Makkah);
- 2. And you are free (from sin, and to punish the enemies of Islâm on the Day of the conquest) in this city (Makkah)[1].

كَلَّرًانَا دُكَّتُ ٱلْأَرْضُ دَكَّادًا كُلُّ

وَحَآءَ رَثُكَ وَٱلْمَاكِ مُ صَفًّا صَفًّا

وَجِأْيَءَ يَوْمَدِ بِجَهَنَةً يُؤْمَد نِتَذَكَّ وُ ٱلْانسَاءُ وَأَذَّ لَهُ ٱلدِّكُوكُ اللَّهِ

يَقُولُ يَكَلَيْنَنِي قَدَّمْتُ لِحَيَاتِي ١

فَيَوْمَدِذِلَّا يُعَدِّبُ عَذَابَهُ وَأَحَدُّ ٥

وَلَا يُوثِقُ وَثَاقَهُ رَأَحَدٌ ١

يَكَأَيْنَهُا ٱلنَّفْسُ ٱلْمُطْمَعِنَّهُ ٢

أرْجِعِيَ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿

<sup>(</sup>V.90:2) a) Narrated Ibn 'Abbâs رضي الله عنهما : On the day of the conquest of Makkah, Allah's Messenger صلى الله عليه وسلم said, "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 657)

b) See the footnote of (V.2:191)

- 3. And by the begetter (i.e. Adam عليه and that which he begot (i.e. his progeny).
  - 4. Verily, We have created man in toil.
- 5. Does he think that none can overcome him?
- **6.** He says (boastfully): "I have wasted wealth in abundance!"
  - 7. Does he think that none sees him?
  - 8. Have We not made for him two eyes,
  - 9. And a tongue and two lips?
- 10. And shown him the two ways (good and evil)?
- 11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).
- 12. And what will make you know the path that is steep?
  - 13. (It is) freeing a neck (slave)[1]
- 14. Or giving food in a day of hunger (famine),
  - 15. To an orphan near of kin.
- **16.** Or to a *Miskîn* (needy) cleaving to dust (out of misery).
- 17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.
- **18.** They are those on the Right Hand (i.e. the dwellers of Paradise),

وَوَالِدِ وَمَاوَلَدَ ٢

لَقَدْ خَلَقَنَاٱلْإِنسَنَ فِكَبَدٍ ۞ أَيَّحَسَبُ أَن لَن يَقْدِ رَعَلَيْهِ أَحَدٌ ۞

يَقُولُ أَهْلَكُتُ مَالًا لُبُدًا ۞

أَيْحَسَبُ أَنْ لَٰزِيرَهُۥُ أَحَدُّ ۞ أَلَوْجُعَلَلَّهُۥ عَيْمُنَيْنِ۞ وَلِمَسَانًا وَشَفَتَيْن ۞

وَهَدَيْنَهُ ٱلنَّجْدَيْنِ ٢

فَلَا أَقْتَحَمَ ٱلْعَقَبَةَ ١

وَمَآ أَدَّرَيْكَ مَا ٱلْعَقَبَةُ ۞

فَكُ رَقَبَةِ ۞ أَوْ إِطْعَدُمُ فِي يَوْمِ ذِى مَسْغَبَةِ ۞

> يَتِيمَاذَامَقْرَبَةٍ ۞ أَوْمِسْكِينَاذَا مَثْرَيَةٍ ۞

ثُمَّكَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوَاْ بِٱلصَّبْرِ وَتَوَاصَوْاْ بِٱلْمَرْحَمَةِ ۞

أُوْلَتِهِكَ أَضَحَكُ ٱلْمَيْمَنَةِ ۞

said: "Whoever صلى الله عليه وسلم الله عليه وسلم : The Prophet رضي الله عنه said: "Whoever frees a Muslim slave, Allâh will save all the parts of his body from the (Hell) Fire, as he has freed the body-parts of the slave." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.693)

- 19. But those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).
- 20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).[1]

# Sûrat Ash-Shams (The Sun) XCI

In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. By the sun and its brightness.
- 2. By the moon as it follows it (the sun).
- 3. By the day as it shows up (the sun's) brightness.
  - 4. By the night as it conceals it (the sun).
  - 5. By the heaven and Him Who built it.
  - 6. By the earth and Him Who spread it.
- 7. By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion;
- **8.** Then He showed him what is wrong for him and what is right for him.
- 9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds).
- 10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered rejecting the true Faith of Islâmic bv

ٱلَّذِينَ كَفَدُواْ يَعَايَلَتِنَا هُمُ أَصْحَكُ ٱلْمَشْعَمَةِ ١٠

عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ٢



وَٱلسَّمَاءِ وَمَايِنَكِا ٥

وَٱلْأَرْضِ وَمَاطَحَنْفَا 📆 وَنَفْسِ وَمَاسَوَّكُهَا ٧

فَأَلْهَمَهَا فُجُورَهَا وَتَقُونِهَا ﴾

قَدَأَفَلَحَ مَن زَكِّنهَا ١

وَقَدْ خَابَ مَن دَسَّنْهَا ١

<sup>(</sup>V.90:20) "Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not.\*\*" V.21:100)

recited this Verse and then said: "When those (who are destined to رضي الله عنه horecited this Verse and then said: "When those "certain destined to" remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate Tabût (Box) of Fire, so that he will not see anyone punished in the Hell-fire except he himself." Then Ibn Mas'ûd recited this Verse (V.21:100). [Tafsîr Ibn Kathîr, At-Tabarî and Al-Qurtubi].

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Monotheism or by following polytheism or by doing every kind of evil wicked deeds).

- 11. Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin).
- 12. When the most wicked man among them went forth (to kill the she-camel).
- 13. But the Messenger of Allâh [Sâlih عليه said to them: ["Be cautious! (Fear the evil end)]. That is the she-camel of Allâh! (Do not harm it) and (bar it not from having) its drink!"
- 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!
- **15.** And He (Allâh) feared not the consequences thereof.

# Sûrat Al-Lail (The Night) XCII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the night as it envelops.
- 2. By the day as it appears in brightness.
- 3. By Him Who created male and female.
- **4.** Certainly, your efforts and deeds are diverse (different in aims and purposes);
- 5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him,
  - 6. And believes in Al-Husnâ. [1]

كَذَّبَتْ تُمُودُ بِطَغُونِهَا آ

إِذِ ٱنْبُعَتَ أَشْقَاهَا ٢

فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقَّيَهَا ٣

فَكَذَّبُوهُ فَعَقُرُوهَافَدَمَّدَمَ عَلَيْهِمْ رَيُّهُم بِذَنِيهِمْ فَسَوَّنْهَا ۞

وَلَا يَخَافُ عُقْبَهَا ١



بِنْ ﴿ وَاللَّهُ الرَّحْزَالِ عَمْرًا لَرْحَمْرًا لَرَحْمَرًا لَرَحْمَرًا لَرَحْمِرًا لَرَحْمِهِ

وَالْتَيْلِ إِذَا يَغْشَىٰ ۞ وَالنَّهَا لِإِذَا جَنَّقَ ۞ وَمَاخَلَقَ الذَّكَرَوَا لِأَنْثَقَ ۞ إِنَّ سَعْ كُولَشَقَ ۞

فَأَمَّا مَنْ أَعْظِي وَأَتَّفَىٰ ٥

وَصَدَّقَ بِٱلْحُسْنَىٰ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.92:6) (A) *Al-Husnâ*: The Best (i.e. either *Lâ ilâha illallâh*: none has the right to be worshipped but Allâh) or a reward from Allâh (i.e. Allâh will compensate him for what he will spend in Allâh's Way or bless him with Paradise).

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- 7. We will make smooth for him the path of ease (goodness).
- 8. But he who is a greedy miser and thinks himself self-sufficient. [1]
- 9. And denies *Al-Husnâ* (See the footnote of the Verse No. 6).
- 10. We will make smooth for him the path for evil.
- 11. And what will his wealth avail him when he goes down (in destruction)?
  - 12. Truly! On Us is (to give) guidance.
- 13. And truly, to Us (belong) the last (Hereafter) and the first (this world).
- **14.** Therefore I have warned you of a blazing Fire (Hell).
- 15. None shall enter it except the most wretched.
  - 16. Who denies and turns away.
- 17. And *Al-Muttaqûn* (the pious See V.2:2) will be far removed from it (Hell).
- 18. He who spends his wealth for increase in self-purification,
- 19. And who has (in mind) no favour from anyone to be paid back,
- **20.** Except to seek the Countenance of his Lord, the Most High.
- 21. He surely will be pleased (when he will enter Paradise).

فَسَنُيسِّرُهُ وِللْيُسْرَىٰ ۞

وَأَمَّا مَنْ بَخِلَ وَٱسۡتَغۡنَىٰ ۞

وَكُذَّبَ بِٱلْحُسْنَىٰ ٢

فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ٢

وَمَا يُغْنِي عَنْهُ مَالُهُ وَإِذَا تَرَدَّيَّ ٥

إِنَّ عَلَيْنَا لِلْهُدَىٰ ۞ وَإِنَّ لَنَا لَلَّاخِرَةَ وَٱلْأُولَىٰ ۞

فَأَنْذَرْتُكُونَارُاتَاظَىٰ ١

لَايَصَلَهُ إَ إِلَّا ٱلْأَشْقَى ٢

ٱلَّذِىكَذَبَوَتَوَلَّىٰ ۞ وَسَيُجَنَّبُهَا ٱلْأَتْقَى ۞

ٱلَّذِي يُوْقِي مَالَهُ, يَتَزَكَّى ۞

وَمَا لِأُحَدِ عِندَهُ, مِن يَعْمَةِ تُحْزَيْ ٢

إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ۞

وَلَسَوْفَ يَرْضَىٰ 📆

<sup>(</sup>B) See the footnote of (V.4:37).

and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allâh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet على الله عليه وسلم "As for him who gives (in charity) and keeps his duty to Allâh and fear Him, and believes in Al-Husnâ. We will make smooth for him the path of ease ..." (V.92: 5-10) (Sahîh Al-Bukhârî, Vol.6, Hadîth No.472).

### Sûrat Ad-Duhâ (The Forenoon -"After Sunrise") XCIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the forenoon (after sunrise).[1]
- 2. By the night when it darkens (and stands still).
- ملى الله عليه 3. Your Lord (O Muhammad وسلم) has neither forsaken you nor hates you.
- 4. And indeed the Hereafter is better for you than the present (life of this world).
- 5. And verily, your Lord will give you (all good) so that you shall be well-pleased.
- 6. Did He not find you (O Muhammad an orphan and gave you a (صلى الله عليه وسلم refuge?
- 7. And He found you unaware (of the Qur'an, its laws and Prophethood) and guided you.
- 8. And He found you poor and made you rich (self-sufficient with self-contentment).
- 9. Therefore, treat not the orphan with oppression.
  - 10. And repulse not the beggar.
- 11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).





وَٱلَّيْلِ إِذَا سَجَيٰ ٢

مَاوَدَّعَكَ رَبُّكَ وَمَاقَلَ ٢

وَلَلْآخِرَهُ خَنْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ١

وَلْسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى آ

أَلُمْ يَجِدُكَ يَتِيمَافَعَاوَىٰ ٥

وَوَحَدُكَ مِنَ ٱلَّافِعَدِيٰ ٧٠

وَوَجَدَكَ عَآبِلًا فَأَغْنَىٰ ٨

فَأُمَّا ٱلْمَتِهَ فَلَا تَقْفَ أَنَّ

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحُدِّثْ ١

<sup>[1] (</sup>V.93:1); a) Narrated Ibn Abî Lailâ: Only Umm Hanî told us that she had seen the Prophet offering the Duhâ (Forenoon prayer). She said. "On the day of the conquest of صلى الله عليه وسلم Makkah, the Prophet صلى الله عليه وسلم took a bath in my house and offered eight Raka'at. I never saw him praying such a light prayer but he performed perfect prostrations and bowings". (Sahîh Al-Bukhârî, Vol.2, Hadîth No.207A).

b) Narrated Abu Hurairah عنه شاه عنه My friend (the Prophet) advised me to observe three things:

<sup>(1)</sup> to fast three days a month;

<sup>(2)</sup> to pray two Raka'at of Duha prayer (Forenoon prayer); and

<sup>(3)</sup> to pray Witr before sleeping.

<sup>(</sup>Sahîh Al-Bukhârî, Vol.3, Hadîth No.202).

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# Sûrat Ash-Sharh (The Opening Forth) XCIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Have We not opened your breast for you (O Muhammad صلى الله عليه وسلم)?
  - 2. And removed from you your burden
  - 3. Which weighed down your back?
  - 4. And have We not raised high your fame?
  - 5. Verily, along with every hardship is relief,
- **6.** Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).
- 7. So when you have finished (your occupation), devote yourself to Allâh's worship.
- **8.** And to your Lord (Alone) turn (all your) intentions and hopes.

### Sûrat At-Tîn (The Fig) XCV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the fig, and the olive.
- 2. By Mount Sinai.
- 3. By this city of security (Makkah). [1]
- **4.** Verily, We created man in the best stature (mould).
- 5. Then We reduced him to the lowest of the low.
- **6.** Except those who believe (in Islâmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).

المَيْزِقُ المَيْزِقُ المَيْزِقُ المَيْزِقُ المَيْزِقُ المَيْزِقُ المَيْزِقُ المَيْزِقُ المَيْزِقُ المَيْزِقُ

بِسْــــــِوْلَلْكَهُ ٱلرِّحْزُ ٱلرَّحْدِ الْسَالِحَدِيمِ

أَلَهُ نَشْرَحُ لَكَ صَدْرَكَ ۞

وَوَضَعْنَاعَنكَ وِزْرَكَ ۞ ٱلَّذِيَ أَنْقَضَ ظَهْرَكَ ۞

فَإِنَّ مَعَ ٱلْعُسۡرِيُسُرًّا ۞

وَرَفَعَنَالَكَ ذَكَّ إِلَّا أَنَّ

إِنَّ مَعَ ٱلْعُسْرِيُسْرًا ۞

فَإِذَا فَرَغۡتَ فَٱنصَبۡ ۞

وَ إِلَّا رَبِّكَ فَأَرْغَب ٥

تَنْتُ لَيْكُونَا الْكُونَا الْكُونَا الْكُونَا الْكُونَا الْكُونَا الْكُونَا الْكُونَا الْكُونَا الْكُونِينَ

والتين والزيتون ۞ وَطُورِسِينِينَ ۞ وَهَذَاٱلْبَكِدِٱلْأَمِينِ۞ لَقَدۡخَلَقۡاۤٱلْإِنسَدَى فِيۤأَخۡسَنَ تَقْوِيدِ۞

ثُوَّرَدَدْنَهُ أَسْفَلَ سَلِفِلِينَ ٥

ٳڵۜٲڵؘؽڹؘٵڡٮؗۏٲۅؘػؚڡؚڶۅٲڷڞٙڸڂٮؚڡؘڶۿڗٲڿۯ۠ۼؙؿؙۯ مَمۡنُونِ۞

<sup>&</sup>lt;sup>[1]</sup> (V.95:3) See footnote of (V.2:191).

- 7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)?
  - 8.Is not Allâh the Best of judges?

### Sûrat Al-'Alaq (The Clot) XCVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Read! In the Name of your Lord Who has created (all that exists).
- 2. He has created man from a clot (a piece of thick coagulated blood).
- 3. Read! And your Lord is the Most Generous.
  - 4. Who has taught (the writing) by the pen.
- 5. He has taught man that which he knew not.
- **6.** Nay! Verily, man does transgress (in disbelief and evil deed).
- 7. Because he considers himself self-sufficient.
  - 8. Surely, to your Lord is the return.
- 9. Have you (O Muhammad صلى الله عليه seen him (i.e. Abû Jahl) who prevents
- 10. A slave (Muhammad صلى الله عليه وسلم) when he prays?
- 11. Have you seen if he (Muhammad صلى ) is on the guidance (of Allâh)
  - 12. Or enjoins piety?
- 13. Have you seen if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away?
- 14. Knows he not that Allâh sees (what he does)?

فَمَا يُكَذِّ بُكَ بَعُدُ بِٱلدِّينِ

ٱلْيَسَ ٱللَّهُ بِأَحْكِمِ ٱلْحَكِمِينَ ٥

سِنُونَوُالْعِنَاتِينَ ﴿ إِنَّ مِنْ مُؤَلِّالْعِنَاتِينَ الْعِنْ الْعِلْ الْعِنْ الْعِنْ الْعِلْ الْعِنْ الْعِنْ الْعِلْ ِلْ الْعِلْ ِلْ الْعِلْمِلْ الْعِلْمِلْ الْعِلْمِلْ الْعِلْ الْعِلْمِلْ الْعِلْمِلْ الْعِلْمِلْلْمِلْلِلْعِلْمِلْ الْعِلْمِلْعِلْمِلْ الْعِلْمِلْ الْعِلْمِلْلِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُ لِلْعِلْمِلْلِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيلُولِيل

ٱقْرَأْ بِٱسْمِرَيِّكَ ٱلَّذِي خَلَقَ ۞

خَلَقَ ٱلْإِنسَانَ مِنْ عَلَق اللهِ

أَقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۞

ٱلَّذِي عَلَّمَ بِٱلْقَلَمِ ۞ عَلَّمَ ٱلْإِنسَيْنَ مَالَمْ يَعْلَمْ ۞

كَلَّاإِنَّ ٱلْإِنسَانَ لَيَطْغَيَ ۞

أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ۞

إِنَّا إِلَىٰ رَبِّكَ ٱلرُّجْعَيَٰ ۞ أَرَءَيْتَ ٱلَّذِي يَنْهَىٰ ۞

عَبْدًا إِذَاصَلَّةً ۞

أَرَءَ يَتَ إِن كَانَ عَلَى ٱلْهُدَىٰ ٢

أَوْأَمَرَبُّالتَّقُوَىٰۤ۞ أَرَءَيْتَ إِن كَذَّبَ وَثَوَلِّنَ۞

أَلَةً بِغَلَم بِأَنَّ ٱللَّهَ يَرَيٰ ٢

15. Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock —

- 16. A lying, sinful forelock!
- 17. Then let him call upon his council (of helpers).
- 18. We will call out the guards of Hell (to deal with him)!
- 19. Nay! (O Muhammad الصلى الله عليه وسلم)!
  Do not obey him (Abû Jahl). Fall prostrate and draw near (to Allâh)!

# Sûrat Al-Qadr (The Night of Decree) XCVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree). [1]
- 2. And what will make you know what the night of *Al-Qadr* (Decree) is?
- **3.** The night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).
- **4.** Therein descend the angels and the  $R\hat{u}h$  [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees,
- **5.** (All that night), there is Peace (and Goodness from Allâh to His believing slaves) until the appearance of dawn. [2]

كَلَّالَيِن لِّرْيَنتَهِ لَنَشْفَعًا بِٱلنَّاصِيةِ

نَاصِيَةِ كَلَابَةٍ خَاطِئَةِ ۞ فَلْيَدْعُ نَادِيَهُ، ۞

سَنَدْعُ ٱلزَّبَانِيَةَ ۞

كَلَّا لَاتُطِعْهُ وَأَسْجُدُ وَأُقْتِرِبُ ۗ ۞



يِّنْ \_\_\_\_\_\_ِ ٱللَّهِ ٱلرَّحْزَ الرَّحِيمِ

إِنَّا أَنْزَلْنَهُ فِلَيْلَةِ ٱلْقَدْرِ ١

وَمَا أَذُرَىٰكَ مَا لَيْلَةُ ٱلْقَدْدِ ٥

لَيْلَةُ ٱلْقَدْرِخَيْرٌ قِنْ أَلْفِ شَهْرِ ٢

نَمَزَّلُ ٱلْمَلَتَهِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِ مِيِّن كُلِّ أَمْرٍ ۞

سَلَامُ هِيَ حَتَّى مَطْلَعِ ٱلْفَجْرِ ٥

<sup>(</sup>V.96:19) Prostration (see Appendix 1).

<sup>[1] (</sup>V.97:1)"Therein (that night) is decreed every matter of ordainments." (Verse 44:4)\*\*

<sup>\*\*</sup> i.e., the matters of deaths, births, provisions, calamities for the whole (coming) year as decreed by Allâh.

<sup>(</sup>V.97:5) Narrated 'Âishah رضي الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said, "Search for the Night of *Qadr* in the odd nights of the last ten nights of Ramadan." (*Sahîh Al-Bukhârî,* Vol 3. *Hadîth* No.234).

### Sûrat Al-Bayvinah (The Clear Evidence) XCVIII

In the Name of Allâh, the Most Gracious, the Most Merciful,

- 1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, [1] were not going to leave (their disbelief) until there came to them the clear evidence
- from Allâh, reciting (the Our'ân) purified (وسلم pages [purified from Al-Bâtil (falsehood)].
- 3. Wherein are correct and straight laws from Allâh.
- 4. And the people of the Scripture (Jews and Christians) differed not until after there came to them the clear evidence (i.e. Prophet and whatever صلى الله عليه وسلم was revealed to him).
- 5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Igâmat-as-Salât) and give Zakât, and that is the right religion.
- 6. Verily, those who disbelieve (in the religion of Islâm, the Our'an and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide forever in the Fire of Hell. They are the worst of creatures. [2]

لَيْ يَكُنِ ٱلَّذِينَ كَفَرُواْ مِنَ أَهْلِ ٱلْكِتَابِ وَٱلْمُشْرِكِينَ مُنفَكِّنَ حَتَّى تَأْتِيهُ مُؤالْبِيِّنَةُ ٢

رَسُولٌ مِّنَ أَلِلَهُ يَتَلُواْ صُحُفَا مُّطَهِّرَةً ٢

فْهَاكُنُكُ قَيْتُمَةٌ ٢

وَمَاتَفَرَقَٱلَّذِينَ أُوتُواْ ٱلْكِتَابَ إِلَّامِنُ بِعَدِ مَاجَآءَتُهُ مُ ٱلْكِتَنَةُ ٢

وَمَآأُمُووَا إِلَّا لِيَعْبُدُواْ أَلَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِمُواْ ٱلصَّلَاةَ وَيُؤْتُواْ ٱلزَّكُوةَ وَذَلِكَ دِينُ ٱلْقَتِمَة ٥

إِنَّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَبْ وَٱلْمُشْرِكِينَ فِي نَارِجَهَنَّرَ خَلِدِينَ فِيهَأَ أُولَتِكَ هُرَشَرُّ ٱلْبَرِيَّةِ ٥

<sup>&</sup>lt;sup>[1]</sup> (V.98:1) Al-Mushrikûn: polytheists, pagans, idolaters and disbelievers in the Oneness of صلى الله عليه وسلم Allah and His Messenger Muhammad

<sup>(</sup>V.98:6) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad :said صلى الله عليه وسلمAllâh's Messenger :رضيي الله عنه Narrated Abu Hurairah (صلى الله عليه وسلم "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without

- 7. Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad including all obligations (صلى الله عليه وسلم ordered by Islâm] and do righteous good deeds, they are the best of creatures.
- 8. Their reward with their Lord is 'Adn (Gardens of Eternity), (Eden) Paradise underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him That is for him who fears his Lord.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَهِمُواْ ٱلصَّيْلِحَاتِ أَوْلَيْكَ هُمْخَيْرُ ٱلْبَرِيَّةِ ۞

جَزَآؤُهُمُ عِندَرَبِّهِ مُ جَنَّتُ عَدْنِ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَلدينَ فِيهَآ أَبَدَآ رَّضِيَ ٱلنَّهُ عَنْهُمْ وَرَضُواْعَنْهُ ذَلِكَ لِمَنْ خَشْيَ رَبَّهُ, ٨

# Sûrat Az-Zalzalah (The Earthquake) XCIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When the earth is shaken with its (final) earthquake.
- 2. And when the earth throws out its burdens.
- 3. And man will say: "What is the matter with it?"
- 4. That Day it will declare its information (about all that happened over it of good or evil).
  - 5. Because your Lord will inspire it.
- 6. That Day mankind will proceed in scattered groups that they may be shown their deeds [1]
- 7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it.
- 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.



إِذَازُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ۞

وَأَخْرَجَتُ ٱلْأَرْضُ أَثْقَالَهَا ٢

وَقَالَ ٱلْإِنْسَارُ مِمَالَهَا ٢

وَمَدِدُ تُحَدِّثُ أَخْبَارَهَا ٢

مأَنَّ رَتَكَ أَوْجَىٰ لَهَا ۞ وَ مَدِيَصَدُرُ ٱلنَّاسُ أَشَيَّا تَالُّهُ وَأَ أَعْمَلَهُمْ ٥

فْهَن بَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَوُرُ ٧

وَمَن يَعْمَلُ مِثْقَالَ ذَرَّةِ شَرَّا يَرَهُ رِ ٨

believing in the Message with which I have been sent (i.e. Islâmic Monotheism) but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Hadîth No 153-S.S.M.H.20). See also (V.3:85) and (V.3:116).

<sup>&</sup>lt;sup>[1]</sup> (V.99:6) See footnote of (V.11:18).

# Sûrat Al-'Âdiyât (Those That Run) C

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the (steeds) that run, with panting.
- 2. Striking sparks of fire (by their hooves).
- 3. And scouring to the raid at dawn.
- 4. And raise the dust in clouds the while.
- 5. And penetrating forthwith as one into the midst (of the foe).
- **6.** Verily, man (disbeliever) is ungrateful to his Lord.
  - 7. And to that he bears witness (by his deeds).
- 8. And verily, he is violent in the love of wealth.
- **9.** Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?
- 10. And that which is in the breasts (of men) shall be made known?
- 11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

# Sûrat Al-Qâri'ah (The Striking Hour) CI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Al-Qâri'ah (the striking Hour i.e. the Day of Resurrection).
  - 2. What is the striking (Hour)?
- 3. And what will make you know what the striking (Hour) is?

وَٱلْعَادِيَتِ صَبْحًا ۞ فَٱلْمُورِيَاتِ قَدْحًا ۞ فَٱلْمُعْرَاتِ صُنْحًا ۞

فَأَثَرُنَ بِهِ ءِنَقُعَا ٥

فَوَسَظنَ بِهِ عَجَمْعًا ٥

إِنَّ ٱلْإِنسَنَ لِرَبِّهِ عَلَّمُوُدٌ ۞

وَإِنَّهُ عَلَىٰ ذَلِكَ لَشَهِيدٌ ۞ وَإِنَّهُ رِلِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ۞

\*أَفَلَا يَعَلَمُ إِذَا بُعَثِرَ مَا فِي ٱلْقُبُورِ ٥

وَحُصِلَمَافِ ٱلصُّدُورِ ۞

إِنَّ رَبَّهُ مِيهِ مْ يَوْمَ إِذِ كَيْرِيُّ ۞



بِنْ ﴿ وَاللَّهِ ٱلرَّحْمَرُ ٱلرَّحِيهِ

ٱلْقَارِعَةُ ۞

مَاالْقَارِعَةُ۞ وَمَالَّذَرَلِكَ مَاالْقَارِعَةُ۞

- **4.** It is a Day whereon mankind will be like moths scattered about.
- 5. And the mountains will be like carded wool.
- 6. Then as for him whose balance (of good deeds) will be heavy, [1]
  - 7. He will live a pleasant life (in Paradise).
- **8.** But as for him whose balance (of good deeds) will be light,
- **9.** He will have his home in *Hâwiyah* (pit, i.e. Hell).
- 10. And what will make you know what it is?
  - 11. (It is) a fiercely blazing Fire!

# Sûrat At-Takâthur (The Piling Up —The Emulous Desire) CII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The mutual rivalry (for piling up of worldly things) diverts you,
- 2. Until you visit the graves (i.e. till you die).
  - 3. Nay! You shall come to know!
  - 4. Again nay! You shall come to know!
- 5. Nay! If you knew with sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).
- 6. Verily, You shall see the blazing Fire (Hell)!
- 7. And again, you shall see it with certainty of sight!

وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ

فَأَمَّا مَن ثَقُلَتُ مَوَزِينُهُ.

فَهُوَ فِي عِيشَةِ رَّاضِيَةِ ٧

وَأَمَّا مَنْ خَفَّتْ مَوَزِينُهُ، ٨

فَأُمُّهُ وَهَاوِيَةٌ ٢

وَمَآأَذُرَيْكَ مَاهِيَةً ۞

نَارُحَامِيَةً ١

٢

بِسْـــــِوْلَنَّهُ ٱلتَّحْزَالِيَّحِيمِ

أَلْهَاكُو ٱلتَّكَاثُرُ ٢

حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ۞

كَلَّ سَوْفَ نَعْلَمُونَ ۞ ثُمَّ كُلَّا سَوْفَ نَعْلَمُونَ ۞ كَلَّ لَوْنَعْلَمُونَ عِلْمَ ٱلْيَقِينِ ۞

لَتَرَوُكَ ٱلْجَحِيمَ ۞

ثُرِّ لَتَرَوُنَهَا عَيْنَ ٱلْيَقِينِ ٧

يَوْمَ يَكُونُ ٱلنَّاسُ كَالْفَرَاشِ ٱلْمَبْثُوثِ ٥

<sup>[1] (</sup>V.101:6) See footnote of (V.7:8).

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8. Then on that Day you shall be asked about the delights<sup>[1]</sup> (you indulged in, in this world)!

#### Sûrat Al-'Asr (The Time) CIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By Al-'Asr (the time).
- 2. Verily, man is in loss,
- 3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds. and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'rûf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).

أُةُ لَتُسْتَلُا ۚ يَوْمَدِ عَنِ ٱلنَّعِيرِ ٥





بٱلْحَقِّ وَتَوَاصَوْاْ بِٱلصَّبْرِ ٣

<sup>[</sup>۱] (V.102:8) Narrated Abu Hurairah رضي الله عنه. Once during a day or a night, Allâh's Messenger مىلى الله عليه وسلم came out and found Abu Bakr and 'Umar مىلى الله عليه وسلم he said: "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allâh's Messenger." He said: "By Him (Allâh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out". Then he صلى الله عليه وسلم said to them (both): "Come along!"And he went along with them to a man from the Ansâr but they did not find and said: "You are صلى الله عليه رسلم and said: "You are welcome." Allâh's Messenger صلى الله عليه وسلم asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the mean time the Ansarî man came, he saw Allâh's Messenger صلى الله عليه رسلم with his two Companions and said: "All praise and thanks are Allâh's: today there is none superior to me as regards quests." Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter for them a said to him: "Beware! Do not slaughter a milch صلى الله عليه رسلم said to him: "Beware! Do not slaughter a milch sheep". So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking by "By": رضي الله عنهما Raid to Abu Bakr and 'Umar صلى الله عليه وسلم said to Abu Bakr and "Umar "By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allâh) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat." (Sahîh Muslim, Vol.6, The Book of Foods and Drinks, Hadîth.No.2038-S.S.M.H.1306).

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الجزء ٣٠

سورة الهمزة ١٠٤ سورة الفيل ١٠٥

# Sûrat Al-Humazah (The Slanderer) CIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Woe to every slanderer and backbiter. [11]
- 2. Who has gathered wealth and counted it.
- 3. He thinks that his wealth will make him last forever!
- **4.** Nay! Verily, he will be thrown into the crushing Fire.
- 5. And what will make you know what the crushing Fire is?
  - 6. The fire of Allâh kindled,
  - 7. Which leaps up over the hearts,
  - 8. Verily, it shall be closed upon them,
- **9.** In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

# Sûrat Al-Fîl (The Elephant) CV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Have you (O Muhammad صلى الله عليه ) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah in Makkah].
  - 2. Did He not make their plot go astray?
- 3. And He sent against them birds, in flocks,
- **4.** Striking them with stones of *Sijjîl* (baked clay).



بِنْ ﴿ وَاللَّهِ ٱلرَّحْزَ ٱلرَّحِيمِ

وَيْلُ لِكُلِ هُمَزُوَ لُمَزَةٍ ۞ ٱلَّذِى جَمَعَ مَالُاوَعَدَّدُهُ.۞ يَحْسَتُ أَنَّ مَالُهُ أَخْلَدُهُ.۞

كُلِّ لَيُنْبَذَتَ فِي ٱلْحَظَمَةِ ۞

وَمَآأَدُرَيْكَ مَا ٱلْحُطَمَةُ

نَازُالَمَهُ الْمُوقَدَةُ ۞ اَلَّتِى تَطَّلِعُ عَلَالْاَفْقِدَةِ ۞ إِنْهَا عَلَيْهِ مِتُوْصَدَهٌ ۞ فِي عَمَدٍ شُمَدَّدَةِ ۞



يِنْ ﴿ وَاللَّهِ ٱلدَّمْ الرَّحْمَا الرَّحْمَا الرَّحْمَا الرَّحِيمِ

أَلْهُ تَرَكَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ ٱلْفِيل ١

ٱلْوَيَجَعَلْ كَيْدَهُرُ فِي تَضْلِيلِ ۞ وَأَرْسَلَ عَلَيْهِ مُرْطَةِرًا أَبَالِيلَ ۞

تَرْمِيهِم بِحِجَارَةِ مِّن سِجِيلِ ٢

<sup>&</sup>lt;sup>[1]</sup> (V.104:1) See the footnotes A, B, C, of (V.49:12).

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5. And He made them like (an empty field of) stalks (of which the corn) has been eaten up (by cattle). [1]

# جْعَلَهُ مُرْلَعُصْفِ مُّاكُولِ ﴿ فَيَ

#### Sûrat Quraish (Quraish) CVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. (It is great Grace from Allâh) for the Protection of Quraish,
- 2. (And with all those Allâh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter(to the south) and in summer (to the north without any fear),
- 3. So let them worship (Allâh) the Lord of this House (the *Ka'bah* in Makkah),
- **4.** (He) Who has fed them against hunger, and has made them safe from fear.



لِإِيلَفِ قُرَيْشٍ ۞

إِ لَفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ٢

فَلْيَعْبُدُواْرَبَّ هَانَا ٱلْبَيْتِ ٢

ٱلَذِي أَطْعَمَهُ مِين جُوعٍ وَءَامَنَهُ مِينَ خَوْفٍ ۞

(V.105:5) The story of the army of the Elephants. This incident happened during the period of the birth-year of Prophet Muhammad صلى الله عليه وسلم . Abrahah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abrahah) thought to build a house (like the Ka'bah at Makkah) in San'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in San'a instead of the Ka'bah (Al-Bait Al-Harâm) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it Al-Qullais; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the Ka'bah. He had in that army thirteen elephants and amongst them was an elephant called Mahmûd which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hashim, the grandfather of the Prophet صلى الله عليه وسلم), and it was concluded that Abrahah would restore the camels of Abdul Muttalib which he had taken away, and then he (Abrahah Al-Ashram) would decide himself as regards the Ka'bah. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till they reached valley Muhassir. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allah, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (Ka'bah in Makkah). (See Tafsîr Ibn Kathir, Sûrat Al-Fîl).

Sûrah 108. Al-Kauthar

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الجزء ٣٠

سورة الماعون ۱۰۷ سورة الكوثر ۱۰۸

# Sûrat Al-Mâ'ûn (The Small Kindnesses) CVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Have you seen him who denies the Recompense?
- 2. That is he who repulses the orphan (harshly), [1]
- 3. And urges not on the feeding of Al-Miskin (the needy), [2]
- **4.** So woe to those performers of *Salât* (prayers) (hypocrites),
- 5. Those who delay their *Salât* (prayers from their stated fixed times). [3]
- **6.** Those who do good deeds only to be seen (of men),
- 7. And withhold *Al-Mâ'ûn* (small kindnesses like salt, sugar, water).

# Sûrat Al-Kauthar (A River in Paradise) CVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).



بِنَ ﴿ وَاللَّهِ ٱلرَّمْ الرَّالِحِيمِ

أَرَءَيْتَ ٱلَّذِي يُكَذِبُ بِٱلدِّينِ

فَذَالِكَ ٱلَّذِي يَدُعُ ٱلْيَتِيمَ ۞

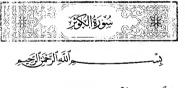
وَلَا يَحُضُّ عَلَى طَعَامِ ٱلْمِسْكِينِ ٢

فَوَيْلٌ لِلْمُصَلِينَ ٥

ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ٥

ٱلَّذِينَ هُمۡ يُرَآءُونَ ۞

وَيَمْنَعُونَ ٱلْمَاعُونَ ٧



إِنَّا أَعْطَيْنَاكَ ٱلْكَوْثَرَ ١

<sup>(</sup>V.107:2) Narrated Sahl ibn Sa'd رضى الله عنهه : The Prophet صلى الله عليه وسلم said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together. (Sahîh Al-Bukhârî, Vol.8, Hadîth No.34).

<sup>[2] (</sup>V.107:3) Narrated Abu Hurairah رضى الله عليه وسلم : The Prophet رضى الله عليه وسلم said, "The one who looks after a widow or a poor person is like a *Mujâhid* (fighter) who fights for Allâh's Cause, or like him who performs prayers all the night and fasts all the day." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.265).

<sup>[3] (</sup>V.107:5) ;see the footnote of (v.2:238)

<sup>[4] (</sup>V.108:1) Narrated Anas صلى الله عليه وسلم Was made to ascend to the heavens. He صلى الله عليه وسلم said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrîl (Gabriel), 'What is this (river)?' He replied, 'This is Al-Kauthar.' " (Sahîh Al-Bukhârî, Vol.6, Hadîth No. 488).

الجزء ٣٠

سورة الكافرون ١٠٩ سورة النصــر ١١٠

2. Therefore turn in prayer to your Lord and sacrifice (to Him only).

3. For he who hates you (O Muhammad صلى الله عليه وسلم), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

# Sûrat Al-Kâfirûn (The Disbelievers) CIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kafirûn): "O Al-Kâfirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar.)!
  - 2. I worship not that which you worship,
  - 3. Nor will you worship that which I worship.
- **4.** And I shall not worship that which you are worshipping,
  - 5. Nor will you worship that which I worship.
- **6.** To you be your religion, and to me my religion (Islâmic Monotheism)."

#### Sûrat An-Nasr (The Help) CX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When there comes the Help of Allâh (to you, O Muhammad صلى الله عليه وسلم against your enemies) and the conquest (of Makkah).
- **2.** And you see that the people enter Allâh's religion (Islâm) in crowds.
- 3. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who Ever accepts the repentance and Who forgives.

فَصَلِّ لِرَبِّكَ وَٱلْحَدُ ۞

إِنَّ شَانِئَكَ هُوَٱلْأَبْتَرُ ۞



مِنْ الْبَعْنِ الْمِعْدِ الْمُعَالِمُ الْمُعَلِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَلِمُ الْمُعَالِمُ الْمُعَلِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ المُعالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعِلِمُ الْمُعِلَمُ الْمُعِلْمُ الْمُعِلَمُ الْمُعِلْمُ الْمُعِلَمُ الْمِعِلَمُ الْمُعِلَمُ الْمُعِلَمُ الْمُعِلَمُ الْمُعِلَمُ الْمُعِلْمُ الْمُعِلَمُ الْمُعِلِمُ الْمُعِلَمُ الْمُعِلَمُ الْمُعِلِمُ ا

قُلْ يَنَأَيُّهَا ٱلْكَيْفِرُونَ ١

لَآأَعْـبُدُ مَا تَعْـبُدُونَ۞ وَلَآأَنتُمْ عَلِدُونَ مَآأَعَبُدُ۞ وَلَآأَناْ عَابِدُ مَاعَـدَةُ ۞

وَلَآ أَنتُمْ عَيِدُونَ مَاۤ أَعۡبُدُ ۞ لَكُوۡدِينُكُمۡ وَلِيۡدِينِ ۞

بِنَ إِللَّهُ الرَّحْزِ الرَّحْزِ الرَّحْزِ الرَّحْزِ الرَّحْزِ الرَّحْزِ الرَّحْدِ

إِذَا جَاءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ٥

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ أَفْوَاجَا ۞

فَسَيِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا۞

<sup>[1] (</sup>V.108:3) Narrated Anas رضي الله عنه said, "None of you will have Faith till he loves me more than his father, his children and all mankind. (Sahîh Al-Bukhârî, Vol.1, Hadîth No.14).

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#### Sûrat Al-Masad (The Palm Fibre) CXI

In the Name of Allâh. the Most Gracious, the Most Merciful,

- 1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he![1]
- 2. His wealth and his children will not benefit him!
- 3. He will be burnt in a Fire of blazing flames!
- 4. And his wife, too, who carries wood (thorns of Sa'dân which she used to put on the way of the Prophet صلى الله عليه وسلم . or used to slander him). 121
- 5. In her neck is a twisted rope of Masad (palm fibre).[3]





مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَاكَدَتِ ٢

سَيَصْلَ نَارُا ذَاتَ لَهَب ٢

وَٱمْرَأْتُهُ وحَمَّالَةَ ٱلْخَطِّدِ ٢

ف جيدِهَا حَبْلٌ مِن مَّسَدِقَ

[Imâm Qurtubî says in the Tafsîr of the (V.17:45)]:

Narrated Sa'îd ibn Jubâir رضى الله عنه "When Sûrah No.111 Al-Masad" was revealed, the رضي الله عنه while Abu Bakr صلى الله عليه وسلم while Abu Bakr صلى الله عنه was sitting beside him. Abu Bakr said to the Prophet صلى الله عليه وسلم : wish if you get aside (or go away) as she is coming, to us, she may harm you'. The Prophet said: 'There will be a screen set between me and her'. So she did not see him صلى الله عليه رسلم . She said to Abu Bakr: 'Your companion is saying poetry against me.' Abu Bakr said: 'By Allah he does not say poetry.' She said: 'Do you believe that'. Then she left. Abu Bakr said, 'O Allâh's Messenger! She did not see you'. The Prophet صلى الله عليه وسلم said: 'An angel was screening me from her.' " [This Hadîth is quoted from Musnad Abû ya'lâ]

<sup>(</sup>V.111:1) Narrated Ibn 'Abbâs رضي الله عنهما : "When the Verse, 'And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.' (V.26:214) was revealed, Allah's Messenger went out, and when he had ascended As-Safâ mountain, he shouted, 'Yâ صلى الله عليه وسلم Sabâhâh!"\* The people said, 'What is that?' Then they gathered around him, whereupon he said, 'Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?' They said, 'We have never heard you telling a lie.' Then he said, I am a plain warner to you of a coming severe punishment.' Abu Lahab said, 'May you perish! You gathered us only for this reason?' Then Abu Lahab went away. So [Sûrat Al-Masadj 'Perish the hands of Abu Lahab!' was revealed. (V.111:1). (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 495).

<sup>\* &</sup>quot;Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

<sup>[2] (</sup>V.111:4) 'And his wife too, who carries wood.' Mujâhid said, 'Carries the wood' means that she used to slander (the Prophet صلى الله عليه رسلم) and goes about with calumnies.

<sup>[3] (</sup>V.111:5) "In her neck is a twisted rope of palm fibre, [i.e. the chain which is in the Fire (of Hell)]." (Sahîh Al-Bukhârî, Vol.6, Chapter 356, Page 469).

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سورة الاخلاص ١١٢

#### Sûrat Al-Ikhlâs or At-Tauhîd (The Purity) CXII

In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. Say (O Muhammad صلى الله عليه وسلم : "He is Allâh, (the) One.
- 2. Allâh-us-Samad ( السيد الذي يصمد إليه في الحاجات ) [Allâh -- the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].
  - 3. He begets not, nor was He begotten.[1]
- 4. And there is none co-equal or comparable to Him."

#### Sûrat Al-Falaq (The Daybreak) CXIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak,



لَةِ يَالِدُ وَلَوْ يُولَدُ ٢



قُلُ أَعُوذُ بِرَتَ ٱلْفَلَقِ ، 🗇

It is said that if the Verse [(17:45) The Qur'an] is recited by a real believer (of Islamic Monotheism) he will be screened from a disbeliever. (Allah knows best). (Tafsîr Al-Qurtubî, Vol.10, Page 269).

said, "O صلى الله عليه وسلم The Prophet : رضي الله عنه said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His said, "To worship Him (Allah) Alone صلى الله عليه وسلم said, "To worship Him (Allah) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied. "Allah and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 470).

B) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه: A man heard another man reciting: 'Say (O Muhammad): "He is Allâh, (the) One." (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet ملى الله عليه رسلم and informed him about that as if he صلى considered that the recitation of that Sûrah by itself was not enough. Allâh's Messenger said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'an." الشعلية وسلم (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 471).

C) Narrated 'Âishah رضى الله عنه وسلم عليه وسلم sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sûrah 112): 'Say (O Muhammad): "He is Allâh, (the) One." (112:1). When they returned (from the battle), they mentioned that to the Prophet صلى الله عليه وسلم He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer)." The Prophet صلى الله عليه وسلم said (to them). "Tell him that Allah loves him." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 472).

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- 2. From the evil of what He has created.
- 3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),
- **4.** And from the evil of those who practise witchcraft when they blow in the knots,
- 5. And from the evil of the envier when he envies."

مِنشَرِّمَاخَلَقَ۞ وَمِنشَرِّعَاسِقٍ إِذَا وَقَبَ۞

وَمِن شَرِّ ٱلنَّفَّاتَٰتِ فِي ٱلْعُقَدِ ٢

يِّمِن شَـرِّحَاسِدٍإِذَاحَسَدَ ۞

#### Sûrat An-Nâs (Mankind) CXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Say: "I seek refuge with (Allâh) the Lord of mankind, [1]
  - 2. The King of mankind [2]
  - 3. The *llâh* (God) of mankind,
- **4.** From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh). [3]
  - 5. Who whispers in the breasts of mankind.
  - 6. Of jinn and men."



قُلْ أَعُوذُ بِرَبِ ٱلنَّاسِ ١

مَلِكِ ٱلنَّاسِ ۞ إِلَّهِ ٱلنَّاسِ ۞ مِن شَمَّرُ ٱلْوَسَّوَاسِ ٱلْحُنَّاسِ ۞

ٱلَّذِي يُوسَوِسُ فِي صُدُودِ ٱلنَّاسِ ۞ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ۞

صلى الله عليه وسلم Whenever Allâh's Messenger رضى الله عنها Whenever Allâh's Messenger صلى الله عليه وسلم went to bed, he used to recite Sûrat Al-Ikhlâs (112), Sûrat Al-Falaq (113) and Sûrat An-Nâs (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 644).

<sup>&#</sup>x27;. 'The King of mankind: عز وجل (V.114:2) The Statement of Allâh عز وجل

Narrated Abu Hurairah رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection Allâh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King. Where are the kings of the earth?" (Sahîh Al-Bukhârî, Vol. 9, Haoîth No. 479).

said, "The (V.114:4) Narrated Abu Hurairah خصلي الله عليه وسلم Allâh's Messenger صلي الله عليه وسلم said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."\* (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 494).

<sup>\*</sup> Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger صلى الله عليه وسلم lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

# LIST OF PROSTRATION PLACES IN THE QUR'ÂN

It is a good practice to prostrate at the following places while reciting the Qur'ân.

No.	Part No.	Name of Sûrah	Sûrah No.	Verse No.
1.	9	Al-A'râf	7	206
2.	13	Ar-Ra'd	13	15
3.	14	An-Nahl	16	50
4.	15	Al-lsrâ'	17	109
5.	16	Maryam	19	58
6.	17	Al-Hajj	22	18
7.	17	Al-Hajj	22	77*
8.	19	Al-Furqân	25	60
9.	19	An-Naml	27	26
10.	21	As-Sajdah	32	15
11.	23	Sâd	38	24
12.	24	Fussilat	41	38
13.	27	An-Najm	53	62
14.	30	Al-Inshiqâq	84	21
15.	30	Al-'Alaq	96	19

<sup>\*</sup>In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and '*Ulama*, while Imâm Shâfi'î suggests prostration at this place also (V.22:77). The following invocation is usually recited during the prostration:

Sajada wajhiya lilladhi khalaqahu wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabarak-Allahu Ahsan-ul-Khaliqîn. [Sahîh Muslim, Vol. 4, Hadîth No.201].

سجد وجهي للذي خلقه وصوره وشق سمعه وبصره تبارك الله أحسن الخالقين. (صحيح مسلم)

# PROPHETS MENTIONED IN THE QUR'AN

Names of the Prophets mentioned in the Qur'ân and their English equivalents:

S.No	Arabic		English
1.	Âdam	آدم عليه السلام	Adam
2.	Alyasa'	اليسع عليه السلام	Elisha
3.	Ayyûb	أيوب عليه السلام	Job
4.	Dâwûd	داود عليه السلام	David
5.	Dhul-Kifl	ذوالكفل عليه السلام	Dhul-kifl
6.	Hârûn	هارون عليه السلام	Aaron
7.	Hûd	هود عليه السلام	Hud
8.	Ibrâhîm	إبراهيم عليه السلام	Abraham
9.	Idrîs	إدريس عليه السلام	Enoch
10.	Iliyâs	إلياس عليه السلام	Elias
11.	'Îsâ	عيسى عليه السلام	Jesus
12.	Ishâq	إسحق عليه السلام	Isaac
13.	Ismâ'îl	إسماعيل عليه السلام	Ishmael
14.	Lût	لوط عليه السلام	Lot
15.	Muhammad	محمد أو أحمد ﷺ	Muhammad or Ahmad
16.	Mûsâ	موسنى عليه السلام	Moses
17.	Nûh	نوح عليه السلام	Noah
18.	Sâlih	صالح عليه السلام	Salih
19.	Shu'aib	شعيب عليه السلام	Shuaib
20.	Sulaimân	سليمان عليه السلام	Solomon
21.	Yaʻqûb	يعقوب عليه السلام	Jacob
22.	Yahyâ	يحيى عليه السلام	John
23.	Yûnus	يونس عليه السلام	Jonah
24.	Yûsuf	يوسف عليه السلام	Joseph
25.	Zakariyyâ	زكريا عليه السلام	Zechariah

# **GLOSSARY**

This glossary has been taken from Sahîh al-Bukhârî for the benefit of the readers. It covers the words which are present in the Noble Qur'ân.

'Abd

(العيد) A male slave, a slave of Allâh .

'Âd

: (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.

Adhân

: (וֹלֹכּוֹכּ) The call to Salât (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-Salâ(h), Haiya 'alas-Salâ(h), Haiya 'alas-Salâ(h), Haiya 'alal-Falâh, Haiya' alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh) . See Sahîh Al-Bukhârî, Vol.1, Page 334).

Ahkâm

: (الأحكام)" legal status". According to Islâmic law, there are five kinds of ahkâm:

1. Compulsory (Wâjib الواجب)

2. Desirable but not compulsory (Mustahabb المنتحب)

3. Forbidden (Muharram المحرم)

4. Disliked but not forbidden (Makrûh الكروه)

5. Lawful and allowed (Halâl الحلال)

Al-Ahzâb

: (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing in Al-Madînah and some other Arab tribes who invaded the Muslims of Al-Madînah but were forced to withdraw.

'Ajwah : (العجوة) A kind of date.

'Âlim : (العالم) A knowledgeable person or a religious scholar in Islâm.

Allâhu-Akbar : (الله أكبر) Allâh is the Most Great.

'Amah : (الأحة) A female slave.

Al-'Amânah : (الأمانة) The trust or the moral responsibility or honesty, and

all the duties which Allâh has ordained.

Amîn : (آمين) O Allâh, accept our invocation.

Ansâr : (الأنصار) The Companions of the Prophet صلى الله عليه وسلم from the inhabitants of Al-Madînah, who embraced Islâm and supported it and who received and entertained the Muslim

emigrants from Makkah and other places.

Al-'Aqîq : (العقيق) A valley in Al-Madînah about seven kilometers west

of Al-Madînah.

'Aqîqah : (العقيقة) It is the sacrificing of one or two sheep on the

occasion of the birth of a child as a token of gratitude to Allâh. (See Sahîh Al-Bukhârî, The Book of 'Aqîqah, Vol. 7,

Page No. 272).

'Aqrâ Halqâ : (عقرى حلقي) It is an exclamatory expression . It expresses

disapproval.

'Arafah (day of): (عرفة) The ninth day of the month of Dhul-Hijjah, on which

the pilgrims stay in the 'Arafât plain till sunset.

'Arafât : (عرفات) A famous place of pilgrimage on the southeast of

Makkah about twenty-five kilometers from it.

Arâk : (الأراك) A tree from which Siwâk سو الك (toothbrush) is made.

Al-Arba'ah : (الأربعة) The four compilers of Ahadîth — Abu Dâwûd,

Nasâ'i, Tirmidhî, Ibn Mâjah.

'Arsh : (الأرثى) Compensation given in case of someone's injury

caused by another person.

'Asabah : (العصبة) All male relatives of a deceased person from the

father's side.

Ashâb As-Suffah: (أصحاب الصفة) They were about eighty or more men who

used to stay and have religious teachings in the Prophet's mosque in Al-Madînah, and they were very poor people.

Ashâb As-Sunan : (أصحاب السنن) The compilers of the prophetic Ahadîth on

Islamic jurisprudence.

'Âshûrâ' : (العاشوراء) The 10th of the month of Muharram (the first

month in the Islâmic calendar).

'Asr : (العصر) Afternoon, 'Asr prayer time.

'Aurah : (العورة) That part of the body which is illegal to expose to others.

Awsuq : (أوسق) Plural of Wasq, which is a measure equal to  $60 S\hat{a}' =$ 

135 kgms. (approx). It may be less or more.

Âyât : (الآيات) Proofs, evidences, verses, lessons, signs, revelations,etc.

Âyat-ul-Kursi : (آية الكرسي) Qur'ânic Verse No. 255 of Sûrat Al-Baqarah.

Ayyâm : (أيام التشريق) It is a term used for the eleventh, twelfth and

At-Tashrîq thirteenth of Dhul-Hijjah.

: (الأيم) A woman who already has had a sexual experience; Ayyim

she may be a widow or a divorcee.

: (الظهار) One's telling to his wife, "You are unlawful to me Az-Zihâr

for cohabitation like my mother".

'Azl : (العزل) Coitus interruptus, i.e., pulling out the penis from

vagina at the time of ejaculation of semen for the purpose

of birth control.

Azlâm (ולֹּ; ְצֹק) Literally means "arrows". Here it means arrows used

to seek good luck or a decision, practised by the Arabs of

Pre-Islamic Period of Ignorance.

Badanah : (بدنة) (Plural : Budn). A camel or a cow or an ox driven to be

offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.

Badr : (بدر) A place about 150 kilometers to the south of Al-Madînah,

> where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.

Al-Bahîrah (البحيرة) A milking she-camel, whose milk used to be spared

for idols and other false deities.

Bai' As-Salaf (بيع السلف) See Salaf Bai' As-Salam (بيع السلم) See Salam.

(البيعة) A pledge given by the citizens to their Imâm Bai 'ah

(Muslim ruler) to be obedient to him according to the

Islâmic religion.

Bai 'at-ur-(بيعة الرضوان) The oath and pledge taken by the Sahâbah at

Al-Hudaibiyah in the year 6 H to fight Quraish in case they Ridwân harmed 'Uthmân رضي الله عنه who had gone to negotiate with them

and reported to have been taken captive.

Al-Bait-ul-Ma'mûr: (البيت المعمور) Allâh's House over the seventh heaven.

Bait-ul-Maqdis (بيت المقدس ) Bait literally means 'House': a mosque is

> frequently called Baitullâh (the House of Allâh). Bait-ul-Magdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being Al-Masjid-al-Harâm in Makkah and the in Al-Madînah, respectively.

(بیت الدراس) A place in Al-Madînah (and it was a Jewish centre). Bait-ul-Midras

(بالام) Means an ox. Bâlâm

(بنوالأصفر) The Byzantines. Banû Al-Asfar

Baqîʻ (البقيع) The cemetery of the people of Al-Madînah; many of

are buried in it. صلى الله عليه وسلم are buried in it.

Barr : (البرَّ) Pious.

Bid'ah : (البدعة) Any innovated practice in religion.

Bint Labûn : (بنت لبون) A two-year-old she-camel. Bint Makhâd : (بنت مخاض) One-year-old she-camel.

Burâq : (یراق) An animal bigger than a donkey and smaller than a

horse on which the Prophet صلى الله عليه وسلم went for the  $Mi'r\hat{aj}$ . (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)

Dayyân : (الديان) Allâh; it literally means the One Who judges people

from their deeds after calling them to account.

Dajjâl : (الدجال) Pseudo Messiah (Al-Masîh-ad-Dajjâl) or Antichrist.

Literally a liar, quack, deceiver. (See the footnote of V.6:158 the Qur'an and also *Hadith* No.649 and 650,

Vol.4, Sahih Al-Bukhârî).

Dhât-'Irq : (ذات عرق) Miqât for the pilgrims coming from Iraq.

Dhât-un- : (ذات النطاقين) Asmâ', the daughter of Abû Bakr رضى الله عنهما. It

Nitâqain literally means a woman with two belts. She was named so

. صلى الله عليه وسلم by the Prophet

Dhaw-ul-Arhâm: (ذوو الأرحام) Relatives on the maternal side.

Dhimmî : (الذمي) A non-Muslim living under the protection of an Islâmic

government.

Dhû-Mahram : (نومحرم) A man, whom a woman can never marry because

of close relationship (e.g. a brother, a father, an uncle); or

her own husband.

Dhul-Farâ'id : (ذوالفرائض) Those persons whose share of inheritance is

described in the Qur'an are called Dhûl-Fara'id and the

rest are 'Asabah(العصبة) .

Dhul-Hijjah : (ذوالحجة) The twelfth month in the Islâmic calendar.

Dhûl-Hulaifah : (نوالحليفة ) The Mîqât of the people of Al-Madînah now called

'Abyâr 'Alî.

Dhûl-Khalasah : (ذوالخلصة ) Al-Ka'bah Al-Yamaniyyah. (A house in Yemen

where idols used to be worshipped. It belonged to the tribe

of Khath'am and Bujailah).

Dhûl-Qa'dah : (ذوالقعدة) The eleventh month of the Islâmic calendar.

Dhûl-Qarnain : (ذو القرنين ) A great ruler in the past who ruled all over the

world, and was a true believer. His story is mentioned in the

Qur'ân (V.18:83)

Dhû-Tûwa : (نى طوى) It is one of the valleys (districts) of Makkah and

there is a well-known well in it. In the lifetime of the

Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.

Dîbâj : (الديباج) Pure silk cloth.

Dînâr : (الدينار) An ancient gold coin.

Dirham : (الدرهم) A silver coin weighing 50 grains of barley with cut

ends. It is equal to 1/12 of one *Uqiyyah* of gold in value.

Diyah : (الدية) (Plural :Dîyât) Blood money (for wounds, killing,

etc.), as compensation paid by the killer to the relatives of

the victim (in unintentional cases).

Duha : (الضحي ) Forenoon.

Fadak : (فدك) A town near Al-Madînah.

Fâhish : (الفاحش) One who talks evil.

Fai' : (الفيء) War booty gained without fighting.

Fajr : (الفجر) Dawn or early morning before sunrise, or morning

Salât (prayer).

Faqîh : (الفقيه) A learned man who can give religious verdicts.

Farâ'id : (الفرائض) Shares fixed for the relatives of a deceased. Such

shares are prescribed in the Qur'ân (1/2, 1/4, 1/3, 1/6, 1/8, 2/3).

(V.4:11, 12, 176)

Fard 'Ain : (فرض العين ) It is an individual duty — an obligation

essentially to be performed by each individual.

Fard Kifâyah : (فرض الكفاية ) It is a collective duty — an obligation which, if

performed by one person, suffices for the rest; as it does not

have to be performed essentially by all.

Farîdah : (الفريضة) (Plural :Farâ'id) An enjoined duty.

Fatât : (الفتاة) A female slave or a young lady. Al-Fâtihah : (الفاتحة) The first Sûrah in the Qur'ân.

Fidyah : (الفدية) Compensation for a missed or wrongly practised

religious obligation (like in Hajj), usually in the form of

money or foodstuff or offering (animal by slaughtering it).

Fiqh : (الفقه) Islamic jurisprudence.

Al-Firdaus : (الفردوس) The middle and the highest part of Paradise.

Fitnah : (الفتنة) (Plural :Fitan) Trials, persecution, confusion in the

religion, conflicts and strifes among the Muslims.

Ghairah : (الغيرة) This word covers a wide meaning : jealousy as

regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.

Ghâzî : (الغازي) A Muslim fighter returning after participation in

Jihâd (Islâmic holy fighting).

Ghazwah : (الغزوة) (Plural : Ghazawât). A holy battle or fighting in the

Cause of Allâh consisting of a large army unit with the

Prophet صلى الله عليه وسلم himself leading the army.

Ghazwat-ul- : (غزوة الخندق) The name of a battle between the early Khandaa Muslims and the infidels in which the Muslims dug a

Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madînah to prevent any

advance by the enemies.

Ghulûl : (الغلول) Stealing from the war booty before its distribution.

Special abodes. (الغرف) Special abodes.

Al-Ghurr-ul- (الغرالمحجلون) A name that will be given on the Day of Muhajjalûn Resurrection to the Muslims because the parts of their

bodies which they used to wash in ablution will shine then.

Ghusl : (الغسل) A ceremonial bath. This is necessary for one who is

Junub, and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of

Ghusl mentioned here.

Habal-ul-Habala: (حبل الحبلة ) There were two forms of this trade called

Habal-ul-Habala. The example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold

animal. Both forms of this kind of transaction are prohibited.

Al-Hadath : (الحدث الأكبر) State of uncleanliness because of sexual

Al-Akbar discharge.

Al-Hadath : (الحدث الأصغر) Passing wind or urine or answering the call

Al-Asghar of nature.

Hadîth : (الحديث) (Plural: Ahâdîth أحاديث ) The sayings, deeds and

ملى الله عليه وسلم approvals accurately narrated from the Prophet

Hady : (الهدي) An animal (a camel, a cow, a sheep or a goat)

offered as a sacrifice by the pilgrims.

Hajj : (الحج) Pilgrimage to Makkah.

Hajj-al-Ifrâd : (حج الإفراد) In it a pilgrim enters in the state of Ihrâm with

the intention of performing Hajj only.

Hajj-al-Qirân: (حج القران) In it a pilgrim enters in the state of Ihrâm with

the intention of performing 'Umrah and Hajj together.

Hajj Mabrûr : (الحج المبرور ) Hajj accepted by Allâh for being perfectly

performed according to the Prophet's Sunnah and with

legally earned money.

(الحج الأكبر) The day of Nahr (i.e the 10th of Dhul-Hijjah). Al-Hajj-al-Akbar:

(الحج الأصغر) 'Umrah. Al-Hajj-al-Asghar:

Hajj-at-Tamattu': (حج التمتع) In it a pilgrim enters in the state of *lhrâm* with

the intention of performing 'Umrah and then after performing Tawâf and Sa'y, he comes out of his Ihrâm. With the commencement of *Hajj* days, he enters in the state

of Ihrâm again and performs Hajj.

the year , صلى الله عليه وسلم The last Hajj of the Prophet حجة الوداع) Hajjat-ul-Wadâ':

before he died.

Halâl : (الحلال) Lawful.

Hanîf (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone

and nothing else).

(الحرم) Sanctuaries of Makkah and Al-Madînah . Haram

Harâm (الحرام) Unlawful, forbidden and punishable from the

viewpoint of religion.

Harbah (الحربة) A short spear.

Hari .(الهرج) Killing

Harrah الحرة) A well-known rocky place in Al-Madînah covered

with black stones.

Al-Harûriyyah : (الحرورية) A special unorthodox religious sect.

Al-Hasbâ' : (الحصباء) A place outside Makkah where pilgrims go after

finishing all the ceremonies of *Hajj*.

Hawâlah (الحوالة) The transference of a debt from one person to

another. It is an agreement whereby a debtor is released

from a debt by another becoming responsible for it.

Hawâzin : (هوازن) A tribe of Quraish.

: (الحياء) This term covers a large number of concepts. It may Hayâ'

mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc . Hayâ' is of two kinds: good and bad; the good Hayâ' is to عز be ashamed to commit a crime or a thing which Allâh have forbidden, and صلى الله عليه وسلم and His Messenger و جل bad Haya' is to be ashamed to do a thing, which Allah and His Messenger صلى الله عليه وسلم ordered to do. (See Sahîh

Al-Bukhârî, Vol. 1, Hadîth No.8).

Hibah : (الهبة) It means to present something to someone as a gift for

Allâh's sake.

Al-Hidânah : (الحضانة) The nursing and caretaking of children.

Hijâb : (الحجاب) A long dress prescribed for Muslim women to

cover their whole body from head to feet.

Al-Hijr : (الحجر) The unroofed portion of the Ka'bah which at

present is in the form of a compound towards the north of

the Ka'bah.

Hijrah : (الهجرة) Literally it means 'migration'. This term is used for:

(i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madînah, (iii) the Prophet's migration journey from Makkah to Al-Madînah, and (iv) the Islamic calendar year which started from the Prophet's migration journey from

Makkah to Al-Madînah.

Hilâb : (حلاب) A kind of scent .

Hima : (الحمى) A private pasture.

Himyân : (هميان) A kind of belt, part of which serves as a purse to

keep money in it.

Hinna : (الحناء) (Henna) A kind of plant used for dyeing hair, etc.

Hiqqah : (الحقة) A three-year-old she-camel.

Hirâ' : (حراء) A well-known cave in a mountain near Makkah.

Hubal : (هبل) The name of an idol in the Ka'bah in the Pre-Islâmic Period

of Ignorance.

Hublâ : (الحبلي) A kind of desert tree.

Hudâ' : (الحداء) Chanting of camel-drivers keeping time of camel's

walk.

Al-Hudaibiyah : (الحديبية) A well-known place about 16 kilometers from

Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet ملى الله عليه وسلم and the Quraish who stopped him and his Companions from

performing 'Umrah.

Hudûd : (الحدود) (Plural of Hadd) Allâh's boundary limits for Halâl

(lawful) and Harâm (unlawful).

Hujrah : (الحجرة) Courtyard or a room .

Hukm : (الحكم) A judgement of legal decision (especially of Allâh)

Hums : (حمس) The tribe of Quraish, their offspring and their allies were called Hums. This word implies enthusiasm and

strictness. The *Hums* used to say, "We are the people of

Allâh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.

Hunain

: (حنين) A valley between Makkah and Tâ'if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.

Hûr

: (الحور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book Hâdi Al-Arwah by Ibn Al-Qaiyim, Chapter 54, Page 147].

'Îd-al-Adha

: (عيدالأضحى) The four days' festival of Muslims starting on the tenth day of Dhul-Hijjah (month).

'Îd-al-Fitr

: (عيدالفطر) The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân. Fitr literally means 'breaking the Saum (fast).' Muslims observe Saum (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their Saum (fast).

'Iddah

: (العدة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, Sûrah 65).

**Idhkhir** 

الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

Iftâr

: (الإفطار) The opposite of Saum (fasting), (breaking the fast).

Al-Ihdâd

: (الإحداد) Mourning for a deceased husband.

Ihrâm

الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyah is recited, two sheets of unstitched clothes are the only clothes one wears, (1) Izâr: worn below one's waist; and the other (2) Ridâ': worn round the upper part of the body.

Ihsân

(الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

Al-Ihtibâ'

: (الاحتباء) A sitting posture, putting one's arms around one's

legs while sitting on the hips.

Îlâ'

(וּלְבֵעלי) The oath taken by a husband that he would not approach his wife for a certain period.

Îlyâ'

(ایلیاء) Jerusalem.

Imâm

: (الإمام) The person who leads others in the Salât (prayer) or the Muslim caliph (or ruler).

Imân

(الإيمان) Faith, Belief.

'Înah

: (العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e. equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of Jihâd and the second is fraud and swindling.

Igâmah

: (الإقامة) The wording of Adhân is reduced so that the wording that is repeated twice in the Adhân is said once in Iqâmah, except the last phrase of Allâhu Akbar, and the prayer is offered immediately after the Iqâmah.

Igamat-as-Salât:

اقامة الصلاة) The performing of As-Salât (the prayers). This is not understood by many Muslims. It means:

- (A) Every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female, it is better to offer them at home. As the Prophet has said: "Order your children to offer Salât (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.
- (B) To perform the Salât (prayer) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting, etc. as he صلى الله عليه وسلم has said: "Perform your Salât (prayer) the way you see me performing it. [Original Sahîh Al-Bukhârî Vol.9 Hadîth No.352] Please see Ahâdîth Nos. 702, 703, 704, 723, 786, 787 Vol. 1, Sahîh Al-Bukhârî for the

Prophet's way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatihah* etc. along with its various postures, standing, bowing, prostrations, sitting, etc. and it ends with *Taslîm*.

'Ishâ'

: (العشاء) Late evening Salât (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

Istabraq

: (استبرق) Thick *Dîbâj* (pure silk cloth).

Istihâdah

(الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 303 and Chapter No. 10, Page No. 183).

Istikhârah

: (الاستخارة) A Salât (prayer) consisting of two Rak'ah in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See Hadîth No. 263, Vol. 2, Hadîth No.391, Vol. 8, Hadîth No. 487, Vol. 9, Sahîh Al-Bukhârî).

Istisqâ'

: (الاستسقاء) A Salât (prayer) consisting of two Rak'ah, invoking Allâh for rain in seasons of drought.

I'tikâf

: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g. answering the call of nature or joining a funeral procession, etc.

Izâr

: (الإزار) A sheet worn below the waist to cover the lower-half of the body.

Jadha'ah

(الجذعة) A four-year-old she-camel.

Jahannam

: (جهنم) Hell-fire.

Jâhiliya

(الجماهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه رسلم (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet.

Jalsat-ul-Istirâhah : (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.

Jam'

(الجمع) Al-Muzdalifah, a well-known place near Makkah.

Jamrah

(الجموة) A small stone-built pillar in a walled place. There are three *Jamrahs* situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these *Jamrahs* on the four days of ' $\hat{I}d$ -al-Adha at Mina.

Jamrat-al-'Aqabah : (جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the

direction of Makkah.

Janâbah

: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.

Janâzah

(الجنازة) (Plural: Janâ'iz الجنازة) Funeral.

Jannah

: (الجنة) Paradise.

Al-Ji 'rânah

: (الجعرانة) A place few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform '*Umrah*.

Jihâd

: (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior . *Jihâd* is regarded as one of the fundamentals of Islâm. See the footnote of (V.2:190), The Noble Qur'ân.

Jimâr

: (الجمار) Plural of Jamrah.

Jinn

: (الجن) A creation, created by Allâh from fire, like human beings from dust, and angels from light.

Jizyah

: (الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See Sahîh Al-Bukhârî, Vol. 4, Page No. 251, Chapter 21, and Ahâdîth No. 384, 385 and 386.]

Al-Juhfah

: (الجحفة) The Mîqât of the people of Shâm.

Jumu'ah

: (الجمعة) Friday.

.Junuh

: (الجنب) A person who is in a state of Janâbah.

Jurhum

: (جرهم) Name of an Arab tribe.

Ka'hah

: (الكعبة) A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makkah) towards which all Muslims face in *Salât* (prayer).

Kafâlah

: (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment, etc.

Kaffârah

: (الكفارة) Making atonement for uttering or committing an unlawful

thing in Islam.

Kâfir

(الكافر) (Plural : Kuffâr الكفار). The one who disbelieves in

Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).

(الكنز) Hoarded up gold, silver and money, the Zakât of

which has not been paid. (See the Qur'an V. 9:34).

(الكتم) A plant used for dyeing hair.

(الكوثر) See Al-Kauthar.

Al-Kauthar : (الكوثر) A river in Paradise (see the Qur'ân, Sûrah No.108).

Khaibar : (خيبر) An oasis and date-growing village, about 100

kilometers from Al-Madînah. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadîr. It was

conquered by the Muslims in 5 H.

Khalîfah : (الخليفة) (Plural :Khulafâ' الخليفة) Caliph, a successor, an

Islamic term used for the first four rulers after the death of

. صلى الله عليه وسلم the Prophet .

Khalîl : (الخليل) The one whose love is mixed with one's heart and it

is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only one *Khalîl*, i.e. Allâh, but he had many friends.

Khamîsah : (الخبيصة) A black woollen square blanket with marks on it.

Khamr : (الخمر) Wine, Alcohol, intoxicant, etc.

Al-Khamsah : (الخمسة) The five compilers of Ahâdîth — Abu Dâwûd,

Nasâ'î, Tirmidhî, Ibn Mâjah and Ahmad.

Kharâj : (الخراج) Zakât imposed on the yield of the land (1/10 th or

1/20 th).

Khawârij : (الخوارج) The people who dissented from the religion and

disagreed with the rest of the Muslims.

Khazîr or : (الخزير، الخزير) A special type of dish prepared from

Khazîrah barley-flour, meat-soup, fat, etc.

Khilâfah : (الخلافة)(i) Succession. (ii) Islamic leadership.

Khimâr : (الخمار) A piece of cloth with which a woman covers her

head and neck area.

Khuff : (الخف) Leather socks.

Khul' : (الخلع) A kind of divorce in which a wife seeks divorce

from her husband by giving him a certain compensation, or

returning back the *Mahr* which he gave her.

Khumrah : (الخمرة) A small mat just sufficient for the face and the

hands [on prostrating during Salât (prayers)].

Khumus : (الخمس) One-fifth of war booty given in Allâh's Cause (The

Qur'ân, V.8:41).

Khushû' : (الخشوع) Humility before Allâh.

Khusûf : (الخسوف) Lunar eclipse.

Khutbah : (الخطبة) Religious talk (sermon).

Khutbat-un-

(خطبة النكام) A speech delivered at the time of concluding

Nikâh the marriage contract.

Khuzâ'ah : (خزاعة) Banu Khuzâ'ah, an Arabian tribe.

Kûfah : (الكوفة) A town in 'Irâg.

Kufr : (الكفر) It is basically disbelief in any of the articles of

Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments,

whatever Allâh has ordained must come to pass).

Kuhl : (الكحل) Antimony eye powder.

Kunyah : (الكنية) Calling a man, 'O father of so-and-so!' or calling a

woman, 'O mother of so-and-so!' This is a custom of the Arabs.

Solar eclipse. الكسوف) Solar eclipse.

Lâ ilâha illallâh : (لاإله إلا الله) None has the right to be worshipped but Allâh.

Labbaika wa sa'daika : (لبيك وسعديك) I respond to your call and I am obedient to

your orders.

Lailat-ul-Qadr : (ليلة القدر ) One of the odd last ten nights of the month of

Saum (fasting) (i.e. Ramadân), Allâh نال describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc., will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ân Sûrat 97 (VV.97: 1-5)].

(See Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 231 and Chapter

No.2).

Lât & 'Uzza : (اللات والعزى) Well-known idols in Hijâz which used to be

worshipped during the Pre-Islâmic Period of Ignorance.

Li'ân : (اللعان) An oath which is taken by both the wife and the

husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ân, Sûrat An-Nûr,24:

6,7,8,9,).

Luqatah : (اللقطة) Article or a thing (a pouch or a purse tied with a string)

found by somebody other than the owner who has lost it.

Ma'âfîrî : (معافرى) A type of garment of Yemen origin.

Mâ shâ' Allâh : (ما شاء الله ) An Arabic expression meaning literally, "What

Allâh wills," and it indicates a good omen.

Al-Madînah : (الدينة) Well-known city in Saudi Arabia, where the

Prophet's mosque is situated. It was formerly called Yathrib.

Maghâfîr : (الغافير) A bad smelling gum.

Al-Maghâzi : (الغازى) Plural of Maghza, i.e. holy battle; or the place

where the battle took place; or the deeds and virtues of

Ghâzi (fighters in Allâh's Cause)

Maghrib : (الغرب) Sunset, evening Salât (prayer).

Mahr : (الليم) Bridal money given by the husband to the wife at the

time of marriage.

Mahram : (المحرم) See Dhu-Mahram.

Makrûh : (الكروه) Not approved of, undesirable from the point of view

of religion, although not punishable.

Mamlûk : (المملوك) A male slave.

Manâsik : (مناسك الحبر والعمرة ) Acts connected with Hajj like Ihrâm;

Al-Hajj Tawâf of the Ka'bah and Sa'y of As-Safa and Al-Marwah; wal-'Umrah stay at 'Arafât, Muzdalifah and Mina; Ramy (throwing

pebbles) of Jamarât; slaughtering of Hady (animal), etc. For details, see The Book of Hajj and Umrah, Sahîh

Al-Bukhârî, Vol.2-3.

Manîhah : (المنيحة) (Plural:Manâ'ih المنائح) A sort of gift in the form of

a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the

animal is returned to its owner.

عليه السلام (The stone on which Ibrâhîm (Abraham (مقام إبراهيم)

stood while he and Ismâ'îl (Ishmael) عليه السلام were building

the Ka'bah.

Maqâm-Mahmûd: (المقام المحمود) The highest place in Paradise, which will be

and none else. صلى الله عليه وسلم granted to Prophet Muhammad

(See Hadîth No. 242, Vol.6, Sahîh Al-Bukhârî).

Al-Marwah : (المروة) A mountain in Makkah, neighbouring Al-Masjid-al-Harâm.

Al-Mash'ar- : (المشعر الحرام) See Muzdalifah.

Al-Harâm

Al-Masîh-ad- : (السيح الدجال ) Pseudo Messiah or Antichrist (see the

Dajjâl footnote of V.6:158 the Qur'ân and also Hadîth No.649 and

650, Vol.4 'Sahîh Al-Bukhârî).

Al-Masjid-al-

: (المسجد الحرام) The most Sacred Mosque in Makkah. The

Harâm

Ka'bah is situated in it.

Al-Masjid-al-Aqsa:

(المسجد الأقصى) The most sacred mosque in Jerusalem.

Mathânî

: (الثانى) Oft repeated Verses of the Qur'an, and that is Sûrat

Al-Fâtihah, recited repeatedly in the Salât (prayer).

Matras

: (مترس) A Persian word meaning "don't be afraid".

Maulâ

: (الولى) It has many meanings. Some are: a manumitted slave, or a patron, protector, supporter, or master or the *Rabb* 

[Lord (Allâh)].

Maulâya

: (مولاي) My lord, my master (an expression used when a slave addresses his master) (also used for a freed slave).

الموقودة) An animal beaten to death with a stick, a stone or

Mauqûdhah

the like without proper slaughtering.

Mawâlî

(الموالى) Non-Arabs and originally former slaves.

Mayâthir

: (المياثر) Silk cushions.

Mi 'râj

to the heavens (by soul and body). (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, Vol.4 and *Hadîth* No.227,Vol 5, *Sahih* 

Al-Bukhârî). [Also see (V.53:12) the Qur'ân]

Mihjan

: (المحجن) A walking stick with a bent handle.

Mijanna

: (المجنّة) A place at Makkah.

Mina

: (منى) A pilgrimage place outside Makkah on the road to 'Arafât. It is eight kilometers away from Makkah and about

sixteen kilometers from 'Arafât,

Mîqât

One of the several places (الميقات) (Plural :*Mawâqît* (الميقات) One of the several places specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makkah, when intending

to perform Hajj or 'Umrah.

Miswâk

: (المسواك) A toothbrush made of Arâk-tree roots.

Mithqâl

: (الثقال) A special kind of weight (equals  $4^2/_7$  grams approx., used for weighing gold). It may be less or more. [20]

 $Mithq\hat{a}l = 94$  grams approx.]

Mu'arras

: (العرس) A place nearer to Mina than Ash-Shajarah.

Mu 'awwidhât

: (العوذات) i.e .Sûrat Al-Falaq (113) and Sûrat An-Nâs (114).

[The Qur'an].

Mu'takif

: (المعتكف) One who is in a state of I'tikâf.

Mu'adhdhin

: (الؤذن) A call-maker who pronounces the Adhân loudly -

calling people to come and perform the Salât (prayer).

Mu'allafatul-Qulûb

Muhrimah

Muhsar

Mujâhid

(مؤلفة القلوب ) New Muslims who were given Sadaqah by the

Prophet صلى الله عليه وسلم to keep them firm in the fold of Islam.

Mubashshirât	:	(البشرات) Glad tidings. [See the footnote of (V. 10:64, Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 119].	
Mûbiqât	:	(الموبقات) Great destructive sins.	
Mudabbar	:	(الدبر) A slave who is promised by his master to be manumitted after the latter's death.	
Mudd	:	(الد) A measure of two-thirds of a kilogram (approx.) It may be less or more.	
Mufassal or Mufassalât	:	(الفصل، الفصلات) The <i>Sûrahs</i> starting from <i>Qâf</i> to the end of the Noble Qur'ân (i.e. from No. 50 to the end of the Qur'ân, No. 114).	
Muhâjir	:	(المهاجر) Anyone of the early Muslims who had migrated from any place to Al-Madînah in the lifetime of the Prophet صلى الله عليه وسلم before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.	
Muhâqalah	:	(المحاقلة) It is selling unharvested grain in the field with already harvested grain like wheat.	
Muharram	:	(المحرم) The first month of the Islâmic calendar.	
Al-Muhassab	:	(المحصب) A valley outside Makkah sometimes called Khaif Banî Kinanah.	
Muhkam	:	(المحكم) Qur'ânic Verses the contents of which are not abrogated .	
Muhrim	:	(المحرم) One who assumes the state of $Ihr\hat{a}m$ for the purpose of performing the $Hajj$ or ' $Umrah$ .	

Mujazziz : (المجزز) A Qâ'if: a learned man who reads the foot and hand marks.

Mujtahidûn : (المجتهدون) Independent religious scholars who do not

(المحرمة) A female in the state of *Ihrâm*.

'Umrah but cannot because of some obstacle.

: (المحصر) A Muhrim who intends to perform the Hajj or

(المجاهد) (Plural: Mujâhidûn) A Muslim fighter in Jihâd.

follow religious opinions except with proof from the Qur'an and the Prophet's Sunnah.

Mukâtab : (الكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.

Mukhadram : (المخضرم) (Plural :Mukhadramun) A person who became a

Muslim during the Prophet's lifetime but did not see him.

Mulâ'anah : (اللاعنة) The act of performing Li'ân.

Mulhidûn : (الملحدون) Heretics.

Musallâ : (الصلي) A praying place.

Mushrikûn : (المشركون) Polytheists, pagans, idolaters and disbelievers in

صلى الله Oneness of Allâh and His Messenger Muhammad

. عليه وسلم

Mustahadah : (المستحاضة) A woman who has bleeding from the womb in

between her normal periods.

Mut'ah : (التعة) A temporary marriage which was allowed in the early

period of Islâm when one was away from his home, but

later on it was cancelled (abrogated).

Mutafahhish : (المتفحش) A person who conveys evil talk.

Mutashâbihât : (التشابهات) Qur'ânic Verses which are not clear and are

difficult to understand.

Muttafaq 'Alaih : (متفق عليه ) Meaning 'Agreed upon'. The term is used for

such Ahadith which are found in both the collections of

Ahâdîth: Bukharî and Muslim

Muttaqûn : (المتقون) the pious believers of Islamic Monotheism who fear

Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all

kinds of good deeds which He has ordained).

Muwatta' : (الوطأ) A Hadîth book compiled by Imâm Mâlik ibn Anas,

one of the four Fiqh Imâms.

Muzâbanah : (الزابنة) The sale of fresh dates for dried dates by measure, and

the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only

estimated as they are still on the trees.

Muzdalifah : (الزدلفة) A place between 'Arafat and Mina where the

pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the

Maghrib and 'Ishâ' prayers (together) there.

Nahr : (النحر) (Literal: slaughtering of the camels only and is done

by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims

slaughter their sacrificial animals.

An-Najâshi : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.

An-Najsh : (النجش) A trick (of offering a very high price) for something

without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not

worth such a high price.

An-Najwâ : (النجوى) The private talk between Allâh and each of His

slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See

Sahîh Al-Bukhârî, Vol.3 'Hadîth No. 621).

Naqîb : (النقيب) A person heading a group of six persons in an

expedition; a tribal chief.

Nash : (النش) A measure of weight equals to ½ Uqiyah (64 grams

approximately).

Nawâfîl : (النوافل) (Plural of Nâfîla) Optional practice of worship in

contrast to obligatory (Farîdah).

Nikâh : (النكام) Marriage (wedlock) according to Islâmic law.

Nisâb : (النصاب) Minimum amount of property liable to payment of

the Zakât e.g. Nisâb of gold is twenty (20) Mithqâl i.e. approx. 94 grams; Nisâb of silver is two hundred (200) dirhams, i.e. approx. 640 grams; Nisâb of food-grains and fruit is 5 Awsuq i.e. 673.5 kgms .Nisâb of camels is 5 camels; Nisâb of cows is 5 cows; and Nisâb of sheep is 40 sheep.

Nûn : (نون) Fish.

Nusub : (النصب) An-Nusub were stone alters at fixed places or

graves, etc., whereon sacrifices were offered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, in order to honour them, or to

expect some benefit from them.

Qadar : (القدر) Divine Preordainment.

Qâdi : (القاضى) A Muslim judge.

Qalîb : (القليب) A well.

Qâri' : (القارئ) Early Muslim religious scholars were called Qurrâ'

(plural of  $Q\hat{a}ri'$  — this word is also used for a person who knows the Qur'an by heart). The plural is Qurra'. The

Qurrâ' were teachers of the early Muslims.

Qârin : (القارن) One who performs Hajj-al-Qirân.

Qarn-al-Manâzil: (قرن النازل) The Mîqât of the people of Najd. It is situated on

the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

(القصب) Pipes made of gold, pearls and other precious stones.

Qatîfa : (القطيفة) Thick soft cloth.

Qattât : (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity

between them. (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.82).

Qiblah : (القبلة) The direction towards which all Muslims face in Salât (prayers) and that direction is towards the Ka'bah in

Makkah (Saudi Arabia).

(قيل وقال ) Sinful, useless talk (e.g. backbiting, lies, etc.).

Qintâr : (القنطار) A weight-measure for food-grains, etc., e.g. wheat,

maize, oat, barley.

Qîrât : (القيراط) A special weight; sometimes a very great weight like

Uhud mountain. 1 *Qîrat* = 1/2 *Dâniq* & 1 *Dâniq* = 1/6 Dirham.

Al-Qisâs : (القصاص) Laws of equality in punishment for wounds, etc. in

retaliation.

Qissî : (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called Qiss.

Qithâm : (القثام) A plant disease which causes fruit to fall before ripening.

Qiyâm : (القيام) The standing posture in Salât (prayer) .

Qiyâs : (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs

respectively:- (A) From the Qur'ân; (B) From the Prophet's Sunnah. (C) From the unanimously accepted verdict of the Mujtahidûn; (D) Qiyâs: i.e. the verdict given by a Mujtahid who considered the case similar in comparison with a case judged by the Prophet ملى الله عليه رسلم . Qiyâs is not to be practised except if the judgement of the case is not found in

the first three above-mentioned proofs, A, B and C.

صلى الله A place on the outskirts of Al-Madînah. The Prophet صلى الله الله الله و stablished a mosque there, which bears the same name.

A visit to that mosque on Saturday forenoon and offering a two Rak'ah Salât (prayer) is regarded as a performance of

'Umrah in reward according to the Prophet's saying.

Qumqum : (قمقم) A narrow - headed vessel.

Qunût : (القنوت) An invocation in the Salât (prayer).

Quraish : (قریش) One of the greatest tribes in Arabia in the Pre-

املى الله عليه وسلم Islâmic Period of Ignorance. Prophet Muhammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually

and financially both before and after Islâm.

: (قرشى) A person belonging to Quraish (well-known Arab) Qurashi

(الرب) There is no proper equivalent for Rabb in English Rabb

language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allâh. We have used the word "Lord" as nearest to Rabb. All occurrences of "Lord" actually mean Rabb and should be understood as such...

Rabbuka : (بك) Your Lord, Your Master.

Rabî'-ul-Awwal : (ربيع الأول) The third month of the Islâmic calendar .

Râhilah : (الراحلة) A she-camel used for riding. (Literally means: a

mount to ride).

: (الرهن) According to Sharî'ah, Ar-Rahn (mortgage) means Rahn give some property or belonging to a creditor as a

security for payment of a loan or debt.

(الريّان) The name of one of the gates of Paradise through Rayyân

which the people who often observe Saum (fasts) will enter.

Rajab : (جب) The seventh month of the Islâmic calendar.

Ar-Raj'ah : (الرجعة) The bringing back of a wife by the husband after

the first or second divorce.

(الرجم) To stone to death those married persons who commit Ar-Rajm

the crime of illegal sexual intercourse.

: (الركعة) The Salât (prayer) of Muslims consists of Rak'ât Rak'ah (singular-Rak'ah, which is a unit of prayer and consists of

one standing, one bowing and two prostrations).

Ramadân (رمضان) The month of observing Saum (fasts). It is the ninth

month of the Islamic calendar. In it the Noble Qur'an and in it صلى الله عليه وسلم started to be revealed to our Prophet occurs the night of Qadr and in it also occurred the great

decisive battle of Badr.

: (الرمل) Fast walking accompanied by the movements of the Ramal arms and legs to show one's physical strength. This is to be

observed in the first three rounds of the Tawâf around the Ka'bah, and is to be done by the men only and not by the

women.

Ramy (الرمى) The throwing of pebbles at the Jimâr at Mina.

Riba : (الريا) Usury, which is of two major kinds: (a) Riba An-Nasî'ah,

i.e. interest on lent money; (b) Riba Al-Fadl, i.e. taking a

superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.

Ridâ'

(الرداء) A piece of cloth (sheet) worn around the upper part of the body.

Rikâz

(الركاز) Buried wealth.

Rûh-ullah

(روح الله) According to the early religious scholars from among the Companions of the Prophet ملى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (Bait-ullah بيت الله), ii) Allâh's Messenger; (iii) Allâh's slave ('Abdullah عبدالله 'Allâh's spirit (Rûh-ullâh بروح الله), etc, the rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is

Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Îsâ (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).

(B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('Ilmullâh علم الله (ii) Allâh's Life (Hayatullâh علم الله ); (iii) Allâh's Statement (Kalâmullâh كلم الله ); (iv) Allâh's Self (Dhâtullâh ذات الله ) etc.

Ruqbâ

: (رقبى) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Ar-Rugy h

: (الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite Sûrat Al-Fâtihah or any other Sûrah of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).

Sâʻ

: (الصاع) A measure that equals four Mudd ( 3kg. Approx.) .

Sa'dân

(السعدان) A thorny plant suitable for grazing animals.

Sa'y

: (السعي) The going for seven times between the mountains of As-Safa and Al-Marwah in Makkah during the performance

of Hajj and 'Umrah.

As-Sâ'ibah

(السائبة) A she-camel which used to be let loose for free

pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).

As-Sab'a-al- (السبع المثاني) The seven repeatedly recited Verses i.e. Sûrat

Mathânî : Al-Fâtihah. [See the Noble Qur'ân (V.15:87)]

As-Sab'ah : (السبعة) The seven compilers of Ahâdîth — Bukharî, Muslim,

Abû Dâwûd, Nasâ'î, Tirmidhî, Ibn Mâjah, and Ahmad.

Sabâhâh : (صباحاه) An exclamation indicating an appeal for help.

Sâbi'ûn : (الصابئون) A people who lived in 'Irâq and used to say Lâ

ilâha illallâh (none has the right to be worshipped but Allâh) and used to read Az-Zabûr (the Psalms of the

Sâbi'ûn) and they were neither Jews nor Christians.

Sadaqah : (الصدقة) Anything given in charity.

Safa and Marwah: (الصفا والمروة) Two mountains at Makkah neighbouring

Al-Masjid-al-Harâm (the sacred mosque) to the east. One who performs 'Umrah and Hajj should walk seven times

between these two mountains and that is called Sa'y.

Sahbâ' : (صهباء) A place near Khaibar.

Sahîhân : (الصحيحان) The two Hadîth books of Imams (Bukharî and

Muslim).

Sahûr : (السحور) A meal taken at night before the Fajr (morning)

prayer by a person observing Saum (fast).

Sahw : (السهو) Forgetting (here it means forgetting how many

Rak'at a person has prayed in which case he should

perform two prostrations of Sahw).

Sakînah : (السكينة) Tranquillity, calmness, peace and reassurance.

Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior

killed in a battle.

As-Salât : (الصلاة) See Iqâmat-as-Salât.

Sami' Allâhu (سمع الله لن حمده ) Allâh hears him who praises Him.

liman hamidah

Samur : (السمر) A kind of tree.

Sarif : (سَرف) A place about ten kilometers away from Makkah .

صلى الله عليه وسلم A small army-unit sent by the Prophet (السرية)

for Jihâd, without his participation in it.

As-Saum : (الصوم) The fasting i.e., not to eat or drink or have sexual

relations from the Adhân of the Fajr (early morning) prayer

till the sunset.

Sidr

Sawîq : (السويق) A kind of mash made of powdered roasted wheat or

barley grain (also with sugar and dates).

Sha'bân : (شعبان) The eighth month of the Islâmic calendar .

Ash-Shahâdah : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to

be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is

the Messenger of Allâh".

Shawwâl : (شوال) The tenth month of the Islâmic calendar.

Shighâr : (الشغار) A type of marriage in which persons exchange their

daughters or sisters in marriage without Mahr.

Ash-Shiqaq : (الشقاق) Difference between husband and wife or any two

persons.

Shirk : (الشرك) Polytheism and it is to worship others along with Allâh.

Shufʻah : (الشفعة) Pre-emption.

Siddîq and : (الصديق والصديقون) Those followers of the Prophets who were

Siddîqûn first and foremost to believe in them (See the Qur'ân, V.4:69).

(السدر) Lote tree (or *Nabiq* tree).

Sidrat-ul- : (سدرة المنتهي) A Nabiq tree over the seventh heaven near

Muntaha Paradise (the lote tree of the utmost boundary)

Siffin (battle of) : (صفین) A battle that took place at Siffin between 'Alî's

followers and Mu'âwiyah's followers after the killing of

رضى الله عنه .Uthmân

As-Sihâh : (الصحاح الستة) The six books of Ahâdîth: compiled by Bukharî,

As-Sittah Muslim, Abû Dâwûd, Nasâ'î, Tirmidhî and Ibn Mâjah.

As-Sirât : (الصواط) Sirât originally means 'a road'; it also means the

bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have

hooks over it to snatch the people.

As-Sittah : (الستة) The six compilers of Ahâdîth — Bukharî, Muslim,

Abû Dâwûd, Nasâ'î, Tirmidhî, ibn Mâjah; and their six

collections are called As-Sihâh As-Sittah.

Subhân Allâh : (سبحان الله ) Glorified is Allâh.

Sundus : (السندس) A kind of silk cloth.

Sunnah : (السنة) The legal way or ways, orders, acts of worship and

that have become صلى الله عليه وسلم that have become

models to be followed by the Muslims.

Sutrah : (السترة) An object like a pillar, a wall, a stick, a spear, etc., the height of which should not be less than a foot and it should be in front of a person offering Salât (prayer) to act as a symbolical barrier between him and the others.

Tâ'if : (الطائف) A well-known town near Makkah.

Tâbah : (طابة) Another name for Al-Madînah Al-Munawwarah.

Tâbi'i : (التابعي) One who has met or accompanied any companion of

. صلى الله عليه وسلم the Prophet

Tabûk : (تبوك) A well-known town about 700 kilometers north of

Al-Madînah.

Tâghût : (الطاغوت) The word Tâghût covers a wide range of

meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g. Messengers of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders are falsely worshipped, and wrongly followed. [See *Tafsîr Ibn* 

Glossary

Kathîr, Vol. 1, page 512; and (V.2:51)].

Tahajjud : (التهجد) Night optional prayer offered at any time after

'Ishâ' prayer and before the Fajr prayer.

Tahnîk : (التحنيك) It is the Islâmic customary process of chewing a

piece of date and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears. (See *Sahîh Al-Bukhârî*, the Book of '*Aqîqah*, Vol. 7, Page No. 272).

Taiba : (طیبة) One of the names of Al-Madînah city.

Takbîr : (التكبير) Saying Allâhu-Akbar (Allâh is the Most Great).

Takbîrah : (التكبيرة) A single utterance of Allâhu-Akbar.

Talbînah : (التلبينة) A dish prepared from flour and honey.

Talbiyah : (التلبية) Saying Labbaik, Allâhumma Labbaik (O Allâh! I

am obedient to Your Orders, I respond to Your Call).

At-Tan'îm : (التنهيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of

Ihrâm to perform 'Umrah.

Taqlîd : (التقليد) Putting coloured garlands around the necks of Budn

(animals for sacrifice).

Tarâwîh : (التراويح) Optional Salât (prayers) offered after the 'Ishâ'

prayers on the nights of Ramadân. These may be performed

individually or in congregation.

Tarji'

: (الترجيع) Repetition of the words of the *Adhân* twice by the *Mu'adhdhin*) call-maker).

Tashahhud

: (التشهد) The recitation of the invocation :At-tahiyâtu lillâhi... (up to) ... wa ash-hadu anna Muhammudan Rasûl-ullâh'', while in Qu'ûd, i.e. sitting posture in Salât (prayer). [See Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 794, and it also means: to testify Lâ ilâha illallâh Muhammadun Rusûl Allâh (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

Taslîm

: (التسليم) On finishing the Salât (prayer), one turns one's face to the right and then to the left saying Assalamu 'Alaikum wa Rahmatullâh (Peace and Mercy of Allâh be on you).

Tauhîd (Islâmic : Monotheism)

(التوحيد) Tauhîd is to believe in 1 Allâh, 2 His Angels, 3 His Messengers, 4 His revealed Books, 5 Day of Resurrection, 6 and Al-Qadar (Divine Preordainment i.e. whatever Allâh ordained must come to pass), and to act on the five principles of Islam, i.e. 1 to testify that La illâha illallâh wa anna Muhammad-ur Rasûl Allâh (None has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh, 2 to offer the (five compulsory congregational) prayers (Iqamat as-Salat), 3 to pay zakat, 4 to perform Hajj (i.e. pilgrimage to Makkah), 5 to observe fast during the month of Ramadan. To believe in Allâh means declaring Allâh to be the only God in the heavens and the earth and all that exists. It has three aspects:

- (A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyyah*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security and that is Allâh.
- (B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyyah*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.] but Allâh.
- (C) Oneness of the Names and the Qualities of Allâh; Tauhîd-al-Asmâ' was-Sifât: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger ملى الله عليه وسلم has named or qualified Him; (ii) none can be named or qualified with the Names or

Qualifications of Allâh; e.g. Al-Karîm; (iii) we must believe in all the qualities of Allâh which Allâh has stated in his Book (The Qur'an) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'an. (V.20: 5): "The Most Gracious (i.e. Allâh) rose over (Istawa) the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the last third part of every night and also during the day of 'Arafah (Hajj, i.e. 9th Dhul-Hijjah) as mentioned by , but He is with us by His the Prophet Knowledge, not by His Personal Self (Bi-Dhâtihi), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'an, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening them (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrahîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad ملى الله عليه وسلم. It is not as some people think that Allâh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad عليه وسلم : Wujûb Al-Ittibâ' and it is a part of Tauhîd-al-Uluhiyyah. This is included in the meaning: "I testify that Muhammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم يا وسلم يا وسلم يا وسلم الله عليه وسلم يا وسلم الله عليه وسلم الله ع

(الطواف) The circumambulation of the Ka'bah.

Tawâf-al-Ifâdah : (طواف الإفاضة) The circumambulation of the Ka'bah by the

pilgrims after they come from Mina on the tenth day of Dhul-Hijjah. This *Tawâf* is one of the essential ceremonies

(Rukn) of the Hajj.

Tawâf-ul-Wadâ': (طواف الوداع) The Tawâf made before leaving Makkah after

performing Hajj or 'Umrah.

Tayammum : (التيمم) To put or strike lightly the hands over clean earth and

then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudû') and Ghusl (in case of Janâba).

Thaniyyat-al-Wadâ': (ثنية الوداع) A place near Al-Madînah.

Ath-Thalâthah : (الثلاثة) The three compilers of Ahâdîth — Abû Dâwûd,

Nasâ'î, and Tirmidhî.

Tharîd : (الثريد) A kind of meal, prepared from meat and bread.

Thaur : (پور) A well-known mountain in Al-Madînah.

Tulaqâ' : (الطلقاء) Those persons who had embraced Islâm on the day

of the conquest of Makkah.

Tûr : (الطور) A mountain.

Uhud : (أحد) A well-known mountain in Al-Madînah. One of the

great battles in the Islâmic history took place at its foot.

This battle is called Ghazwat Uhud.

'Umrah : (العمرة) A visit to Makkah during which one performs the

Tawâf around the Ka'bah and the Sa'y between As-Safâ and Al-Marwah. It is also called 'lesser Hajj'. (See Sahîh

Al-Bukhârî, Vol. 3, Page 1).

'Urfut : (العرفط) The tree which produces Maghâfîr.

"Ushr : (العشر) One-tenth of the yield of land to be levied for public

assistance (Zakât). (See Sahîh Al-Bukhârî, Vol. 2, Hadîth

No. 560).

Wahy : (الوحى) The Revelation or Inspiration of Allâh to His Prophets.

Waihaka : (ويحك) May Allâh be Merciful to you'.

Wailaka : (ویلك) Woe upon you'!

Walâ' : (الولاء) Al-Walâ' is a right to inherit the property of a freed

slave by the person who has freed him .Ahâdîth have made it clear that Walâ' is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.

Walî : (الولى) (Plural: Auliyâ') Protector, guardian, supporter,

helper, friend.

Walîmah : (الوليمة) The marriage feast.

Waqf : (الوقف) Religious endowment.

Wars : (الورس) A kind of shrub used for colouring yellow.

(الوصية Wasâyâ : (الوصايا) Wills or testaments. (Singular : Wasiyyah الوصية )

Al-Wâsil : (الواصل) One who keeps good relations with his kith and kin.

Wasîlah : (الوسيلة) The means of approach or achieving closeness to

Allâh by getting His favours.

Wasq : (الوسق) (Plural :Awsâq or Awsuq) A measure equals to 60

 $S\hat{a}' = 135$  kg. approx. It may be less or more.

Wisâl : (الوصال) Observing Saum (fast) for more than one day

continuously.

Witr : (الوتر) An odd number of Rak'ât with which one finishes

one's Salât (prayers) at night after the night prayer or the

'Ishâ prayer.

Wudû' : (الوضوء) Ablution, which is washing the face and the hands

up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering

prayers or doing circumambulation round the Ka'bah.

Yalamlam : (يلملم) The Mîqât of the people of Yemen.

Yaqîn : (اليقين) Perfect absolute Faith.

Yarmûk : (اليرموك) A place in Shâm.

Yathrib : (يثرب) One of the names of Al-Madînah.

Yaum An-Nafr : (یوم النفر) The 12th or 13th of Dhul-Hijjah when the pilgrims

leave Mina after performing all the ceremonies of Hajj at

'Arafât, Al-Muzdalifah and Mina.

Yaum An-Nahr: (یوم النحر) The day of slaughtering the sacrificial animals,

i.e., the 10th of Dhul-Hijjah.

Yaum Ar-Ru'ûs : (يوم الرؤوس) Meaning 'the day of heads'. It is the name of the

day following the 'Îd day ('Îd-al-Adha).

Yaum At- : (يوم التروية) The eighth day of the month of Dhul-Hijjah,

Tarwiyah when the pilgrims leave Makkah for Mina.

Zakât (obligatory: (الزكاة) A certain fixed proportion of the wealth and of every charity) kind of the property liable to Zakât of a Muslim to be paid

kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm .Zakât is the major economic means for establishing social justice and leading the Muslim society to

prosperity and security...

Zakât-ul-Fitr : (زكاة الفطر) An obligatory Sadaqa to be given by Muslims

before the prayer of 'Îd-al-Fitr (See Sahîh Al-Bukhârî, Vol.

2, The Book of Zakât-al-Fitr, Page No. 339).

Zamzam : (زمزم) The sacred well inside the Haram (the grand mosque)

at Makkah.

Zanâdiqah : (الزنادقة) Atheists.

Zarnab : (زنب) A kind of sweet-smelling grass.

Zuhr : (الظهر) Noon, mid-day Salât (prayer) is called Zuhr prayer.

THE END OF GLOSSARY

#### APPENDIX II

In the name of Allah, the Most Gracious, the Most Merciful.

## عليهم السلام? WHY ALLAH SENT PROPHETS AND MESSENGERS

Ever since people innovated the dogma of *Shirk* (i.e. joining others in worship along with Allâh), Allâh had been sending Prophets and Messengers to his devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners to Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhîd* (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated). The following verses from the Noble Qurân illustrate this fact:

"Indeed We sent Nûh (Noah) to his people, and he said: 'O my people! Worship Allâh! You have no other *llâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a great Day!" (V. 7:59).

"And to 'Âd (people, We sent) their brother Hûd. He said: 'O my people! Worship Allâh! You have no other *llâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Will you not fear (Allâh)?" (V.7:65).

"And to (the people of) Madyan, (We sent) their brother Shu'aib. He said: O my people! Worship Allâh you have no other  $Il\hat{a}h$  (God) but Him. ( $L\hat{a}$  illaha illallah, none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come to you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers." (V.7:85)

"And to Thamûd (people, We sent) their brother Salîh. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh)." (V.7:73)

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allâh (Alone) and avoid (or keep away from) *Tâghût* <sup>111</sup> (all false deities, i.e. do not worship *Tâghût* besides Allâh)." (V. 16:36)

Every Prophet was sent to his own nation for their guidance, but the message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in

<sup>[1]</sup> Tâghût : See Glossary.

Surat al A 'râf (Allâh addresses His Messenger صلى الله عليه وسلم):

"Say (O Muhammad صلى الله عليه وسلم): 'O mankind! Verily, I am sent to you all as the messenger of Allâh.' " (V.7:158).

So the aim of sending these Prophets and Mesengers to mankind and jinn was only that they should worship Allâh Alone as Allâh عال said :

"And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone)" (V.51:56).

And to worship Allâh means to obey Him and to do all that He has ordained,—and to fear Him by abstaining from all He has forbidden.

Then those who obey Allâh will be rewarded in Paradise, but those who will disobey Him will be punished in Hell-fire.

## TAUHÎD — (ISLAMIC MONOTHEISM)

Tauhîd (Islamic Monotheism) is to believe in 1 Allâh, 2 His Angels, 3 His Messengers, 4 His revealed Books, 5 Day of Resurrection, 6 and Al-Qadar (Divine Preordainment i.e. whatever Allâh ordained must come to pass), and to act on the five principles of Islam, i.e., 1 to testify that La illâha illallâh wa anna Muhammad-ur Rasûl Allâh (None has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh, 2 to offer the (five compulsory congregational) prayers (Iqâmat as-Salât), 3 to pay zakat, 4 to perform Hajj (i.e. pilgrimage to Makkah), 5 to observe fast during the month of Ramadan. To believe in Allâh means declaring Allâh to be the only God in the heavens and the earth and all that exists. It has three aspects:

- (A) The Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyyah*: To believe that there is only one Lord for all the universe, Who is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.
- (B) The Oneness of the Worship of Allâh; *Tauhîd-al-Ulûhiyyah*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage) but Allâh.
- (C) The Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ'* was-Sifât: To believe that:
- (i) We must not name or qualify Allâh except with what He or His Messenger ملى الله عليه وسلم has named or qualified Him;
- (ii) None can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*;
- (iii) We must believe in all the qualities of Allâh which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allâh is present over His Throne as mentioned in the Qur'ân (V. 20:5):

"The Most Gracious (Allâh) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)," over the seventh heaven; and He comes down over the first (nearest) heaven to us on the day of 'Arafah (Hajj, i.e. the 9th of Dhul-Hijja), and also during the last third part of the night as mentioned by the Prophet ملى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (bi-Dhâtihi).

It is not as some people think that Allâh is present everywhere — here, there and even inside the breasts of men.

Also Allâh says:

"There is nothing like Him and He is the All-Hearer, the All-Seer" (V.42:11).

This holy Verse proves the quality of hearing and the quality of sight for Allâh without likening them (or giving resemblance) to any of the created things) and likewise He عز , جل also says:

"To one whom I have created with Both My Hands," (V.38:75);

and He also says:

"The Hand of Allâh is over their hands." (V.48:10).

This confirms two Hands for Allâh, but there is no similarity for them. This is the belief of all true believers, and was the belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم .

These three aspects of *Tauhîd* are included in the meaning of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger, Muhammad ملى الله عليه وسلم : Wujûb al-Ittibâ' and it is a part of Tauhîd-al-Ulûhiyyah.

This is included in the meaning, "I testify that Muhammad ملى الله عليه وسلم is Allâh's Messenger," and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم."

Allâh says:

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم ) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7)

And also Allâh says:

"Say (O Muhammad صلى الله وسلم to mankind), 'If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah (legal ways of the Prophet صلى الله عليه وسلم ], Allâh will love you and forgive you of your sins.'" (V.3:31)

## SHAHÂDAH — CONFESSION OF A MUSLIM

## لاإلله إلا الله محمد رسول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh (None has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

It has been noticed that most mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. Lâ ilâha illallâh, Muhammad-ur-Rasûl-Allâh (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So it is essential to explain something of the meanings of this great sentence (principle) in some detail:

لاإلله إلا الله محمد رسول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh

"None has the right to be worshipped but Allâh… and Muhammad صلى الله عليه is the Messenger of Allâh" has three aspects: a,b and c.

- **a.** It is that you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):
- **Point 1:** A confession with your heart that the Creator (of everything) is Allâh; it is that you have to say: "I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security." And this is called (your confession for the) "Oneness of the Lordship of Allâh," Tauhîd-ar-Rubûbiyyah.
- Point II: A confession with your heart that: "I testify that none has the right to be worshipped but Allâh Alone." The word "worship" (i.e. 'Ibâdah) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allâh Alone (and none else, whether it be an angel, Messenger, Prophet 'Îsâ (Jesus) son of Maryam (Mary), 'Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities.) So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, all that Allâh and His Messenger Muhammad صلى الله عليه وسلم order you to do, in the Qur'ân and in the Sunnah (legal ways of Prophet Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) "Oneness of the worship of Allâh", Tauhid-al-Uluhiyyah. And that you (mankind) worship none but Allâh.

Point III: A confession with your heart that: "O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'ân) or as Your Prophet Muhammad ملى الله as named or qualified You, with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others." As Allâh says:

"There is nothing like Him and He is the All-Hearer, the All-Seer." (V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allâh without likening them (giving resemblance) to others, and He also says:

"To one whom I have created with Both My Hands," (V.38:75)

and He also says:

"The Hand of Allâh is over their hands." (V.48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh says:

"The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty)." (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allâh's Messenger (Muhammad معلى وسلم) asked her as to where Allâh is. He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of 'Arafah (Hajj, i.e. the 9th of Dhul-Hijjah), as mentioned by the Prophet معلى الله وسلم, but He is with us by His Knowledge, not by His Personal-Self (bi-Dhâtihi). It is not, as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) "Oneness of the Names and Qualities of Allâh," — Tauhîd-al-Asmâ' was-Sifât and this is the right belief, the belief which was followed by the Messengers of Allâh [from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), Dâwûd (David), Sulaimân (Solomon), 'Îsâ (Jesus) to Muhammad عليهم السلام المسلمة والسلام المسلمة والمسلمة والسلمة والسلام المسلمة والسلام المسلمة والسلمة والسلمة والسلمة والم

صلی Point IV: A confession with your heart: "O Allâh! I testify that Muhammad الله عليه وسلم is Your Messenger ".That means that none has the right to be followed after Allâh, but the Prophet Muhammad صلى الله عليه وسلم as he is the last of His Messengers. As Allâh says:

"Muhammad (صلى الله عليه وسلم) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything." (V.33:40).

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it and whatsoever he forbids you, abstain from it,"(V.59:7).

#### And Allâh says:

"Say (O Muhammad صلى الله عليه وسلم to mankind): 'If you (really) love Allâh, then follow me (i.e. accept Islamic Monothesim, follow The Qur'ân and The Sunnah).' " (V.3:31)

As for others than Muhammad صلى الله عليه وسلم, their statements are to be taken or rejected as to whether these are in accordance with Allâh's Book (i.e. the Qur'ân) and with the Sunnah) legal ways, orders, acts of worship, statements) of the Prophet صلى الله عليه وسلم or not. As the Divine revelation has stopped after the death of Prophet Muhammad صلى الله عليه وسلم and it will not resume except at the time of the Descent of 'Îsâ (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic Hadîth (i.e. narration of Prophet Muhammad صلى الله عليه وسلم ). (Sahîh-Al-Bukharî, Vol. 3, Hadîth No. 425).

b. It is essential to utter: Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh.) As it has come in the statement of the Prophet Muhammad ملى الله عليه وسلم to his uncle Abû Tâlib at the time of the latter's death: "O uncle, if you utter it (Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh, none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection." Similarly, when Abû Dharr Al-Ghifârî embraced Islam, he went to Al-Masjid-al-Harâm and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

c. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of Lâ ilâha illallâh Muhammad Rasul Allâh — none has the right to be worshipped but Allâh, and Muhammad he is the Messenger of Allâh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and

ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears)will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book. Allâh says:

"Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Îsâ (Jesus), son of Maryam (Mary)] as *Auliyâ*' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islamic Monotheism).

"Say (O Muhammad صلى الله عليه وسلم): 'Shall We tell you the greatest losers in respect of (their) deeds?' "Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! "They are those who deny the Ayât) proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. "That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. "Verily! Those who believe (in the Oneness of Allâh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment. Wherein they shall dwell (forever). No desire will they have to be removed therefrom. "Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid". Say (O Muhammad صلى الله عليه وسلم ): I am only a man like you, it has been revealed to me that your Ilâh (God) is One Ilâh (God, - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islam, as narrated by lbn 'Umar in *Sahîh Al-Bukharî*, Vol.1 *Hadîth* No.7:

Narrated lbn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

l. To testify  $L\hat{a}$  ilâha illallâh wa anna Muhammad-ur-Rasul-Allâh (none has the right to be worshipped but Allâh and that Muhammad is The Messenger of Allâh ).

- 2. To perform (Iqâmat) As-Salât [1].
- 3. To pay Zakât [2].
- 4. To perform *Hajj* (i.e. pilgrimage to Makkah).
- 5. To observe Saum (fast) during the month of Ramadân.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) Al-Qadar (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

#### **IMPORTANT NOTE:-**

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

- (1) The intentions while doing such deeds must be totally for Allâh's sake only without any show off or gaining praise or fame, etc.
- (2) Such a deed must be performed in accordance with the Sunnah (legal ways, orders, acts of worship, statements) of Allâh's Messenger Muhammad ibn 'Abdullah, the last (end) of all the Prophets and the Messengers . عليهم السلام

<sup>[1]</sup> See the Glossary.

<sup>[2]</sup> See the Glossary.

## Ash- Shirk and Al-Kufr

#### POLYTHEISM AND DISBELIEF

## Salvation of all mankind from the greatest sin against Allâh

It is essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk* 

**Shirk** implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

## Almighty Allâh says:

"Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh (in worship), has indeed invented a tremendous sin." (V. 4:48).

## Almighty Allâh says:

"Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

"Then those whose scales (of good deeds) are heavy, — these! they are the successful.

"And those whose scales (of good deeds) are light, — they are those who lose their ownselves; in Hell will they abide forever."

"The Fire will burn their faces, and they will grin with displaced lips (disfigured)."

"Were not My Verses (this Qur'an) recited to you and then you used to deny them?"

"They will say: "Our Lord! Our wretchedness overcame us and we were an erring people.

"Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be  $Z\hat{a}lim\hat{u}n$  (polytheists, oppressors, unjust, and wrongdoers)."

"He (Allâh) will say: 'Remain you in it with ignominy! And speak you not to Me!' "(V. 23:101-108).

"And whoever invokes (or worships) besides Allâh, any other *ilâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful." (V. 23:117).

#### Ash-Shirk

## POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

**Definition:** Shirk basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or believing that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of Shirk, namely:

- (1) Ash-Shirk al-Akbar, i.e. major Shirk
- (2) Ash-Shirk al-Asghar, i.e. minor Shirk
- (3) Ash-Shirk al-Khafi, i.e. inconspicuous Shirk.

**Manifestations:** (1) Ash-Shirk al-Akbar (The major Shirk): The major and serious polytheistic form, has four aspects:

(a) Shirk ad-Du'â', i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

Almighty Allâh says:

"And when they embark on a ship they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others," (V.29:65)

(b) Shirk an-Niyyah wal-Irâdah wal-Qasd. This aspect implies intentions, purpose and determination in acts of worship or religious deeds, not for the sake of Allâh but directed towards other deities.

Almighty Allâh says:

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do."(V. 11:15,16)

(c) Shirk at-Tâ'ah. This aspect implies rendering obedience to any authority against the Order of Allâh. Almighty Allâh says:

"They (Jews and Christians) took their Rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One Ilâh (God i.e., Allâh), Lâ ilâha illâ Huwa (none has the right to be

worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him)." (V.9:31).

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adî ibn Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. Rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them."(Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr). (Tafsîr At-Tabarî, Vol.10, Page No. 114).

(d) Shirk al-Mahabbah. This implies showing the love which is due to Allâh Alone to others than Him.

## Almighty Allâh says:

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment." (V. 2:165)

(2) Ash-Shirk al-Asghar Ar-Riyâ' (The minor Shirk, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this catagory.

## Almighty Allâh says:

- "Say (O Muhammad صلى الله عليه وسلم): 'I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God—i.e. Allâh). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.'" (V. 18:110)
- (3) Ash-Shirk al-Khafi (The inconspicuous Shirk). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

:saidصلى الله عليه وسلم The Noble Prophet Muhammad

"Ash-Shirk al-Khafi in the Muslim nation is more inconspicuous than the creeping of a black ant on a black rock in the pitch-darkness of the night." And this inconspicuous Shirk is expiated by saying thrice the following sentences every day: "O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of."

#### Al-Kufr

#### DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: to believe in ---

- (1) Allâh,
- (2) His angels,
- (3) His Messengers,
- (4) His revealed Books,
- (5) The Day of Resurrection, and
- (6) Al-Qadar, Divine Preordainments (i.e. whatever Allâh عزوجل has ordained must come to pass).

There are two aspects of disbelief:

- (1). The major disbelief (Al-Kufr al-Akbar): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):
- (a) Kufr at-Takdhîb. This implies disbelieving the divine truth or denying of any of the articles of Faith.

Almighty Allâh says:

"Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur'ân, the Prophet (Muhammad صلى الله عليه وسلم ), and Islamic Monotheism] when it comes to him. Is there not in Hell an abode for the disbelievers?" (V. 39:32)

(b) Kufr al-Ibâ' wat-Takabbur ma'at-Tasdîq. This implies rejection and arrogance to submit to Allâh's Commandments after conviction of their truth.

Almighty Allâh says:

- "And (remember) when We said to the angels: 'Prostrate yourselves before Adam.' And they prostrated except *Iblîs*, he refused and was proud and was one of the disbelievers (disobedient to Allâh)." (V. 2:34).
- (c) Kufr ash-Shakk waz-Zann. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allâh says:

"And he went into his garden while in a state (of pride and disbelief), unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour

will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection), I surely shall find better than this when I return to Him.' His companion said to him during the talk with him: 'Do you disbelieve in Him Who created you out of dust (i.e. your father, Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.'" (V.18:35-38)

(d) Kufr al-I'râd. This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

## Almighty Allâh says:

"We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned." (V.46:3)

(e) Kufr an-Nifâq. This implies hypocritical disbelief.

## Almighty Allâh says:

"They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:2-3)

(2) The minor disbelief (Al-Kufr al-Asghar): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed Kufrân-Ni'mah. This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

## Almighty Allâh says:

'And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم ) which they (its people) used to do." (V.16:112).

## An-Nifâq

#### HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

- (A) Hypocrisy in Belief.
- (B) Hypocrisy in deeds and actions.

## (A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

- 1. To deny the Messenger (Muhammad صلى الله عليه وسلم ).
- 2. To deny some of all that was brought by the Messenger (Muhammad صلى الله ) (e.g. the Qur'ân, the Sunnah, laws and principles of Islam).
  - 3. To hate the Messenger (Muhammad صلى الله عليه وسلم ).
- 4.To hate some of that which was brought by the Messenger (Muhammad ملى ) e.g. Islamic Monotheism, etc.
- 5. To feel happy at the disgrace of or the set-back for the religion of Allâh's Messenger (Muhammad صلى الله عليه وسلم ).
- 6.To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islam).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

## (B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger صلى الله عليه وسلم :The signs of a hypocrite are these:

- 1. Whenever he speaks, he tells a lie.
- 2. Whenever he promises, he always breaks it (his promise).
- 3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
- 4. (And in another narration of the Prophet صلى الله عليه وسلم) Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
  - 5. Whenever he makes a covenant, he proves himself treacherous.

## JESUS AND MUHAMMAD (peace be upon them) IN THE BIBLE AND THE QUR'ÂN

## BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

#### INTRODUCTION

All praise is to the One to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allâh and the worship of creatures.

Peace and Blessings of Allâh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

#### JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

"It is written again, Thou shalt not tempt the Lord, thy God."

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allâh; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

"Thou shalt worship the Lord, thy God; And Him only shalt thou serve."

— Matthew 4:10.

#### CHILDREN OF GOD

Jesus never called himself Son of God but he used to call himself the 'Son of Man' (Mark 2:10) although he heard himself being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In Matthew 5:9 we read:

"Blessed are the peace-makers, for they shall be called the children of God."

In Matthew 5:45 —

"That ye may be children of your Father which is in heaven..."

## **GOD THE FATHER**

In Matthew 5:48 —

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

In Matthew 6:1 —

"... otherwise ye have no reward of your Father which is in heaven."

Matthew 7:21 —

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven."

**N.B.** The word 'Lord' here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

"Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 ---

"At that time Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes."

#### JESUS THE WORSHIPPER

Matthew 14:23 —

"And when he had sent the multitudes away, he went up into a mountain apart to pray...."

If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allâh as mentioned in the Qur'ân:

"O mankind! It is you who stand in need of Allâh but Allâh is the Rich (Free of all wants and needs), the Worthy of all praise" (V.35:15).

And in V.19:93 of the Qur'an:-

"There is none in the heavens and the earth but comes to the Most Gracious (Allâh) as a slave."

#### A BIBLICAL STORY

Matthew 15:22-28 —

"And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, 'Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.' But he answered her not a word. And his disciples came and besought him, saying; 'Send her away, for she crieth after us.' But he answered and said, 'I am not sent but unto the lost sheep of the house of Israel.'

Then came she and worshipped him, saying, 'Lord, help me.' But he answered and said, 'It is not meet to take the children's bread and to cast it to dogs.'

And she said, 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.'

Then Jesus answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.'"

In this story about a woman from Canaan there are noteworthy points:

- (1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).
- (2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.
- (3) Tribal pride of descendance and prejudice against others and calling them dogs.
  - (4) An ignorant polytheist woman debated with him and won him over.

## JESUS: A PROPHET OF ALLÂH.

Matthew 19:16-17 ---

"And behold, one came and said unto him, 'Good master, what good thing shall I do that I may have eternal life?' And he said unto him, 'Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.'

The above verses note this acknowledgment of his submissiveness (to Allâh's Will).

Matthew 21:45-46 ---

"And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet."

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

## JESUS: A SERVANT OF ALLÂH.

Matthew 23:8 ---

"But be not ye called Rabbi: for one is your master, even Jesus, and all ye are brethren."

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 ---

"And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus' knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

Matthew 26:39 —

"And he (Jesus) went a little farther, and fell on his face and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.'

We note here that the person speaking is unaware of Allâh's Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

#### THE COMPILATION OF THE BIBLE

Matthew 27:7-8 ---

"And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day."

From these verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

"And about the ninth hour Jesus cried with a loud voice, saying, 'Eli,Eli, lama sabachthani? (My God, My God, why hast Thou forsaken me?')"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that such words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

## JESUS: PREACHER OF MONOTHEISM (TAUHÎD)

In John 17:3 ---

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent."

In Mark 12:28-30 ---

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him: 'The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.'"

In Mark 12:32 ---

"And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is One God; and there is none other but He.' "

In Mark 12:34 —

"...he (Jesus) said unto him, 'Thou art not far from the kingdom of God...'

In these verses, Jesus (peace be upon him) himself had testified that Allâh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allâh. Therefore whoever associates partners with Allâh or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

In Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only."

A similar text was quoted from Matthew which is exactly as proclaimed by the Qur'ân in that none knows when the Hour will come except Allâh. This establishes the fact that Jesus was subservient to Allâh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 —

"Jesus said unto her, 'Mary'. She turned herself, and sayeth unto him, 'Rabboni', which is to say, Master, Jesus saith unto her, 'Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Mary Magdalene came and told the disciples that she has seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

# BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him صلى الله عليه وسلم )

John 14:15-16 —

"If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever."

Muslim theologians have said that "another Comforter" is Muhammad, the

Messenger of Allâh; and him to "abide forever" means the perpetuity of his laws and way of life (Sharî'ah) and the Book (Qur'ân) which was revealed to him.

John 15:26-27 ---

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

John 16:5-8 —

"But now I go my way to Him that sent me and none of you asketh me 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment."

John 16:12-14 —

"I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

John 16:16 -

"A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صلى الله عليه رسلم the Messenger of Allâh. This 'person 'whom Jesus prophesied will come after him is called in the Bible 'Parqaleeta' This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'Comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

## FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.

- (2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four hours. The contradictions are obvious.
- (3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

#### Matthew 27:11-14 —

'And Jesus stood before the governor: The governor asked him, saying, 'Art thou the king of the Jews!' And Jesus said unto him, 'Thou sayest': And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him never (to) a word..."

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): "O Lord, why hast Thou forsaken me?" How could he have remained silent when the truth was being challenged? He was known for his soul-inspiring sermons challenging the learned Jewish *Rabbis*. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur'ân by Allâh in a crystal clear manner: V. 4:157,158.—

"And because of their saying (in boast): "We killed Messiah Jesus, son of Mary, the Messenger of Allâh"; — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of Jesus was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he مليه السلام). And Allâh is Ever All-Powerful, All-Wise."

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says - it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: 'You are the king of Israel according to your claim.' They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

Jesus cried with a loud voice, saying, "Eli, Eli, Iama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allâh, in the Qur'ân warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus معليه السلام a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them." (V.4:159).

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# Appendix III BRIEF INDEX

(Bold numericals in the reference numbers denote Sûrah Nos. while other numericals show the Ayât Nos.)

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## يِنْ \_\_\_\_\_ِ ٱللَّهِ ٱلرَّحْمَازِ ٱلرَّحْجَمِ

# رَوْانِيْرُهُرُلُ الْمُحِينَ فِي الْمُعِينَا فِي الْمُعِلَّا فِي الْمُعِينَا فِي الْمُعِينَا فِي الْمُعِلِينَ فِي الْمُعِينَا فِي الْمُعِلِّيِ وَالْمُعِينَا فِي الْمُعِينَا فِي الْمُعِلَّالِي الْمُعِينَا فِي الْمُعِلِينَا فِي الْمُعِلَّالِي الْمُعِينَا فِي الْمُعِلَّالِي الْمُعِلَّالِي الْمُعِلَّالِي الْمُعِلَّالِي الْمُعِلَّالِي الْمُعِلَّالِي الْمُعِلَّالِي الْمُعِلَّالِي الْمُعِلْمِينَا الْمُعِلَّالِي الْمُعِلْمِينَا الْمُعِلَّالِي الْمُعِلَّالِي الْمُعِينَا الْمُعِينَا الْمُعِينِ الْمِي الْمُعِينِ الْمُعِينَا الْمُعِلِي الْمُعِلِي الْمُعِلَّالِي ال

# وَمُصْطَلَحَاتُ رَسِمُهِ وَضَبَطْهِ وَعَدُّ آيِهِ

كُنِبَ هذا المصحفُ الكريمُ ، وضُبِطَ على مَا يُوَافِقُ رَوَايَة حَفَصِ بنسُلِيمَانَ بزالمَغِيرَة الأَسَدِيّ الكُوفِيّ لِقرَاءة عَاصِم بن أَدِ النَّجُود الكوفِيّ التَّابِعيّ عَن أَدِ عَبْدالرَّ مَن عَبْداللَّ ابز حَبيب السُّلَمِيّ عن عُمْانَ بزعَفّ إن ، وَعَلَىّ بن أَدِ طَالِبٍ ، وَزَيْدِ بزانِيتِ ، وَأَيْ ابزكَفَ عَن النَّيِيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

وأُخِذَ هِجَاؤُه مِمَّارَوَاهُ عُلَمَاءُ الرَّسْمِ عَن المَصَاحِفِ الْتَى بَعَثَ بَهَا الْخَلَيْفَةُ الرَّاسَدُ عُمَّانُ بَرَعَفِّان «رَضِح اللَّهُ عَنْهُ » إلى مَكَّة ، والبَصْرَةِ ، والكوف ة ، والسَّامِ ، والمُصْحَفِ الَّذِى اخْتَصَّ بِهِ نَفْسَهُ ، والمُصْحَفِ الَّذِى اخْتَصَّ بِهِ نَفْسَهُ ، وَالمُصْحَفِ الَّذِى اخْتَصَّ بِهِ نَفْسَهُ ، وَعَن المُصَاحِفِ اللَّذِي اخْتَصَ بِهِ نَفْسَهُ ، وَعَن المَصَاحِفِ المُنْ تَسَخةِ مِنْهَا ، وقَدرُ وعَى في ذلك مانقله الشَّيْخان : أَبُوعَمْ وِ الدَّانِي ، وأَبُودُ اودَ سُلَيَمَانُ بَرْضِي حَمَّ تَرْجِيحِ الثَّانِي عندَ الاخْتِلَاف غَالبًا ، وقَدرُ وَعَى فَي ذلك ما نَقَله الشَّيْخان : أَبُوعَمْ وِ وَهَدرُ وَعَى فَي ذلك ما نَقَله الشَّيْخان : أَبُوعَمْ وَ وَقَدرُ وَعَى فَي ذلك ما نَقَله الشَّيْخان : أَبُوعَمْ وَ وَقَدرُ وَعَى فَي ذلك ما نَقَله الشَّيْخان : أَبُوعَمْ وَ وَقَدرُ وَعَى فَي ذلك ما نَقِله المُتَعْلَقِ فَاللَّا ، وقَدرُ وَعَى فَي ذلك ما نَقَله الشَّيْخان : أَبُوعُمْ وَ وَقَدرُ وَعَى فَي ذلك ما نَقَله الشَّيْخان : أَبُوعُمْ وَ وَقَدرُ وَعَى فَي ذلك ما نَقَله الشَّيْخان : أَبُوعُمْ وَقَدَى وَقَدَيُو خَذُ اللهُ فَي اللّهُ اللّهُ اللّهُ فَعَلَى اللّهُ وَقِلْ عَنْ فَيْ فَي وَلَى عَنْهُ اللّهُ اللّهُ وَلَوْلَ عَلَيْهِ هِمَا .

هنذا، وكلُّ حَرُفٍ من حُرُوفِ هنذا المُصْحَفِ مُولِفِقٌ لِنَظِيرهِ في المَصَاحِفِ العُثْمَانيَّةِ السَّابِقِ ذَكُرُهَا .

وأُخذَتْ طَرِهِقَةُ ضَبْطِه مِمَّاقَرَّره عُلَمَاءُ الضَّبْطِ على حَسَبِ مَاوَرَد فِي كِتَابِ «الطِّلَ زعلى ضَبْطِ الحَرَّانِ» لِلإِمَام التَّنْسِيّ ، وَغَيره مِنَ الكُنُب، مَعَ الأَخذِ بعَلَماتِ

الخليل بَرَاحَهُمه ، وأَتباعهِ مِنَ المُشَارِقةِ عَالبًا بدلًا من عَلامَاتِ الأَندَلُسِيّينَ والمُغَارِبَةِ. واتَّبِعَتْ في عدِّ آياته ِ طريقَةُ الكوفيّينَ عَن أَبِرِعَبُد الرَّحْن عَبْد اللَّه بزحَبيب السُّكِمِيّ

عَنَعَلَى بن أَوِطَالِبِ «رَضِي اللَّه عَنهُ» وعَددُ آي القُرَآن على طريقَتِهم «٦٢٣٦» آية.

وقداعْتُمدَفى عَدِّالآي على ما وَردَ فى كتاب «البيان» للإمام أبى عَمْ وِالدَّانِيّ و « فَاظَمَة الزُّهْر» للإِمَام الشّاطِيّ ، وشَرْحَهُا للعَلَّامةِ أَبُوعيد رضوان المخلِّلات والشّيخ عَبْد الفَتّاح القَاضِي ، و « تحقِيق البيّان » لِلشّيْخ محدّ المتولّى و مَاوَردَ فِي عَيْرَهَا مِنَ الكَثْبِ المَدَوَّنةِ في عِلْم الفَوَاصِل .

وَأُخِذَ بِيَانُ أَجْزائِهِ التَّلاثينَ ، وأَحْزَا بِهِ السِّتِينَ ، وأَنصَافِهَا وأَرَبَاعِهَا مِنكَاب «غَيْث النَّفْعِ» لِلعَلَّامةِ الصَّفَاقْيِيّ ، وَغَيرهِ مِنَ الكنُبِ .

وَأُخِذَ بَيَانُ مَكَيِّتِهِ، وَمَدَنِيِّهِ فِي الْجَدُولِ الملحَقِ بَآخِرِ المُحَفِ مِن كُتُبُ النَّفَسِيرِ وَالْقِــَرَاءَاتِ .

ولَم يُذكَر المَكِنِّ، وَالمَدَنِيُّ بَيَن دَفَّتَي المُصْمَحَفِ أَوّل كِلِّ سُورَة ابِّبَاعًا لإِجَمَاعِ السَّكَفِ على جَرَيدِ المُصْحَفِ على جَريدِ المُصْحَفِ على جَريدِ المُصْحَفِ مِمَّا سِوَى القُرآنِ عَن أَبْرَعُصَى ، وأبن صَعُود ، والنَّخَعِيّ ، وأبن سِيرِينَ : كمَا فِي «الحُكُمُ » لِلنَّ أَبِي دَاوُد وَغَيرِهمَا ، وَلأَنَّ بَعَضَ السُّور مُحنَلَفُ فِي لِلدَّانِيّ ، و «كتاب المصَاحِف » لِلبن أَبِي دَاوُد وَغَيرِهمَا ، وَلأَنَّ بَعَضَ السُّور مُحنَلَفُ فِي مَكِيّ تِهَا ومَدَنِيَّمَا ، كمَا لم تُذكر الآياتُ المُستَتثناة من المكيّ والمدّنِيّ ، لِأَنّ الرَّاجِع أَن مَا نَول فَي مَر اللهُ عَيْرُمَكُمّ ، وأَن مَا نَولَ عَلَي المَّقَتِينَا وَمُدُونَ فَهُو مَدَنِيَّ وَإِن نَولَ بَعَيرُمَكُمّ ، وأَن مَا نَولَ عَلَي مَا لَكُنِّ وَلمَ الشَّور المَّالِقُ فَي مَا اللهُ عَيْرُمَكُمّ ، وأَن مَا نَولَ عِمَا اللهُ وَلمَ المَّالَةِ فِي الْحَالَ فَي عَلْمُ النَّقْسِيرِ وَعُلُومِ القُر اللهِ عَرَق المُحْرَةِ فَهُ وَمُكَمِّ اللهُ اللهُ اللهُ المَّا اللهُ

وَأُخِذَبِيَانُ وُقوفِهِ مِمَّا قَرَّرَتْهُ اللَّجَنَة المُشْرِفَة عَلى مُلجَعَةِ هذا المُصْحَفِعلى حَسَبِ مَا اقتَضَتْه المُعَانِي مُسْتَرَسْدَةً في ذَالِكَ بأقوال المُفَسِّرِينَ وعُلَمَاءِ الوَقْفِ وَالابْتِدَا » وَأَبجَعَفَرالنَّحَاسِ وَالابتِدَا » وَأَبجَعَفَرالنَّحَاسِ في كِتَابِهِ «المُكنَفيٰ في الوَقْفِ والابتِدَا » وَأَبجَعَفَرالنَّحَاسِ في كِتَابِهِ «المُعَنِينَ ومَاطِبَعَ منَ المصَاحِفِ سَابِقًا .

وَأُخِذَ بَيَانُ السَّجَدَاتِ، وَمَواضِعِهَا مِن كُتُ الْكَدِيثِ وَالفِقْهِ على خِلَافِ فِي خَلَوْ فِي خَلَوْ اللَّحِنَةُ الدَّرَغَيْرِهِم وَفَاقًا أُوخِلَافًا، خَسِم لَهَ اللَّجْنَةُ لَذِكُرُغَيْرِهِم وَفَاقًا أُوخِلَافًا، وَهِيَ السَّجَدَةُ الثَّانِيَةُ بِسُورَةِ الحَجِّ، وَالسَّجَدَاتُ الوَارِدَةُ فِي الشُّور الآتِيَةِ: صَ، وَالنَّجْدِم، وَالانشِقَاقِ، وَالعَلَقِ.

وَأُخِذَبَيَانُ مَوَاضِعِ السَّكَتَاتِ عِندَ حَفْصٍ مِنَ «الشَّاطِبيَّةِ» وَشُرُوحِهَا وَتُعَهُ كَيْفِيَّتُهَا بِالتَّلَقِّى مِنْ أَفَوَا وِالشُّيُوخِ .

## الْصَّطِلَا حَاتُ الْصَّبَطِ

وَضَعُ دَائِرَةٍ خَالِيَةِ الوَسَطِ هَكَذَا «ه» فَوقَ أَحَدِ أَحُرُفِ الْعِلَّةِ الثَّلَاثَةِ النَّزِيدَةِ رَسَمًا يَدُلُّ عَلَىٰ زَيَادَةِ ذَلَكَ الْحَقْ، فَلا يُنطَقُ بِه فِي الوَصْلِ وَلا فِي الوَقْفِ نَحُونَ (ءَامَنُواْ) (يَتْلُواْصُحُفَا) (لَأَاذَ بَحَنَّهُ وَ) (أَوْلَيْكِ) (مِن نَبَاعِي ٱلْمُرْسَلِينَ) (بَنَيْنَهَا بِأَيْدِدِ).

وَوَضَعُ دَائِرَةٍ قَاعِمَةٍ مُسْتَطِيلَةٍ خَالِيَةِ الْوَسَطِ هَكَذَا «٥» فَوَقَ أَلِفٍ بَعُدَهَا مَتَحَرِّك يَدُلُّ عَلى زِيَادَتِهَا وَصَّلًا لَاوَقَفَا نَحو: (أَنَا خَيْرُيِّمَـنَهُ) ( لَّكِنَّا هُوَاللَّهُ رَبِّي) وَأَهْمِلَتِ الْأَلِفُ الَّتِي بَعْدَهَا سَاكِنُ نَحُو: (أَنَا ٱلنَّذِيرُ) مِنْ وَضْعِ العَكَرَمَةِ السَّابِقَةِ وَأَهْمِلَتِ الْأَلِفُ الَّتِي بَعْدَهَا سَاكِنُ نَحُو: (أَنَا ٱلنَّذِيرُ) مِنْ وَضْعِ العَكَرَمَةِ السَّابِقَةِ

فَوقهَا ، وَإِن كَانَ حُكَمُهَا مِثْلَالَتِي بَعْدَهَامُتَحَرِكُ فِأَنَّهَا تَسَقُطُ وَصِّلًا ، وَتَثَبُّتُ وَقِفًا لِعَدَمِ تَوَهَّيِم شُوتِهَا وَصِّلًا .

وَوَضَّعُ رَأْسِ خَاءٍ صَغِيرَة بدُونِ نُقُطَةٍ هلكذا « ح » فَوَقَ أَيِّ حَرْفٍ يَدُلُّ على اللَّكُونِ ذَالِكَ الحَرَفِ وَعَلَى أَنَّهَ مُظْهَرُ بَحَيْثُ يَقْرَعُهُ اللِّسَانُ نَحُو ، (مِنْ خَيْرٍ) (أَوَعَظَتَ) (قَدُسَمِعَ) (نَضِ جَتُ جُلُودُهُم) (وَإِذْ صَرَفَنَا آ)

وَتَعۡرِيَةُ الْحَرْفِ مِنۡ عَلاَمَةِ الشُّكُونِ مَعَ تَشۡدِيدِ الْحَرْفِ التَّالَى تَدُلُّ عَلَى إِدۡ غَامِ الْأَوّلِ فَالثَّالِي اللَّهُ عَنِم وَصِفَتُه، الْأَوّلِ فَالثَّانِ إِدۡ غَامًا كَاملًا بِحَيۡثُ يَدْهَبُ مَعَه ذَاتُ المُدُعۡمِ وَصِفَتُه، فَالتَّا لَهُ عَدُ يُدُلُّ عَلَى الْمُدِ مُعُود (مِّن لِّينَةٍ)، فَالتَّشَديدُ يَدُلُ عَلَى الإِدِعَامِ، وَالتَّعَرْيَةُ تَدُلُّ عَلَى كَمَالِهِ، نَحُود (مِّن لِّينَةٍ)، (مِن نُورٍ) (مِن مَّاءٍ) (أَجِيبَت دَّعُوتُكُمَا) (عَصَواْ وَكَانُواْ) (مِن نُورٍ) (مِن فَورٍ) (مِن مَاءً) (أَجْدِبَت دَّعُوتُكُمُا) (عَصَواْ وَكَانُواْ) (مَا رَفَعَهُ اللَّهُ إِلَيْهِ) وَكَذَا قَولَهُ تَعَالَى: (أَلَمَ نَعُلُق كُمُّ).

وَتَعْرَيْتُهُ مَعَ عَدَمَ تَشْدِيدِ التَّالَى تَدُلُّ عَلَى إِدْ عَامِ الأَوِّلِ فَى الثَّانَى إِدْ عَامًا ناقصًا بِحَيْثُ يَدْهَبُ مَعَهُ ذَاتُ المُدْعَمِ مَعَ بِقَاءِ صَفَتهِ خُونِ (مَن يَقُولُ) (مِن وَالٍ)، بَعَيْثُ يَدْهَبُ مَعَهُ ذَاتُ المُدْعَمِ مَعَ بِقَاءِ صَفَتهِ خُونِ (مَن يَقُولُ) (مِن وَالٍ)، وَرَطتُ مَ الْوَتدُلُ عَلَى إِخْفَاءِ الأَوّلِ عَنْدَ الشَّانِ ، وَلا هُومُدْ غَمُّ حَتَى يُقلَبَ مِن جَنِس تَاليهِ فَلا هُو مُظْهَرُ حَتَى يَقرَعُهُ اللِّسَانُ ، وَلا هُومُدْ غَمُ حَتَى يُقلَبَ مِن جَنِس تَاليهِ سَوَاءُ أَكَانَ هذَا الإِخْفَاءُ حَقيقيًّا خُونُ (مِن تَحْنِهَا) أَم شَفَويًّا خُونُ (جَآءَهُم سَوَاءُ أَكَانَ الإِخْفَاءُ حَقيقيًّا خُونُ (مِن تَحْنِهَا) أَم شَفَويًّا خُونُ (جَآءُهُم لِاللَّهُ عَلَى النَّانِينِ » سَوَاءُ أَكَانَ إِلَى عَلَيْهِ أَكَانَ اللَّالَةِ عَلَى النَّوينِ » سَوَاءُ أَكَانَا وَلِكُ لَوْ اللَّالَةِ عَلَى النَّوينِ » سَوَاءُ أَكَانَا وَلِكُ لِ فَوْمِ هَا لِا نَعْلِ النَّوينِ » سَوَاءُ أَكَانَا وَلِكُ لِ فَوْمِ هَا لِا اللَّهُ عَلَى النَّوينِ » سَوَاءُ أَكَانَا وَلِكُ لِ فَوْمِ هَا لِا اللَّهُ عَلَى النَّالِي فَا اللَّهُ اللَّهُ عَلَى النَّولِ فَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّالَةِ عَلَى النَّولِ فَي اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ

وَتَتَابِعُهِمَاهِكَذَا: ( فَكَ يَ بِ) مَع تَشْديدِ التَّالِي يَدُلَّ عَلَى الإِدْ غَامِ الكَامِلِ نَوْ ( لَرَهُ وَفُ رَّحِيمٌ ) ( مُبْصِرَةً لِتَبْتَغُواْ ) ( يَوْمَ بِذِنَّاعِ مَةُ ) .

وَتَتَابُعهِ مَامَعَ عَدَمِ تَشْديدِ التَّالَى يَدُلَّ عَلَى الإِدْ غَامِ النَّاقِصِ نَحُوُ: ( رَحِيهٌ وَدُودٌ ) ( وَأَنْهَالَ وَسُبُلًا ) ( فِي جَنَّتٍ وَعُيُونِ ) أَوْعَلَى الإِخْفَاءِ خَوُ: (شِهَابٌ ثَاقِبٌ) (سِرَاعًا ذَالِكَ ) ( عَلَى كُلِّ شَيْءٍ قَدِينٌ ) .

فَتَرَكِيبُ الْحَرَكَيَنَ بِمَنزلةِ وَضِع الشُّكُونِ عَلى الْحَرَفِ، وَتَتَابِعُهمَا بَمَزلةِ تَعَرَيَتهِ عَنهُ وَوَضَعُ مِيمٍ صَغِيرةٍ هَكَذَا: «م» بَدَلَ الْحَرَكةِ الثَّانِيَةِ مِن المُنوَّنِ، أَوْفُوقَ النُّون السَّاكِذةِ بَدَلَ السُّكُونِ، مَعَ عَدَم تَشْديدِ الْبَاءِ التَّالِيةِ يَدُلِّ عَلَى قَلْب التَّنْوِن أُوالنُّون السَّاكِذةِ مِيمًا نحو: (عَلِيمُ بِذَاتِ ٱلصُّدُورِ) (جَزَآءً بِمَا كَانُولُ) (كِرَامٍ بَرَرَةٍ) (أَنْبِعُهُم) (وَمِنْ بَعْدُ).

وَالحُرُوفُ الصَّغِيرةُ تَدُلَّ عَلَى أَعْيَانِ الحُرُوفِ الْمَرُوكَةِ فَ خَطَّ الْمَصَاحِفِ الْعُثَمَّانِيَةِ مَعَ وُجُوبِ النُّطْق بِهَا نَحُو: (ذَلِكَ ٱلْكِتَابُ) (دَاوُدَ) ، (يَكُونَ أَلْسِنَتَهُم ) (يُحُيءوَيُمِيثُ) (إِنَّ رَبَّهُ رَكَانَ بِهِ عَبَصِيرًا) (إِنَّ وَلِيِّيَ ٱلْمُؤْمِنِينَ) .

وَكَانَعُلَمَاءُ الضَّبَطِيُلْحِقُونَ هَاذِهِ الأَحْرُفَ حَمَرًاءَ بِقَدَرِحُرُفِ الْكِنَابَةِ الأَصْلِيَةِ الكَفَابَةِ الأَصْلِيَّةِ وَلَاكِن تَعَذَّرَ ذَلِكَ فِى المَطَابِع أَوَّلَ ظُهُورِهَا، فَاكْثُفِى بِتَصْغِيرِهَا للنَّصْلِيّةِ . للدّلالةِ عَلَى للقَصُودِ لِلْفَرْق بَيْنِ الْحَرْفِ المُلْحَق وَالْحَرُف الأَصْلِيّ .

وَالآن إِلَى الْمُحَافُ هذهِ الأَحْرَفِ بالْحُمْرَةِ مُتَيَسِّرٌ وَلَوضُبِطَت المَصَاحِفُ بالْحُمْرة وفق التَّفْصِيل المَعُرُوفِ فِي عِلْم الضَّبْطِ لكَانَ بالْحُمْرة وفق التَّفْصِيل المَعُرُوفِ فِي عِلْم الضَّبْطِ لكَانَ

لِذَلْكَ سَلَفُ صَعِيمُ مَقَبُول، فَيَبَقَى الضَّبَطُ بِاللَّوْنِ الأَسْوَدِلاَّنَ المُشْامِينَ اعْتَادُوا عَلَيْه. وَإِذَا كَانَ الْحَوْفُ لِلْمُرُوكِ لَهُ بَدَلُ فِي الْكِتَابِةِ الأَصْلِيَةِ عُوِّلَ فِي النَّطُق عَلَى الْحَرَفِ اللَّهُ حَق لَوْ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُلْمُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الللْمُلِمُ الْمُنْ الْمُنْ الْمُنْ الْمُنَالِمُ الْمُنْ اللَّهُ الْمُنْ الللَّهُ الْمُنْ اللللْمُلِمُ ا

وَوَضَعُ السِّين فَوَ الصَّادِ في قَولِهِ تَعَالىٰ: (وَٱللَّهُ يَقْبِضُ وَيَبَصُّطُ) (فِي ٱلْخَلُقِ بَصَّطَةً) يَذُلُ عَلَى قِرَاءَتَهَا بالسِّينِ لَا بالصَّادِ لِحَفْصٍ مِن طَرِيقِ الشَّاطِبِيَّةِ.

فَإ<u>ن وُضِعَتِ السِّينُ تَحَتَ الصَّادِ</u> دَلَّ عَلَى أَنَّ النَّطْقَ بالصَّادِ أَشُهَرُ، وَذَلِك فِي كِلِمَةِ (ٱلْمُصَيِّطِرُونَ) . أَمَّاكِلِمَةُ (بِمُصَيْطِرٍ) بسُورَة الغَاشِيَةِ فَبَالصَّادِ فَقَطْ لِحَفْصٍ أَيضًا مِن طَرِيقِ الشَّاطِبيَّةِ .

وَوَضِعُ هاذِه الْعَلاَمَة « - » فَوَقَ الْحَرْفِ يَدُلِّ عَلَىٰ لُزُوْمٍ مَدِّه مَدًّا زَائِدًا عَلَىٰ الْمُرْوَءِ) (سَى عَلِيهِ مَ اللَّمِّ الْمَلَدِّ الطَّلَمَّةُ) (قُرُوَءِ) (سِي عَبِهِ مَ ) (الطَّلَمَّةُ الْقَلَةُ الْقَلَةُ الْفَرَةِ الْمَلَةُ الْمَلَةُ اللَّهَ لَا يَسَتَحْيَ أَن يَضْرِبَ مَثَلَامًا) (إِنَّ اللَّهَ لَا يَسَتَحْيَ أَن يَضْرِبَ مَثَلَامًا) (بِمَا أُنْزِلَ) عَلى تَفْصِيلِ يُعْلَمُ مِن فَنِّ التَّجْويدِ .

وَلَا شُتَعْمَلُ هَاذِهِ الْعَكَامَةِ لِلدَّلَالَةِ عَلَى أَلِفٍ مَحَذُوفَةٍ بِعَدَ أَلِفٍ مَكُوبَةٍ مِثْلَ: (آمَنُواْ) كَمَاوُضِعَ غَلَطًا فى بَعْضِ المَصَاحِفِ ، بَلَ تُكْتَبُ (ءَامَنُواْ) بِهَـمْزَةٍ وَأَلْفٍ بَعْدَهَا .

<u>وَوَضْعُ نُقطَةٍ كِيرَةٍ مَطْمُوسَةِ الْوَسَطِ</u> هِكَذَا «•» تَحَتَ الْحَرَفِ بَدَلًا مِنَ الْفَتْحَةِ يَدُلُّ عَلَى الْإِمَالَةِ وَهِى الْمُسَمَّاةُ بِالْإِمَالَةِ الْكُبْرَى وَذَالِكَ فِي كَلِمَةِ (مَجْرِلِهَا) بِسُورَةِ هُود . (مَجْرِلِهَا) بِسُورَةِ هُود .

وَوَضْعُ النُّقطَةِ المذكورَةِ فَوَقَ آخِرالميم قُبيتَ لَ النُّورِ المشكَّدَةِ مِنْ

قَولِهِ تَعَالَىٰ (مَالَكَ لَاتَأَمَّ عَنَّا) يدُلَّ عَلَى الإِسْمَام، وهُوضَمُّ الشَّفَنَيْنِ كَمَن يُريدُ النُّطْقَ بالضَّمَة إِشَارَةً إِلَىٰ أَنَّ الْحَرَكَةَ الْحَذُوفَة ضَمَّةُ، مِن غَيْر أَن يَظهَرَ لِذَلِكَ أَثَرُ فِي النُّطق .

فَهذِه الْكَلِمَة مُكُوَّنَةُ مِن فَعْلِمُضَارِعِ مَرفوعِ آخِرُه نُونُ مَضْمُومَة ، لِأَنَّ (لَا) نَافِية . وَمِنَ مَفْعُولِ بِهِ أَوَّلَهُ نُونُ فَأَصْلُهَا (تَأْمَنُنَا) بِنُونَيْن ، وَقَدَ أَجْمَعَ كُتَابُ المَصَاحِفِ عَلَى رَسِّمِهَا بِنُونٍ وَاحِدَةٍ ، وَفِيهَا لِلقُرَّاءِ العَشَرَة مَاعَدَا أَبَا جَعْفَرِ وَجَهَانِ :

أَحَدُهُمَا: الإِشْمَام - وَقَد تَقَدَّم - وَالإِشْمَامُ هُنَامُقَارِنُ لِسُكُونِ الحَرْفِ الْحَرْفِ اللَّهُ عَكِم . اللَّهُ عَكِم .

وَتَانِيهِمَا: الإِخْفَاءُ، وَالمَرَادُ بِهِ النَّطْقُ بِثُلُثِي الْحَرَكَةِ المَضَّمُومَةِ، وَعلى هٰذَا يَذَهَبُ مِنَ النُّونِ الأُولِى عندَ النَّطْقِ بَهَا ثُلُثُ حَرَكَتِهَا، وَيُعَرَفُ ذَالِكَ كُلَّهُ بِالتَّلَقِي، وَالإِخْفَاءُ مُقَدَّمٌ فِي الأَدَاءِ.

وَقَدَ ضُبِطَتَ هَاذِهِ الْكَلِمَةُ ضَبْطًا صَالِحًا لِكُلِّ مِنَ الْوَجْهَيْنِ السَّابِقَيْن. وَوَضُعُ النُّقُطةِ السَّالِفَةِ الذِّكرِ بدُونِ الحَرَكةِ مَكَانَ الْهَمْزَة يَدُلَّ عَلى

ووضع النفطة السالفة الدس بدون الحرية مكان الهمزة يدل على تَسَهِيل الْهُمَزَة بَيْنَ الْأَلِفِ. تَسَهِيل الْهُمَزَة بَيْنَ الْأَلِفِ.

وَذَٰلِكَ فَى كَلِمَةِ (ءَأَعْجَمِيُّ) بِسُورَةِ فُصِّلَتَ .

<u>وَوَضْعُ رَأْسِصَادٍ صَغِيرَةٍ</u> هَكَذَا «صه» فَوقَ أَلِفِ الوَصْلِ ( وَتُسَمَّىٰ أَيضًا هَـمُزَة الوَصْلِ ) يَدُلُّ عَلَىٰ شُقُوطها وَصُلًا .

وَالدَّائِرةُ الْحُكَّلَاةُ الَّتِي فِي جَوْفِهَا رَقِّمُ تَدُلِّ بِهَيْئَتِهَا عَلَى انِهَاءِ الآيةِ ، وَبِرَقْمِهَا

على عَدَد تِلك الآيةِ فِي الشُّورَة نَحُون إِنَّا أَعْطَيْنَكَ ٱلْكَوْثَرَ ۞ فَصَلِّ لِرَبِّكَ وَالْمُحَرِّ وَالْمَعْنَىٰكَ ٱلْكَوْثَرَ ۞ فَصَلِّ لِرَبِّكَ وَٱلْمُعَلِّ وَلَا يَجُوزُ وَضَعُهَا فَبَلَ الآيَةِ ٱلْبَتَّة. فَلِذَلك لا تُوْجَدُ فِي أُواخِرِهَا. فَلِذَلك لا تُوْجَدُ فِي أُواخِرِهَا.

وَتَدُلِّ هَذِهِ الْعَكَامَةِ « ﴿ عَلَىٰ بِدَايِةِ الْأَجْزَاءِ وَالْأَخْرَابِ وَأَنْصَافِهَا وَأَرْبَاعِهَا. وَوَضَّعُ خَطِّ أُفُوِّيٌ فَوَقَ كِلِمَةٍ يَدُلِّ عَلَىٰ مُوجِبِ السَّجْدَة .

ووَضِعُ هاذِه العَكَرَمَة « ﴿ » بَعَدَكِلِمَةٍ يِدُلَّ عَلِىمَوْضِعِ السَّجَدَة نَحُوْ: وَلِلَّهِ يَسْجُدُمَافِ ٱلسَّمَوَاتِوَمَافِى ٱلْأَرْضِ مِن دَاتَّةٍ وَٱلْمَلَنَيِكَةُ وَهُمَ لَايسَّ تَكْبِرُون ﴿ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿ ۞

وَوَضْعُ حَرْفِ السِّينِ فَوَقَ الحَرُّفِ الأَّخِيرِ في بَعْضِ الكَلِمَاتِ يَدُلَّ عَلَى السَّكْتِ وَوَضَعُ حَرْفِ السِّينِ فَوَقَ الحَرُّفِ الأَّخِيرِ في بَعْضِ الكَلِمَاتِ يَدُلِّ عَلَى السَّكْتِ

<u> ووضع حرف السِين</u> فوق الحرف الأحِير في بعض الحرمات يدل على السهر في حَالَ وَصَلهِ بمَا بَعَدَه سَكَتَةً يَسِيرَةً مِنْ غَيْرَ تَنَفَّسٍ .

وَوَرِدَعَنَ حَفْصِعَنَ عَاصِمٍ السَّكَثُ بلَاخَلَافٍ مِنْ طريق الشَّاطِبِيَّةِ عَلَىٰ أَلِفِ (عَرَقَدِنَّا) بسُورَة يسَّ . وَنُونِ أَلْفِ (مَّرْقَدِنَّا) بسُورَة يسَّ . وَنُونِ (مَنْ رَاقِ) بسُورَة الطفِّفِينَ . (مَنْ رَاقِ) بسُورَة الطفِّفِينَ .

وَيَجُوزِلهُ فِي هَاءِ ( مَالِيَةٌ ) بِسُورَةِ الْحَاقَّةِ وَجْهَانِ :

أَ<u>حَدُهمَا: إ</u>ظهَارُهَامَعَ السَّكْتِ، <u>وَثَانِيهِ مَا</u>: إِدْغَامُهَا فِي الهَاءِ الِّي بَعْدَهَا في لَفَظِ (هَلَكَ) إِدْغَامًا كامِلًا، وَذلك بتَجْريدِ الهَاءِ الأُولِى منَ السُّكُونِ مَعَ وَضِّعِ عَلَامَةِ النَّشَدِيدِ عَلَى الهَاءِ الثَّانيَةِ.

وَقَدَضُيِطَ هَذَا المُوَّضِعُ عَلَى وَجُهِ الإِظْهَارِ مَعَ السَّكَتِ، لِأَنَّه هُو الَّذِي عَلَيه أَكَ شَيطَ هُو الَّذِي عَلَيه أَكَ ثَرُأَهُ لِ الأَدَاءِ، وَذَلِك بَوَضِّعِ عَلَامةِ الشُّكُون عَلَى الْهَاءِ الأُولِي مَعَ تَجَرِيدِ

الهَاء الثَّانيَةِ منْ عَلاَمَةِ التَّشْديدِ ، للدَّلالةِ عَلَى الإِظْهَارِ .

وَوَضِعُ حَرفِ السِّينِ على هَاءِ (مَالِيَةٌ) لِلدَّلَالَةِ عَلىالسَّكْتِ عَليهَا سَكَةً يَسِيرةً بدُون تَنفَيُ لاَنَ الإِظهَارَ لا يتَحَقِّقُ وَصْلًا إِلَّا بالسَّكْتِ .

وَإِلْحَاقُ وَاوِصَغيرة بَعْدَهَاءِ ضَمِيرِ الْفُرَدِ الْغَائِبِ إِذَا كَانتُ مَضْمُومةً يَدُلّ على صِلَةِ هَاذِهِ الْطَاءِ بِوَاوِلَفُظِيّةٍ في حَالَ الْوَصْلَ ، وَإِلَّحَاقُ يَاءٍ صَغيرة مَرْدُودةٍ على صِلَةِ هَا لِنَهُ مَكُورةً يَدُلُ عَلَى صِلَتِهَا بِيَاءٍ لَى خَلْف بَعْدَ هَاءِ الْضَمِيرِ الْمَذَكُور إِذَا كَانتُ مَكَسُورةً يَدُلُ عَلَى صِلَتِهَا بِيَاءٍ لَفَظيّةٍ في حَالِ الْوَصْلِ أَيْضًا .

وَتكونُ هٰذِه الصِّلَة بنَوَعَهُا مِن قَبيل المَدِّ الطّبيعيِّ إِذَا لَمْ يَكن بَعْد هَا هَمْز فَتُمَدِّ بِمِقِّدَارِ حَرَكَتَيْنُ نَحُوقَولِهِ تَعَالىٰ: ( إِنَّ رَبَّهُ وَكَانَ بِهِ عَبَصِيرًا ) .

وَتكُونُ مِن قَبَيل المَدِّ المُنْفَصِل إِذَا كَانَ بَعَدَهَا هَمْن ، فَتُوضَع عَلَيْهَا عَلَامَة المَدِّ وَتُمَدّ بِقَفَدَار أَرْبَعِ حَرَكاتٍ أُوخَس نَحُوقُولهِ تَعَالى: (وَأَمْرُهُ وَإِلَى ٱللَّهِ) وَقُوله جَلَّ وَعَلا: (وَٱلَّذِينَ يَصِلُونَ مَا أَمَرُ ٱللَّهُ بِهِ عَأَن يُوصَل ) .

<u>وَالْقَاعِدَة</u> : أَنَّ حَفْصًا عَن عَاصِم يَصِل كُلَّ هَاء ضَمِيرِ لِلْمُفْرِدِ الْغَائِب بِوَافِ لَفَظيَّةٍ إِذَا كَانَتَ مَضْمُومَة ، وَيَاءٍ لَفُظيَّةٍ إِذَا كَانَتُ مَكْسُورَة بِشَرْطِ أَن يَتَحَرُّكَ مَا قَبْلُ هٰذِهِ الْمَاءِ وَمَا بَعْدَهَا ، وَتلْكَ الصِّلَة بِنَوْعَيَهُا إِنَّمَا تَكُونُ في حَالِ الوَصْل . وَقَدَ اسْتُثِنَى لِحَفْصٍ منْ هٰذِه القَاعدةِ مَا يَأْتَى :

- (١) \_ الْهَاءُ مِنْ لَفْظِ (يَرْضَهُ) في سُورَةِ الزُّمْرَ فَإِنَّ حَفْصًا ضَمَّها بدُونِ صِلَة.
- (٢)\_الهَاءُ مِنْ لَفظِ ( أَرْجِهُ ) في سُورَتَي الأَعْرَافِ وَالشُّعَرَاءِ فَإِنَّهُ سَكِّنَهَا .
  - (٣) الْمَاءُ مِنْ لَفْظِ ( فَأَلْقِهُ ) في سُورَةِ النَّمَل ، فَإِنَّه سَكِّنهَا أَيْضًا .

وَإِذَاسَكَنَ مَاقَبَلَ هَاءِ الضَّمِيرِ المذكورَةِ ، وَتِحَرَكَ مَابَعَدَهَا فَإِنَّهَ لَايَصِلُهَا إِلَّا في لَفَظ (فِيهِ،) في قَولِهِ تعَالى : (وَيَخْلُدُ فِيهِ، مُهَانًا) في سُورَةِ الفُرُقانِ .

أَمَّا إِذَا سَكَنَ مَابَعَدَ هَذِهِ الْحَاءِ سَوَاءٌ أَكَانَ مَاقَبَلَهَا مُتَحَرَّكًا أَم سَاكِنًا فَإِنَّ الْمَاءَ لَا تُوْصَلُ مُطْلَقًا ، لِئَلّا يَجَتَمِعَ سَاكِنَان . نَحُوقُولِهِ تَعَالى: (لَهُ ٱلْمُلْكُ) (وَءَاتَيْنَهُ ٱلْإِنجِيلَ) (فَأَنزَلْنَا بِهِ ٱلْمَآءَ) ( إِلَيْهِ ٱلْمَصِيرُ).

## : عَالَهُ اللهِ اللهُ عَالَى اللهُ اللهُ عَالَمُ اللهُ عَالَمُ اللهُ عَالَمُ اللهُ عَالَمُ اللهُ عَالَمُ اللهُ عَالَمُ عَلَيْ عَالَمُ عَلَيْكُ عَلْكُ عَلَيْكُ عَلْكُوا عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُوا عَلَيْكُ عَلِيكُ عَلَيْكُوا عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلِيكُ عَلَيْكُ عَلْكُمْ عَلِيكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُمْ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلْكُ عَلَيْكُ عَلَيْكُ عَلْكُمُ عَلِيكُ عَلَيْكُ عَلِيكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلِيكُ عَلِيكُ عَلَيْكُ عَلْكُ

(١)-إِذَا دَخَلَتْ هَمْزَة الاسْتِفهَامِ على هَمْزة ِالوَصِّلِ الدَّاخِلةِ على لَام التَّعْرِيفِ جَازَ لِحَفْصٍ في هَمْزَة ِالوَصِّلِ وَجَهَانِ :

أَحَدُهُمَا: إِبدَاهُا أَلِفًا مَع المَدِّالمُشْبَعِ «أَى بمقْدَارسِتِّ حَرَكاتٍ».

وَتَانِيهِ مَا : تَسْهِيلُهَا بَيْنَ بَين «أَى بَيْنَهَا وَبَينَ الأَلِف » مَعَ القَصَر وَالمرادُ بِينَ الأَلِف بمِعَ القَصر وَالمرادُ بهِ عَدَمُ المَدِّ أَصَلًا .

وَالْوَجَهُ الْأَوِّلِ مُقَدِّمٌ فِي الأَدَاءِ وَجَرِيْ عَلَيْهِ الضَّبُطُ .

وَقَدُ وَرَدِ ذَلِكَ فَي ثَلَاثِ كَامَاتٍ في سِتَّةِ مَوَاضِعَ مِن القُرْآنِ الْكَرِيمِ:

- (١)\_(ءَ الذَّكَرَيْنِ) في مَوضِعَيْهِ بسُورَةِ الأَنْعُــَامِ .
  - (١)–(ءَ آلُڪَنَ ) في مَوضعَيْهِ بسُورَة يُونْسَ .
- (٣)-(ءَآللَّهُ) في قَولِهِ تَعَالَى : ﴿ قُلۡ ءَآللَّهُ أَذِنَ لَكُمْ ۗ ﴾ بسُورَة يُونْسَ .

وفى قُولِهِ جَلَّ وَعَكَا :(ءَآللَّهُ خَيْرُأَمَّا يُشْرِكُونَ) بِسُورَةِ النَّـمْلِ.

كَمَايَجُوْزِ الإِبْدَالُ والتَّسْهِيلُ لبَقيَّةِ القُرَّاءِ في هٰذِه المَواضِع، وَاختَصَّ أَبُوعَمُرو

وَأَبُوجَعُفَرِبهِ لَا يَنُ الوَجَهَينِ في قَولهِ تَعَالى : (مَاجِئَتُم بِهِ ٱلسِّحْرُ) بسُورَة يُونس. على تَفْصِيلِ في كُتُب القِرَاءَاتِ .

(ب)-فى سُورَة الرُّومِ وَرَدَت كِلِمَةُ (ضَعَفِ) مَجَرُورَةً فِ مَوْضِعَيْن وَمَنصُوبَةً في مَوْضِعٍ وَلحدٍ .

وذلكَ ف قَولِهِ تَعَالَى: (ٱللَّهُ ٱلَّذِي خَلَقَكُمْ مِّن ضَعْفِ ثُرُّ جَعَلَمِنُ بَعْدِ ضَّوِ اللَّهُ الَّذِي خَلَقَكُمْ مِّن ضَعْفِ قُوَّةً تُمُّ جَعَلَ مِن بَعْدِ قُوَّةً ضَعْفَا وَشَيْبَةً ).

وَيَجُوزُ لِحَفْصٍ في هاذِه الموَاضِعِ الثَّلاثَةِ وَجَهَان : أَحَدُهُمَا: فَتُحُ الضَّادِ . وَثَانِيهِمَا : ضَمَّهُا وَالوَجْهَان مَقرُوءٌ بِهِمَا ، وَالفَتْحُ مُقَدَّمٌ في الأَدَاءِ .

(ج) ـ في كَلِمَةِ (ءَاتَكْنِ ءَ) في شُورَةِ النَّمْل وَجْهَان وَقُفًا:

أَحَدُهُمَا: إِثْبَاتُ اليَاءِ سَاكِكَةً. وَثَانِهِمَا: حَذَفُها مَعَ الوَقْفِ عَلَالتُّون سَاكِنَةً وَأَنهِمَا وَخُومَةً . أَمَّا في حَال الوَصِّلِ فَتَثبُتُ اليَاءُ مَفْتُوحَةً .

(د) ـ وَفَى كِلْمَةِ (سَلَسِلًا) فِي سُورَةِ الْإِنسَانِ وَجُهَان وَقَفًا:

<u>أَحَدُهُمَا</u>: إِثَبَاتُ الأَلِفِ الأَخِيرَةِ. <u>وَثَانِهِمَا</u>َ. حَذْفُهامَعَ الوَقْفِ عَلَى لَلَّمِ سَاكِنَةً. أَمّا في حَال الوَصِّلِ فَتُحُذَفُ الأَلِفُ.

وَهٰذِه الأَوْجُه الَّتِى تَقَدَّمَتْ لِحَفْصٍ ذَكَهَا الإِمَامُ الشَّاطِبِيُّ فِ نَظْمِهِ المُسَمَّىٰ: «حِرْزَا الأَمَانِي وَوَجُهَ التَّهَانِي» الشَّاطِبيَّة .

هٰذَا ، وَالمَواضِعُ الَّتِي تَحَنَٰلِفُ فِهَا الطُّرُقِ ضُبِطَتَ لِحَفْصٍ بَمَايُوَافِقُ طَرِيقَ الشَّاطِبيَّة.

## عَالَامَا إِنْ عَنْ الْوَقَفِيٰ

- م عَلَامَة الوَقْفِ اللَّارَمِ نَحُو: (إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ وَالْمَوْقَلَ يَبْعَثُهُمُ ٱللَّهُ).
  - ج عَلَامَة الوَقْفِ الْجَائِزِ جَوَازًا مُسْتَوِىَ الطَّلَرَفَيْن . نَحُو: (نَحَّنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُواْ بِرَبِّهِمْ ) .
- صل عَلَامَة الوَقْفِ الْجَائِزِ مَعَ كَوْنِ الْوَصْل أَوْلَىٰ . نَحُوُ: (وَإِن يَمْسَسُكَ ٱلنَّهُ بِضُرِّ فَلَاكَ اشِفَ لَهُ وَ إِلَّاهُ فَوَان يَمْسَسُكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) .
  - قلى عَلَامَةُ الوَقْفِ الْجَائِر مَعَكُونِ الوَقْفِ أَولِي. نَحُو: (قُل رَّبِيَ أَعْلَمُ بِعِدَّ تِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِفِيهِمَ).
- ه عَلَامَةُ تَعَانُق الوَقْفِ بِحَيْثُ إِذَا وُقِفَ عَلىٰ أَحَدِ المَوْضِعَيْن لَا يَصِحُ الوَقِفَ عَلى الآخَرِ. نَحُونِ
   الوَقفُ عَلى الآخَرِ. نَحُونِ
  - ( ذَالِكَ ٱلۡكِتَٰبُ لَارَیۡبَ ٰفِیهِ هُدَی لِّلۡمُتَّقِینَ).

# فَهُ مِنْ الْمِينَ إِلَيْنِي وَبَكَا إِلَى وَفَالَا إِنْ فَيَالِمُ

Sûrah	No.	Page	Makki/ Madani	البَيَان	الصَّفحَة	رقهها	الشُّورَة
Al-Fâtihah	1	l	Makki	مكية	1	١	الفَاتِحة
Al-Baqarah	2	3	Madani	مدنية	٣	۲	البَقَـرَة
Âl 'Imrân	3	68	Madani	مدنية	٦٨	٣	آلُعِمْران
An-Nisâ'	4	105	Madani	مدنية	1.0	٤	النِّسَاء
Al-Mâ'idah	5	140	Madani	مدنية	12.	٥	المائِدَة
Al-An'âm	6	168	Makki	مكية	١٦٨	٦	الأِنعُــَام
Al-A'râf	7	199	Makki	مكية	199	٧	الأَعْرَاف
Al-Anfâl	8	231	Madani	مدنية	771	٨	الأِنفَال
At-Taubah	9	243	Madani	مدنية	727	٩	التَّوبَة
Yûnus	10	269	Makki	مكية	779	١.	يُونُس
Hûd	11	285	Makki	مكية	710	11	هُــود
Yûsuf	12	303	Makki	مكية	7.7	17	يۇسُف
Ar-Ra'd	13	319	Madani	مدنية	719	١٣	الرَّعُـند
Ibrâhîm	14	327	Makki	مكية	777	١٤	إبراهيم
Al-Hijr	15	338	Makki	مكية	447	10	الجيجر'
An-Nahl	16	347	Makki	مكية	727	١٦	الْنَّحْلُ
Al-Isrâ'	17	368	Makki	مكية	۳٦٨	۱۷	الإيشراء
Al-Kahf	18	385	Makki	مكية	٣٨٥	١٨	الكَهَف
Maryam	19	402	Makki	مكية	٤٠٢	۱۹	مَرْبِيَ
Та̂-На̂	20	413	Makki	مكية	٤١٣	۲.	طـــه
Al-Anbiyâ'	21	428	Makki	مكية	٤٢٨	۲۱	الأنبياء
Al-Hajj	22	441	Madani	مدنية	٤٤١	77	الحسج
Al-Mu'minûn	23	454	Makki	مكية	202	77	المؤمِنُونِ
An-Nûr	24	466	Madani	مدنية	277	7 £	المئور
Al-Furqân	25	478	Makki	مكية	٤٧٨	70	الفُرقَان
Ash-Shu'arâ'	26	488	Makki	مكية	٤٨٨	77	الشِّعَرَاء
An-Naml	27	505	Makki	مكية	0.0	7 7	التَّــُمْل
Al-Qasas	28	516	Makki	مكية	٥١٦	۲۸	القَصَص
Al-'Ankabût	29	530	Makki	مكية	٥٣.	۲۹	العَنكبؤت

# فِهُ شُنْ الشِّي لِي وَبِيَا اللَّهُ وَلِي اللَّهُ وَاللَّهُ وَاللّلَّا لَهُ وَاللَّهُ وَاللّلَّا لَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِمُواللَّهُ وَاللَّهُ وَاللَّاللَّ اللَّاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّلَّا لِلللَّا لِللللَّا لِللللَّا لِللللَّالِي اللَّهُ وَاللَّالِي اللَّالِي اللَّالِّلِي اللَّهُ وَاللَّا لِلللَّا لِلللَّا لِلللَّالِي الللَّا لِللللَّا لِللللَّا لِللللَّا لِللللَّا لِللللَّ

Sûrah	No.	Page	Makki/ Madani	البَيَان	الصَّفحَة	رَقِهَا	السُّورَة
Ar-Rûm	30	542	Makki	مكية	0 2 7	٣.	السرُّوم
Luqmân	31	550	Makki	مكية	00.	٣١	لُقتُ مَانَ
As-Sajdah	32	556	Makki	مكية	700	77	السَِّجُدَة
Al-Ahzâb	33	560	Madani	مدنية	٥٦٠	77	الأخزاب
Saba'	34	575	Makki	مكية	٥٧٥	72	سِسَبَأ
Fâtir	35	583	Makki	مكية	٥٨٣	70	فكاطِر
Yâ-Sîn	36	590	Makki	مكية	٥٩.	٣٦	يش
As-Sâffât	37	598	Makki	مكية	٥٩٨	٣٧	الصَّافّات
Sâd	38	611	Makki	مكية	711	٣٨	صِّب
Az-Zumar	39	620	Makki	مكية	٦٢٠	79	الزُّمَّر
Ghâfir	40	631	Makki	مكية	777	٤٠	غكافير
Fussilat	41	644	Makki	مكية	7 2 2	٤١	فُصِّي لَت
Ash-Shûra	42	653	Makki	مكية	700	٢ ٤	الشِّوري
Az-Zukhruf	43	663	Makki	مكية	775	٤٣	الزُّخِرُف
Ad-Dukhân	44	673	Makki	مكية	777	٤٤	الدّخان
Al-Jâthiyah	45	678	Makki	مكية	٦٧٨	٤٥	الجِيَائِيَة
Al-Ahqâf	46	683	Makki	مكية	717	٤٦	الأَحْقَاف
Muhammad	47	689	Madani	مدنية	٦٨٩	٤٧	مُحَــُمَد
Al-Fath	48	696	Madani	مدنية	797	٤٨	الفَــتْح
Al-Hujurât	49	701	Madani	مدنية	٧٠١	٤٩	الحُجُوات
Qâf	50	704	Makki	مكية	٧٠٤	٥.	ق ا
Adh-Dhâriyât	51	709	Makki	مكية	٧٠٩	٥١	الذِّاريَات
At-Tûr	52	715	Makki	مكية	۷۱٥	۲٥	الطُّور
An-Najm	53	719	Makki	مكية	٧١٩	٥٣	النَّجْم
Al-Qamar	54	725	Makki	مكية	۷۲٥	٥٤	القَـمَرُ
Ar-Rahmân	55	730	Madani	مدنية	٧٣٠	00	الرَّحْمَان
Al-Wâqi'ah	56	735	Makki	مكية	٧٣٥	०५	الوَاقِعَة
Al-Hadîd	57	741	Madani	مدنية	٧٤١	٥٧	الحكديد
Al-Mujâdilah	58	748	Madani	مدنية	٧٤٨	۰۸	المجَادلة

## فِهْ شِنْ أَشِي الشِّيور وَبِيَا إِلَيْكُولَا لِأَذِي مِنْهَا

Sûrah	No.	Page	Makki/ Madani	البَيَان	الصَّفحَة	رَقِمهَا	السُّورَة
Al-Hashr	59	752	Madani	مدنية	707	٥٩	الحَشْر
Al-Mumtahanah	60	757	Madani	مدنية	Y0Y	٦.	المُتَحنَة
As-Saff	61	760	Madani	مدنية	٧٦٠	71	الصَّفَ
Al-Jumu'ah	62	763	Madani	مدنية	V78	77	الجمعكة
Al-Munâfiqûn	63	764	Madani	مدنية	778	٦٣	المنافِقُون
At-Taghâbun	64	767	Madani	مدنية	V7V	٦٤	التغائن
At-Talâq	65	769	Madani	مدنية	V79	٦٥	الطَّلَاق
At-Tahrîm	66	772	Madani	مدنية	777	77	التِّخريم
Al-Mulk	67	775	Makki	مكية	۷۷٥	77	المُلَكَ
Al-Qalam	68	778	Makki	مكية	V V A	٨٢	القسكر
Al-Hâqqah	69	784	Makki	مكية	٧٨٤	79	الحكاقة
Al-Ma'ârij	70	788	Makki	مكية	٧٨٨	٧.	المعكارج
Nûh	71	791	Makki	مكية	791	٧١	سبُوح
Al-Jinn	72	794	Makki	مكية	٧٩٤	٧٢	الجن
Al-Muzzammil	73	797	Makki	مكية	V9V	٧٣	المزَّمِّـِلَ
Al-Muddaththir	74	799	Makki	مكية	V99	٧٤	المدَّثِر
Al-Qiyâmah	75	803	Makki	مكية	٨٠٣	٧٥	القيامة
Al-Insân	76	806	Madani	مدنية	٨٠٦	٧٦	الإنسكان
Al-Mursalât	77	809	Makki	مكية	٨٠٩	٧٧	المرسكات
An-Naba'	78	812	Makki	مكية	۸۱۲	٧٨	النَّهُ بَا
An-Nâzi'ât	79	815	Makki	مكية	۸۱٥	٧٩	النّازعَات
'Abasa	80	818	Makki	مكية	۸۱۸	٨٠	عَــَبَسَ
At-Takwîr	81	821	Makki	مكية	٨٢١	۸۱	التَّكوير
Al-Infitâr	82	823	Makki	مكية	٨٢٣	٨٢	الانفطار
Al-Mutaffifîn	83	825	Makki	مكية	۸۲٥	۸۳	المطفِّفِين
Al-Inshiqâq	84	828	Makki	مكية	۸۲۸	٨٤	الانشِقَاق
Al-Burûj	85	829	Makki	مكية	٨٢٩	٨٥	البُـرُوج
At-Târiq	86	832	Makki	مكية	۸۳۲	۲۸	الظارق
Al-A'lâ	87	834	Makki	مكية	٨٣٤	۸٧	الأَعْـلَىٰ

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Sûrah	No.	Page	Makki/ Madani	البّيَان	الصَّفحَة	رَقِمَهَا	الشُّورَة
Al-Ghâshiyah	88	835	Makki	مكية	۸۳٥	٨٨	الغَاشِيَة
Al-Fajr	89	837	Makki	مكية	۸۳۷	٨٩	الفَجَر
Al-Balad	90	839	Makki	مكية	٨٣٩	٩.	البسكد
Ash-Shams	91	841	Makki	مكية	٨٤١	٩١	الشَّمْس
Al-Lail	92	842	Makki	مكية	٨٤٢	9 7	اللّيت ل
Ad-Duhâ	93	844	Makki	مكية	٨٤٤	٩٣	الضّحَىٰ
Ash-Sharh	94	845	Makki	مكية	٨٤٥	٩ ٤	الشّرْح
At-Tîn	95	845	Makki	مكية	٨٤٥	90	التِّينَ
Al-'Alaq	96	846	Makki	مكية	٨٤٦	97	العَــــلَق
Al-Qadr	97	847	Makki	مكية	٨٤٧	٩٧	القَــُدُر
Al-Baiyinah	98	848	Madani	مدنية	٨٤٨	٩٨	البَيّنَة
Az-Zalzalah	99	849	Madani	مدنية	٨٤٩	99	الزَّكْزَلة
Al-'Âdiyât	100	850	Makki	مكية	٨٥٠	١	العَاديَات
Al-Qâri'ah	101	850	Makki	مكية	٨٥٠	1.1	القارعة
At-Takâthur	102	851	Makki	مكية	٨٥١	1.7	النَّكَاثر
Al-'Asr	103	852	Makki	مكية	٨٥٢	1.7	العَصَو
Al-Humazah	104	853	Makki	مكية	٨٥٣	١٠٤	الهُمَزَة
Al-Fîl	105	853	Makki	مكية	٨٥٣	١.٥	الْغِــيل
Quraish	106	854	Makki	مكية	٨٥٤	١٠٦	قُريش
Al-Mâ'ûn	107	855	Makki	مكية	٨٥٥	1.7	المتاعون
Al-Kauthar	108	855	Makki	مكية	٨٥٥	١٠٨	الحِكَوْثر
Al-Kâfirûn	109	856	Makki	مكية	107	١٠٩	الكافِرون
An-Nasr	110	856	Madani	مدنية	707	11.	النَّصَبْر
Al-Masad	111	857	Makki	مكية	VOA	111	المسكد
Al-Ikhlâs	112	858	Makki	مكية	٨٥٨	117	الإِخْلَاص
Al-Falaq	113	858	Makki	مكية	٨٥٨	117	الفَــــلَق
An-Nâs	114	859	Makki	مكية	109	118	النَّـاس

إِنَّ فِنَ الْمُتَّ وَالْمُتَ الْمِنْ الْمِنْ الْمِنْ الْمُتَعَبِّرَهُ الْلَافَقِ الْمُعَوْدِيَةِ

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